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YAJNAVALKYA SMRTI-Y

WITH MITÂKŞHARÂ VÎRAMITRODAYA AND

DÎPAKALIKÂ

PRÂYAŚCHITTÂDHYÂYA

Chapter I—On Impurities (Pages 1381-1486)

An English Translation with notes, explanations, etc.

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FIRST EDITION

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NOTE

The part now issued is the first of the five chapters in the Prâyaschittâdhyâya of the Smrti of Yâjñavalkya. The first two parts contain the Acharadhyaya; parts Nos. 3 and 4 contain the Vyawaharadhyaya and this part and the next one i.e. No. 6 will cover the whole of the Prâyaschittâdhyâya. This will have presented to the reader the whole of the Smrti of Yajñavalkya together with the two commentaries the Mitakshara and the Vîramitrodaya by Vijnaneśwara and Mitramiśra respectively, and also that of S'ûlapâpi, representing severally the doctrines generally respected in India, with particular reference to the T reference to the Benares and the Bengal schools as they interpret this great s pret this great Smrti only second in importance to Manu.

As intimated at the outset, after the next part i. e. 6th part is issued, the last part will contain a General Index and a The Editor. General Introduction to the entire work.

Poona, 25th March 1940.

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ŚRÎ YÂJŇAVALKYA-SMŖTI

TOGETHER WITH THE COMMENTARIES CALLED

THE MITÂKȘHARÂ, VÎRAMITRODAYA, AND DÎPAKALIKÂ.

THIRD BOOK

ON PENANCE1: PRÂYAŚCHITTA

Chapter I

On Impurities

Bow to the prosperous Ganesa. Bow to Srî Saraswatî. Salutation to the revered preceptor.

Of the householders, the Nitya² and the Naimittika³ duties have been stated. The duties incidental to the possession of certain qualifications, and the duties of a particular householder possessing the qualification of annointment⁴ etc. have also been dealt at length.⁵

1. प्रायश्चित्त-Expiation, by penance or any other means. It has been defined thus: प्रायो नाम तपः पोक्तं चित्तं निश्चय उच्यते । तपोनिश्चयसंयुक्तं प्रायश्चित्तं विदुर्श्वधाः ॥

It is thus not merely bodily or physical disciplining that makes for a সাধ্যিন; the essence is the mental purification or purging of all undesirable acts of the mind and body; cf. the 'purging' of the English law.

- 2. नित्य—Ordinary, the daily routine performances or performances which are normal events in the daily programme $e.\ g.$ the bath, the $sandhy\hat{a}$, oblations to the fire, and the like.
- 3. नैमिनिक—Special or periodical performances incidental to particular occasions.
- 4. अभिषेकादिगुणसुक्तस्य गृहस्यविशेषस्य का गृहस्य is one carrying on in the second of the four stages or आअमड in life viz. बहाचर्य, गाईस्य, वानप्रस्य and संन्यास, i. e. a householder. The particular गृहस्य or householder referred to here is one who has been consecrated by the ritual of annointment, i. e. the king. See above (p. 631, 11. 1-2), where this गृहस्य has been particularised as राज्ञ:, 'of the king'.
 - 5. प्रदर्शिताः—प्रकर्षण विवारिताः i.e. in the Second Book above.

Now shall be discussed the exception to these by dealing with the exposition of impurities which become the cause for shortening their performance.

By the word 'impurity" (Asaucha), moreover, is stated 'the condition which is capable of being removed by time, bath etc. as also one which becomes the cause for (the observance) of the rule regarding the offering of pindas and the watery libations and of the prohibition against studies in regard to a person, and not merely² the unfitness for (the performance) of the duties. As for example, in the text such as 'All the kindred under impurity' etc. the state of 10 impurity (अगुद्धत्वम्), being mentioned here as the connotation of the word, is derived from the usage of the old and also from the rules of etymology, the term impurity according to the usage3 of the old does not indicate the absence of eligibility with reference to one who is an Ahitâqni and one who is initiated. Here the word 'impure' (aśuddha), 15 is to be understood in its expressed sense, since, it is not (observed to be) used merely as indicative of unfitness for those who4 have not established the consecrated fire, or who5 have not been initiated, and also as it is controlled by popular usage and its etymological sense. Moreover, if from the fact that a prohibition has been seen in regard to (the making of) donation etc. by those under impurity, and that unfitness is regarded as expressed by the word asaucha, then, by the rule which is seen as prescribing (the rite of) the offering of the libation of water, etc. the fitness (also) for that will have been expressed; and thus in such a case there would be the fault of variableness in 25 meaning. Therefore, this alternative suggestion is to be discarded.

^{1.} সাত্রীৰ—Impurity, which may arise from several causes, such as birth, death, contamination, apostacy etc.

^{2.} Here Vijfiâneswara refutes an opinion expressed elsewhere,मनान्तरं खण्डयति (Bâl.)

^{3.} In line 8 for अवहारे read बृद्धव्यवहारे.

^{4.} अमाहितानि:—one who has not consecrated the sacred fire by the special rituals prescribed therefor, and established it on the altar (आ + हिन); one who has not performed the आयान i.e. the ritual of consecrating and maintaining the sacred fire of the अमिहोत.

^{5.} বানিল—one who has taken a vow and consecrated himself for a religious ceremony, until the completion of which he is declared to be above all rules of secular life, which may cause an interruption in the performance of the vow taken. (See e. g. Manu Ch. V. 88).

^{6.} Cf. वाक्यमेद—See above p. 117; Note 4. See Jaimini II. 1. 46 सङ्कृदुच्चारितः शब्दः सङ्कृदेवार्थं गमयति. Sarkar's Tagore Law Lectures (1905) pp. 86-89 etc.

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Now the Author states that which is to be performed by the Sapindas under impurity

Yâjñavalkya, Verses 1-2

One less than two years, (one) should bury; no water (one) should offer; after that, up to the cremation ground, should be followed, any other by the people of his community, when dead (1).

Reciting the $Yama^1$ $S\hat{u}kta$, and also the $G\hat{a}th\hat{a}s^2$, he should be cremated with the $Laukika^3$ (ordinary) Fire; if initiated, (he should be cremated) in the manner of an $\overline{A}hit\hat{a}gani$, with all the beneficial ceremonies (2).

Mitakshara:—Ûne, less, i. e. not completed two years, of whom, he ûnadwiwarshah, is less than two years; such a one, when dead, nikhanet, (one) should bury, i.e. by making a pit in the ground shall place (in it), but shall not cremate; this is the meaning. And na, not, the rites, concerning the dead as (stated in the) text 'Libating water once' etc. kuryat, one should offer. This, moreover, after having bedecked with sandal paste, flowers, and other unguents, one should bury in a pure ground other than the cremation ground, free from any accumulation of bones, and outside the village. As says Manus: "One who "is dead before the completion of two years, the relatives shall, after "having decked him, bury outside (the village), in a pure ground where "there is no accumulation of bones. Not for him should the cremation "rite be offered, nor for him should be performed the water libations "in the forest, leaving him like a piece of wood, they shall pass three "days only (in impurity)."

Of the expression In the forest, leave him like a piece of wood this is the meaning: just as, after having left a piece of wood in a forest, they remain indifferent about it, even so, in the case of one

^{1.} यमहक्त beginning with प्रियश्तं—Rgyeda VII. 6.14.

^{2.} यमगाथां—Rgveda VII. 3.11.

^{3.} लोकिक—ordinary, worldly fire—as distinguished from the three sacrificial fires viz. गाहंपत्य, आहवनीय and दक्षिण—

पिता वै गाईपत्यो अप्रिमीताप्रिदेक्षिणः स्मृतः । ग्रहराहवनीयस्तु साप्तित्रेता गरीयसी ।। मनुस्मृ. II. 231.

In the preceding verses Manu compares these with the parents and the preceptors.

^{4.} See verse 5 onwards,

^{5.} Manu Ch. V. 68.

who has died when less than two years, leaving him buried in the dug up ground, in regard to him they should remain indifferent as to the performance of obsequies such as śrâddha etc.; thus by this illustration has been suggested the absence of the śrâddha and the like performances which would follow as a ritualistic routine. He, moreover, after being besmeared with ghee while the Yamagâthâs are being recited, should be laid down (in the pit), vide the text of Yama: "One less than two years, when dead, besmeared with ghee, one should bury outside (the village), chanting the Yamagâthâ and reciting the Yamasâkta."

PAGE 162*

Tatah. other than that, i.e., other than the one less than two years; itarah, any other, i.e. he who has completed his two years; mṛtah, when dead, i.e. when dead; such a one, upto the cremation ground jñātibhih, by the people of his community, i.e., by his Sapindas¹ and Samanodakas being headed by the seniors, anuvrajyah, should be followed, i.e. should be followed after. From this very text it appears that going after one who is dead before the completion of two years is not obligatory.

And having followed, reciting Yamasûktam i.e. the sûkta in honour of the deity Yama, beginning with Pareyivâmsam² etc. and japadbhih. chanting, the Gathas, he should, laukikena, by the ordinary, i.e. which 20 is not consecrated, agnina, by fire, cremate him if the dead had not set up the Arani³. When, however, the Arani exists, then he should be cremated by the fire churned out of it, and not by the ordinary fire; for its (i.e the Arani's) only purpose is its use to be made when any act is to be accomplished with the fire. Ordinary fire, more-25 over, should be taken, excepting the Chandâla fire or the like. As Devala has said: "The Chandâla, the unclean fire, and the fire in the "room of a woman who has delivered a child; similarly, fire en-"kindled by a degraded person, and fire from a funeral pile are not "under any circumstances fit to be used by the wise." 30

^{1.} See above p. 1100. The sapindas are relations within seven degrees, and the samanodakas are relatives seven degrees beyond the sapindas.

^{2.} Rgveda VII. 6.14.

^{3.} अराणि:—अभ्रेगोनि:—A piece of wood of the Sami tree, used for kindling the sacred fire by attrition.

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In this respect a special rule has been stated by Laugakshi: "Silently' shall he perform the water libation, and silently also "shall he perform the $Sainskara^2$; in case of all those on whom the " $Chada^3$ ceremony has been performed and in other cases also at "one's option, both."

Thus, this is the meaning: (In the case of a child dying) after the ceremony of the *Chaula* is performed, the (rites of the) fire and water must necessarily be performed as a rule. In other cases also, where the *Nâmakaraṇa*⁴ ceremony is gone through, then even though the *Châdâ* (rite) was not performed, at one's option both *i.e.* the rites of offering fire and water may be performed in silence with a desire for the elevation of the deceased and not obligatorily; thus there is the option,

By Manu⁵ also a special rule has here been pointed out: "The rite of offering the watery oblation need not be performed by "the kinsmen for one who has not completed three years; for one, in "whom the teeth had appeared, it may be performed (optionally), "as also when the naming ceremony has been performed." The use of the word 'water' is by force of association indicative by implication of the rite of offering fire also. From the wording in the text, "of one who has not completed three years" by regard to family usage, that the rule of offering the fire sacrament after the third year is inferrable, in the case when the tonsure has been performed. From the text of Laugâkṣhi that rule should be understood in the case of these even, for one over whom the sacrament of Chûdâ has been performed even before three years

Upetaschet, if initiated, i.e. if he has been initiated; âhitâgnyâvṛtâ, in the manner of an $\overline{A}hitâgni$, i.e. with the special cremation ritual for an $\overline{A}hitâgni$, with the procedure well-known in one's own grhya, he should be cremated with the ordinary fire only.

तूडणीम्—cf. a similar rule as to women's sacramental ceremony;
 ' तूडणीमेना: क्रिया: खीणां विवाहस्तु समंत्रकः' Yâj. I. 13, p. 41 ll. 24-25 above.

^{2.} Samskâras (संस्कृतात) are 48 stated viz. Gautama Ch. VIII. 14-26. See Subodhinî (on Yâj. II. 4.) at p. 6, ll. 18-35.

^{3.} चूडा-चौलकर्म-The tonsure ceremony. See Pâraskara Gr. Sutra II. 1.

^{4.} नामकरण—The ceremony of naming the child. See Paraskara Gr. S. I. 17.

^{5.} Ch. V. 70.

^{6.} On page 162 l, 14 strike off the stop-line after व्यवस्त

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Arthavat, with all beneficial ceremonies. This is the meaning; Whatever is permissible as the particular form of cremation fixed for a particular individual, such as the selection and sprinkling of the land and the like, that alone should be adopted. Such performance, moreover, the reason for which has ceased, such as the assignment of vessels etc. ceases. Thus, by prescribing the cremation with the household fire in the case of one who has been initiated by the ordinary fire, and who has not consecrated the sacred fire, the Ahavaniya (fire) and the like are excluded.

The rule as to (the use of) another fire, moreover, has been stated by Vrddha Yajñavalkya: "One who has consecrated the sacred "fire should be cremated with the three fires, in accordance with the rule. One who has not consecrated the sacred fire, with the "household (grhya) fire, and any other person with the ordinary "(laukika) fire."

Neither should the carrying of fire, fuel etc. be (allowed to be) done by a Sûdra, since Yama has observed: "He for whom a S'ûdra "carries the fire, grass, and also the wood, and the sacrificial articles for such a one the state of the Preta² remains for ever, and he is "also affected by the adharma."

Also, cremation, moreover, should be performed after bathing (the dead body), vide the text³: "One should cremate a dead body after "it has been bathed with good fragrants, and decorated with garlands." By Prachetan also has been declared: "The bath should be performed by "the sons or the like on the dead body; thereafter, decoration with "clothes etc.; never should one cremate a nude body; something fit, "to be donated, should one give up." 'Something fit to be donated, we a portion of the cloth on the dead body, for the residents of the crematorium, one should abandon; this is the meaning.

In regard to the carrying away of the dead body also, a special rule has been pointed out by Manu⁵ thus: "Never shall a Vipra be

^{1.} The three fires are the आहिताझि:, युद्यासि:; and लोकिकासि: viz. the consecrated fire, the household fire, and the ordinary fire respectively.

^{2.} i.e. he never reaches the region of the Pitrs, which is the objective of the funeral rites; प्रतत्विनद्वस्थर्थ पितृत्वप्राप्यर्थ is the usual संकल्प.

^{3,} Of Yama (Bâlam). 4. ततः—Bâlambhatta reads तथा. 5. Ch. V. 104.

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"allowed to be carried away by a S'ûdra when (persons of) his own "(order) are available; for, that burnt offering which is defiled by "a sudra's touch is detrimental to (the passage of the deceased "to) heaven." ar ere add i mandase mitrad

Here, moreover, the expression 'when his own are available' has no special significance, since non-heavenliness and the like calamity has been stated2: "By the southern door should a dead Sûdra be taken "out; by the west, north, and the east, respectively should however "the (members of the) twice-born classes" So Harita also: "They "should not carry a dead body (by the way) leading to the town."

When, however, (in the case) of one who has died abroad, and the body is not obtainable, then an effigy of him should be made with the bones, and in the absence of these also, an effigy should be made of parna stalks in the manner stated in the Grhya by Saunaka and others, and the (obsequial) ceremony should be performed.

The period of impurity here, moreover, is for ten days and the like, vide the text of Vasishtha4: "If one who has "prepared the consecrated fire die while in a PAGE 163*

"journey, the exequial rites should be performed "again and the (period of) impurity should be like that for a deads "body". One who has not prepared the consecrated fire, however, for three nights; vide the text:6 "With good flour mixed with water, "similarly, should be cremated with fire by the kindred pronouncing "the hymn: 'This for the heavenly region, this oblation (is offered); "similarly having cremated the parna sticks, one should observe

"(the period of) mourning for three nights." Therefore this is the import: Before the naming ceremony (if

death occurs), digging and burying alone, and not the watery oblation and the like. After that (period), as far as three years, the offering of fire and water is optional. Subsequent to that until initiation,

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हारयेत—Bâlambhatta reads पाययेत्.

^{2.} By Manu Ch. V. 92.

^{3.} यथासंख्या—Bâlambhatta reads यथायोगं.

^{4. 1} Oh. IV. 37. 15 care a form only and Chell gall, Chille

^{5.} ज्ञानन्त-i.e. as is done when the body of the deceased is available and the crematory rites are performed as usual.

^{6.} नहापुराजम — Bâlambhatta p. 13.

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silently alone has the offering of fire and water been laid down, also for one on whom the tonsure ceremony has been performed even before three years. After the initiation ceremony, however, after having performed the cremation similarly as for an $\overline{Ahitâgni}$, the exequial rites should be performed in the same manner.

This, however, is the difference: Of one who has keen initiated, the cremation should be performed with the worldly fire; of one who was not Ahitâgni, the cremation shall be with the household (grhya) fire, and the use of utensils should be made as may be possible (1-2).

Vîramitrodaya

Now the Author begins the third Book. There, moreover, the following are the Chapters: I. Chapter on Impurity (Verses 1-34). II. Chapter on Rules of conduct during adversity (Verses 35-44). III. Chapter on the Duties of Hermits. (Verses 45-55). IV. Chapter on the Duties of the Ascetics (Verses 56-205). V. Chapter on Penances (Verses 206-334).

There, purification being a part of the Vedic performances stated above and also to be stated hereafter, through the medium of describing impurity, while discussing it, at the outset, the Author describes certain performances which are part of purification

Yâjñavalkya, Verses 1 & 2

One who has not completed two years, when dead, one should dig a pit in the ground and bury, and must not cremate. And not under the general rule¹ 'they sprinkle water once', water which is included, should one offer to him. Here Mann² states a special rule (see page 1383 lines 19-25). The expression 'like wood' demonstrating indifference, indicates the avoidance of śrâddha and the like. Yama also; "One less "than two years when dead one should dig and bury in the ground, "while chanting Yamagâtha and also reciting the Yamasâkta." Manu³ (see p. 1385 lines 15-18). 'Not of three years', i.e. whose third year has not begun, whose second year has been half over, is with reference to the offering of water to these two, while the text under consideration states a general (rule of) prohibition; thus there is no conflict.

'Tatah', than 'that', i.e. than such a one who is less than two years, itaro, 'any other', when dead, should be followed after by the

^{1.} In verse 5 further on. 2. Ch: V. 68.

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members of the jnáti as well as by the sapindas, as also by the members of the family (sakulyas), reciting the Yamasúkta, such as, Pareyiwâmsam etc. as also Aharaharnayamânâ etc., as also the Yamagâthâ as in the Rk¹ Nâke suvarnam etc., and similarly should be cremated according to the ritual stated in the Śâstra.

If he be initiated and was âhitâgni i.e. had consecrated the sacred fire, then he should be cremated with the ceremonies in connection with an âhitâgni, such as consisting of the sprinkling of the vessels etc., so that it becomes beneficial such as the arrangement of the vessels etc., Some, however, on the strength of this text prescribe the procedure involving the consecration of the ground etc. in the case of the cremation of one who had been initiated.

'While repeating'—this statement indicative of the future (tense) is made under the rule² viz. "the affixes indicative of the present "tense may be optionally employed when the sense (of the past or "the future) is not remote from the present." Thus says Vaijavâpa: "After having gone to a forest, and after consigning the dead body to fire in accordance with the prescribed procedure, unobserved they "(will) restrain themselves, putting on one cloth (only) from over the neck on to the two³ sides in front, with faces turned downwards, "chanting the Yamagāthā, and also repeating the Yamasūkta, and daily carrying the cow, horse, and also the man and the cattle, do not appease themselves just as the wicked from the wine."

In the expression Jūātibhih, the plural number is used with the object of the employment of many as for collecting the wood and doing the like acts. By this is excluded the collection of wood etc. by a Śūdra as has been stated by Yama (See p. 1386 ll. 17-20)

Śûlapâņi Yâjñavalkya, Verses 1-2

Una etc.—'less' etc. One who had not completed two years, such a child on whom the tonsure ceremony was not performed, when dead, should be bedecked with garlands etc. and after digging a pit outside the village, one should deposit (it in). Thereafter the water libations should not be offered. Thus this is in prohibition of the entire obsequial rites.

Rgveda VII. 3. 11
 Pâṇini III. 3. 131.

^{3.} यज्ञोपनीती. See above p. 116 note 2; and p. 117 note 1.

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Itarah, 'any other', i. e. one who has completed two years. if dead before the initiation, should be followed after by the members of the inatis assembled together as far as the cremation ground repeating the Yamasûkta' viz, 'Parenwâmsam' etc., well-known in the Rgveda, and the Vamgaatha2" Nake Suparnam' etc.

If he be one who had been initiated, then with the rites prescribed for an Ahilacni, consisting of the consecration of the ground omitting the hvmn 'Asmât iwam abhijâtośi' etc, should be silently cremated.

Arthanat etc. 'beneficial' etc., i. e. as much as may be necessary, such as the sacred thread on the wrong side and the like; with that much.

Here, by reason of the text of Parasara3 viz. "Those infants in whom "the teeth had not appeared, as also those which had dropped out of the "foetus, for such, (there shall be) no fire ritual, nor mourning, nor the "water libations," for one who was less than two years, from the time of the appearance of teeth should have the funeral rites before cremation.

For non-performance, there would be absence of a sin. In the case of one who has completed two years, non-performance certainly causes sin. As (says) Manu4: "For one who is not of three years, the water libations "should not be offererd by the relations; of one in whom teeth had appeared. "they should perform, as even when the naming ceremony had been per-"formed." 'Not of three years' i. e. one who has not reached the third year (1-2).

What should be done after (the performance of) the rite? So the Author says

Yâjñavalkya, Verse 3

Before the seventh day, or even the tenth (day), the inatis go near a water place with the hymn apa⁵ nah śośuchat, with their faces turned towards the direction of the manes (3).

Mitakshara: - Saptamat, before the seventh day, i.e. on this side (of it), dasamât vâ, or of the tenth day, juatayah i.e. the samanagotras, sapindas, as also the samanodakas with (the recital of) the hymn ' apa nah sosuchadagham', with faces turned towards the south, apah abhyupayanti, go near a water place. By (the use of the expression) 'go near' is included by implication the particular rite of water

Rgveda VII. 6-14. 2. Rgveda VII. 3-11. Ch. III. 16.

Ch. V. 70.

^{5.} Rgveda I. 7-5.

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libation which is the objective of it. Similarly in the case of the maternal-grandfather, the preceptor, and the like; since the water libation is stated to have been extended (to these).

This, moreover, should be done on not even days since Gautama¹ has stated: "On the first, third, fifth, seventh, and the ninth (days) the "water libation". This, moreover, is to be performed after bathing, as Sâtâtapa has observed: "Having consigned the (dead) body to "the fire, without looking back, they go near the water." Also a special rule has been indicated here by Prachetâs: "The relations "of the deceased in the order of seniority, having got down into the "water, should not lament,² and should offer libations at the end of "the water with their (upper) garments and the sacred thread in the "apasavya style, with their faces turned towards the South, in the "case of a Brâhmaṇa, with the faces turned towards the North, and "in the cases of the Kshatriyas and Vaisyas, with the faces turned "towards the East."

In another Smṛti, however, as many are the days of mourning, for so many the repetition of the water libation has been stated. As says Viṣḥṇu³: "As long the (term of) mourning lasts, so long should they "offer water (libation) and also the ball of rice." So also has been stated by Prachetâs: "Day by day should one offer forth handfulls (of "water) for (the benefit of) the dead. So long should the increase be "made, as long as (the offering of) the pindas (are continued to the) "end." The meaning is that every day the increase of the water libations should be made as far as the tenth pinda is concluded.

Although by the adoption of either of these two courses viz, the more difficult, and the easier, the purpose of the S'âstra is accomplished although there being (generally) a disinclination for the harder course by reason of its involving greater trouble, still it must be adopted, as it results in greater benefit to the deceased; otherwise, there might arise the contingency (of the fault) of uselessness in the recommendation of a harder rule. By Vasiṣṭha¹ also has a special rule been laid down: "with hands other than the left, should they perform the "water offering" (3)

^{1.} Ch. XIV. 40. 2. नोर्ह्सपेयु:--Cry aloud.

^{3.} Ch. XIX. 13

^{4.} Ch. IV. 12.

Śûlapâņi

Yâjñavalkya, Verse 3

Seven etc. Inatayah, 'jnatis', i. e. the sapinda relations as far as the seventh generation; one whose three ancestors i. e. the father and the rest are alive, as far as the tenth generation, enter the water with faces turned towards the South with the object of a bath. With the hymn, apa nah śośuchat, they should stir up the water and plunge, vide the text of Pâraskara: "With the left fourth finger, having stirred the water, (the hymn) apa nah "śośuchadagham, (they should repeat)". (3)

The Author states an extension for Samânagotras, maternal grand-father and others, of the rite of water-libation more particularly to be described hereafter as particularised by the offerings each with the (reciting of the) name, gotra etc.

Yâjñavalkya, Verse 4

In the same manner is (to be) the water libation for the maternal-grand-father and the preceptor when deceased. Optionally is the water (libation) for a friend, the married daughter, sister's son, father-in-law, and the sacrificial priest (4).

Mitâkṣharâ:—In the manner that water (libation) is offered to the Sagotras and the Sapindas when deceased, similarly for Mâtâmahânâmâchâryânâm, the maternal-grand-father and the preceptor, pretânâm, when deceased, always, udakakriyâ, the water libation, should be performed. Sakhâ, a friend; prattâh, the married daughter, sister, etc. Swasrîyo, sister's son; śwaśurah, the father-in-law is well-

Page 164* known; rtwijo, the sacrificial priest i. e. those who cause the sacrifice to be performed. For these i. e. the friend etc., when deceased kâmodakam, optionally the water libation, should be performed. Kâma, means option; at the option, the offering of the water-libation, is the Kâmodakam. When a desire exists for the eleva-

tion of the deceased, the water libation should be offered, when it does not exist, it should not be given. For (its) non-performance there is no sin; this is the meaning. (4)

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Śûlapâņi

Yâjñavalkya, Verse 4

Thus 'similarly' etc. Similarly i.e. in the manner aforestated; for the maternal grandfather and the rest, when dead, the water libations should be performed. For the friends and the like, $K\hat{a}modakam$, optionally the water libation may be performed. Pratta, 'married'. Sankha and Likhita: "The water libation optionally for the father-in-law, the "maternal uncle, the pupil, the co-student, and for the king also." (4).

Yâjñavalkya, Verse 5 (1)

Once should they sprinkle water with (the pronunciation of) the name 10 and the gotra, restrained in speech. (5 [1])

Mitakshara:—That water libation, moreover, should be performed in this manner. The sapindas as also the samanagotras, observing silence, after having pronounced the name and the gotra of the deceased thus viz. "By name so and so, and of such a gotra, such a one may he the deceased be gratified", sakrt, once only, should sprinkle, the water, since Prachetas has stated: "Thrice or not thrice, should "each perform with the words 'may the deceased be gratified'." The increase of hand libations by each day has, however, been already demonstrated.

Similarly the following particular (procedure) also has been stated by him also: "Thereafter going to the river-bank and after having "performed the ablutions in accordance with the spirit (of the rules) "one should first wash the cloth and then should perform the bath; "thereafter, having bathed (the head) together with the hair, purified "and with a concentrated mind, then he should take up the stone and should offer ten water handfulls for a Brâhmaṇa; twelve he should offer for the Kshatriya, and for a Vaiśya five plus ten have been stated; thirty should be offered to a Sûdra; thereafter one may enter the house. Thereafter, again, the bath should be performed, "and (he) should direct the cleansing of the house." 5 (1).

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Vîramitrodaya

The Author states the ritual to be performed after the cremation.

Yâjñavalkya, Verses 3, 4, 5 (1)

'As far as the seventh;' here the ablative case is used with the gerundial prefix dropped; therefore, (it means) inclusive of the seventh 5 (generation), the jaalis i.e. the sapindas; (and) after the seventh, inclusive of the tenth ancestor the jnati's i.e. the sakulays also with faces turned towards the South, with the hymn 'Apa Nah Śośuchai etc.' having shaken the water, enter it, and after taking a plunge, sprinkle a water libation with folded hands. By the use of the word api, 'also' are included co-residents of the town, and not related. That has been stated by Paraskara: "with the churned fire; then they should ask for permission thus 'we now offer (him) the water libation, and they should say 'do not do so again;' thus they should say only if the deceased be less than one hundred years; in the case of others, all the members of the inati go near the water, all the relatives as far as the seventh generation or the tenth in the case of a residence in another town, as tar as relationship extends in their memory—all these with one cloth on, with the sacred thread in the prachinaviti manner, should disturb the water with the fourth finger of the left hand, and after repeating the (hymn) 'Apa nah Śośuchadagham' etc. with their faces turned towards the South, plunge (into the water) and to the deceased offer water libation with the words 'This for you." In this manner for the Sapindas and the married only.

In the case of the maternal grandfather, the Preceptors etc. when 25 deceased the offering of water libation etc. should be performed as an ordinary duty. Of friends etc. the performance of water libation is at one's option i. e. wish. By the use of the word cha is included a bath for the deceased 'married,' such as the daughter, the sister etc. rest are well-known (4). 30

In regard to the offering of water libation already stated, the Author states a special procedure by sakrt etc. 'once' etc. the member of the jnatis, restrained in speech i.e. absolutely devoid of any utterance excepting oblation, with the (pronunciation of the) name and the gotra of the deceased, offer water only once, measured by the cavity of the hand, and the sapindas etc. sprinkle i.e. offer up [3-4-5(1)].

Śûlapâṇi Yâiñavalkva, Verse 5

Sakrt. 'Once etc.' For one time, (the members of) the jāātis with restraint in speech shall sprinkle the water libation with folded palms in accordance with (the dictates of) the śākhā with the words, "Of such a 'gotra, O deceased, of such a name, this sesamum water (is) for you, may "you be satisfied:" Three times offering is for producing the best result. So also Paithinasi: "The deceased, one should contemplate in mind, and

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'three water offerings one should offer; (commencing) from the (day of) "death, on the eleventh day one should cease (offering)".

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Although (members) of the jnati, the Brahmacharis and the degraded should not perform; for the mother etc. however, they must perform certainly. As (says) Baudhayana: "For the Brahmacharis, there is "exemption from the performance of the funeral rites; otherwise than in "the case of the mother, father or the guru" (5).

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The Author mentions a prohibition of the water-libation by some from among the Sapindas

Yâjñavalkya, Verse 5 (2)

Never shall the Celibate students¹ perform the water libation, and so also the degraded (5 [2]).

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Mitakshara: Although their status as members of the juati subsists, brahmacharinah, the celibate students, until the samavartana (is performed), and also patitah, the degraded i.e. who have fallen from the privilege of performance of the duties of the twice born, the offering of the water libation etc., na kuryuh, shall not perform. After (the completion of) the period of brahmacharya, one should certainly perform the water libation and observe the mourning for the sapindas and others deceased before. As says Manu³: "One who is under a "vow shall not perform the water-libation, until the completion of the "vow; after completion, however, he should offer the water-libation

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^{1.} সম্ভাগেতা:—i.e. those who have taken the vow of celibate-studentship See above Achâra. Verses 49-50, pp. 140-141 and notes. In the common and current language one who had not married is called a সম্ভাগে. But the application of this term is technically confined to those only who take the vow of celibacy and study, and stick to it.

^{2.} Ch. V. 88.

^{3.} See Asvalayana Gr. S. and I. 22.3.

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"and remain in mourning for three days" \overline{A} dishti, 'one under a vow,' one who has been ordered with an injunction for a vow such as 'You should perform the water drinking prescribed for a celibate, do not sleep during the day' and the like.

This, however, with the exception of the father and the like as the Author will state hereafter in the text: "The Âchârya, the parents, the "Upâdhyâya etc." The Venerable preceptor, however, opines thus: "By \overline{A} dishti is declared to be one who has commenced the vow of an "expiation. For him only is this prohibition for the offering of the "water-libation etc. and the rule for (the observance of) mourning "subsequent to the period of the completion of the vow of penance."

Similarly, the (right of) offering² water-libation has been prohibited for the impotent etc. vide the text of **Vrddha Manu**³: "The impotent and like others should not perform water-libation, so the thieves, 'the vrâtyâs, and those following different religions; as also those "women who cause harm⁴ to a fœtus or the husband, and those who "drink liquor." (5 [2]).

Thus in regard to the offering of the water libation after having stated the (rules of) prohibition with special reference to the person performing, the Author states the (rules of) prohibition by specifying the persons to whom it is to be offered

Yâjñavalkya, Verse 6

The heretics, persons belonging to no order, thieves, and husband-killers, those having intercourse at random, and the like others, women who drink liquor, and those who destroy themselves; these do not deserve a mourning (to be observed), nor the water libation. (6)

Mitâksharâ:—Putting on as an external sign, the human skull bone or the like excluded by the Vedas is called pâkhaṇḍa; those of whom that exists, are the pakhaṇḍis, the heretics; anâśritâḥ, belonging to

^{1.} Verse 15 further on.

^{2.} There is a mistake in the print at p. 164.1, 22; for चोदकादायित्वं read चोदकादायित्वं.

^{3.} There is a mistake in the print at p. 164 l. 23; for ufgg read ufgg.

^{4.} Ch. V. 88.

^{5.} अनाश्रिता:—आश्रमरहिता: as has been explained in the Mitakshara in the rule अनाश्रभी न तिश्वत.

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no order i.e. although having the privilege, still without resorting to any particular order; stenâḥ, thieves, those who rob away gold and similar other precious articles; bhartrghnyaḥ, husband-killers, those who murder their husbands; kâmagâḥ, those having intercourse at random, i.e. adulteresses. By the use of the word âdi, 'and the like others', are included those who destroy their own fætus,' and the Brâhmanas.

Surâpyo, women who drink liquor, i.e. addicted to drink that liquor which is prohibited for them. A'tmatyâginyah, those Page 165 * who destroy themselves, i.e. those who kill themselves by poison, fire, hanging and the like other means.

Those, i. e. the heretics and others bhajana na bhavanto, do not deserve, the mourning for three nights or ten nights as may be stated hereafter, as also the water-libation and such other exequial rites. Those who deserve are 'the deserving'. They do not (deserve to) become the cruse of mourning by the sapindas and the like. Therefore this text is intended to demonstrate that on their death the water-libation etc. should not be performed by the sapindas.

Here, moreover in the expression $sur\hat{a}pya\hbar$ i.e. 'women who drink liquor', the gender has no special significance; since by the rule, "Gender, number, place, the particular time, and the result following "from an act, the adept in the $M\hat{i}m\hat{a}ns\hat{a}$ declare these as five unrecog-"nizable factors", these have been regarded as unrecognizable.

This, moreover, has a reference to what has been done intentionally. As says Gautama²: "Men who voluntarily (die) starving them"selves to death, by weapons, fire, poison or water, by hanging them"selves, or by jumping (from a precipice)." Prâyo, 'going away'
i.e. the setting out for the great journey; anâśakam, 'starving,' i.e. not eating; throwing (oneself) down from the mountain top is prapatanam, 'jumping off'. Here, however, having regard to the use of the particular word 'voluntarily', it should be understood that if done through an error, there is no sin; vide the text of Angiras: "If, any one die "accidentally by fire, water, or the like, for him the mourning should be observed, and also the rite of water-libation should be performed."

^{1.} Bâlambhatta as सबर्ग for स्वगर्भ.

^{2.} Ch. XIV. 11.

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And similarly for death occurring under particular circumstances also there is a prohibition for observance of mourning etc. : "From a chândâla, from water, from a reptile, from a Brâlmana, from "lightening, from tusked beasts, when death occurs to sinners, to all "these, the water-libation, as also the pinda offering which is offered "to the deceased, does not reach, but vanishes in the sky." This also has a reference to wilful self-destruction; since under the text of Gautama it is only to one who has voluntarily been destroyed by water that the prohibition of mourning has been stated. Here also in the text "from a chândâla, from water, from a reptile etc." its contiguity to it leads to the conclusion that it has a reference to deliberateness. Thus where one had gone out of arrogance to kill the chândâla and the like others, and was killed by these, for him is this prohibition of the offerings of pinda and the like, as it is due to the reason of a violation of the rule (in the text) "From everywhere one should protect him-"self." Thus should it be inferred that this prohibition is for one who has met with death while going forth in the face of the ferocious tusked animals with the object of catching them. Moreover, this rule as to the prohibition for a mourning is with reference to that mourning which is characterised by a ten days' period; since in the text: " For "those killed by the king, or the Brâhmanas, as also those who des-"troy themselves, (only) as long as (the body) is visible," an immediate purification will be stated.

Similarly, even the cremation etc. of these must not be performed, since Yama has stated, "Neither mourning, nor the water "libation, nor crying, nor the cremation and other exequial rites, one "should perform for those who have been destroyed by a Brahma-"danda, nor should one carry him over the funeral bier." 'Destroyed by Brahma-danda,' i.e. killed under a Brâhmana's punishment. By the word Kata are indicated the means of carrying a dead body, such as a cot and the like.

It should not be supposed that under the text "They shall "cremate the $\bar{\Lambda}hit\hat{a}gni$ with the sacred fires, and with the sacrificial "utensils also," there might arise a difficulty about the disposal of the

^{1.} Text of Angiras; See Bâlambhatta.

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sacred fires, the sacrificial utensils etc. as laid down in the Sruti, and that therefore this rule of prohibition stated in the Smrtis does not affect the sacred fires of an âhitâqni destroyed by a Brâhmana etc. Since, in another Smrti another rule has been laid down for the disposal of the sacred fire, and the sacrificial utensils of an âhitâgni killed by a Chândâla and the like thus: "The Vaitâna1 "(sacrificial) fire one should throw into the fire; the Avasathya "(household) fire on a cross road; while the utensils one should burn "in the fire, when the sacrificer dies of a bad death." Similarly even of his corpse also a different (way of) disposal has been stated, as it has been stated in a Smrti: "For those who throw themselves, "as also for the degraded, there is (exequial) rite; for these also a "consigning into the Ganges water is beneficial." Therefore, without an exception and for all is this rule of prohibition of cremation Therefore for a transgression of this (rule of) (applicable). prohibition out of affection etc. an expiation must be performed; vide the Smrti: "For having offered the fire ritual, the water libation, or "the ablution, or the touch, or the carrying, as also for having a talk, "or the cutting off of the ropes, or shedding tears, one becomes "purified by the performance of the Tapta Krchhra."3

This, moreover, in each case is to be understood to be applicable only to a deliberate act. When, however, it is without any deliberation, the rule stated by Samvarta should be observed: "Of these, when "any one is dead, one who either carries or cremates him, after completing the cremation and the water oblation, he should perform the "Krchhra Sântapana expiation."

As for the text: "If his corpse has been touched only, or if one has shed tears, if what has been stated before is not done, then non-

^{1.} वैनान, sacrificial—as distinguished from आवस्थ्य-fire which is kept in the house; one of the five sacrificial fires पंचानस्थ viz. (1) अन्वाहार्यपचन or दक्षिण, (2) गाहंपत्य, (3) आहवनीय, (4) सम्य, and (5) आवस्थ्य.

^{2.} चूत्रभृत: i.e. one who need not have died, but wantonly rushes unto deathviz. by any rash or wanton act. See above; e. g. one who through arrogant pride sets out to kill a chandala and is killed by him.

^{3.} वत्रक्रक् one of the several penances of the class of कृष्ण Krchhra enumerated and severally detailed further on in verses 317-323.

^{4.} There is a mistake in the print on p. 165 1. 30; for लहमञ्च read लहमञ्ज.

^{5.} i. s. touching the body or shedding tears. See Halam, p. 16 1.1 6.

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"eating for one night (should be observed)," in which a fast has been stated for a touch and shedding of tears, it is for one who is not of enough strength for the *Krchhras*. Similarly: "For cutting off the "tying ropes, subsisting on alms for a month, and bathing at three "shavaṇas," the subsisting on food begged as stated by **Sumantu**, that also is for one who is unable. In this way other *Smṛṭi* texts bearing on the point have to be adjusted.

This prohibition for cremation &c., moreover, is applicable to those others than those who are unable to observe Page 166* the ordinary performances, such as those emaciated by old age, the Vânaprasthas and the like others. Since for these a permissive rule exists; Vide the Smṛti text²: "The aged, one who has lost the memory³ of purification, who has been declared to be incurable by medical treatment, if such a one destroys⁴ himself by throwing himself from a height, or into the fire, or by non-eating, or into the water, for such a one, three nights "shall be the period of mourning; on the second day, however, shall be the collection of bones; and on the third after having performed the water libation, on the fourth should one perform the śrâddha."

Thus, under whatever restrictions is self-destruction permitted by the S'âstras, if self-destruction occurs by means other than these, the śrâddha and other exequial rites have been prohibited; what then should be done for them? Vrddha Yâjñavalkya and Chhâgala have stated: "The Nârâyaṇabali should be performed by men out "of fear of a censure by the people; in that way shall be their puri-"fication, and not otherwise." So said Yama: "Therefore to them also "should be offered food, along with the dakshinâ." By Vyâ: also has it been said: "Intended for Nârâyaṇa, or Siva, whatever is given "away, that becomes the purificatory performance for him, and nothing "also than that." Thus the Nârâyaṇa Bali by reason of its bringing the purification of the dead body, creates the capacity for the receipt of the śrâddha and other offerings, and thus the exequial rite also should

^{1.} त्रिवर्ग—the three periods for offering oblations to the fire viz. the dawn, the noon, and sunset.

^{2.} Vṛddha Gârgya; vide Bâl. See p.161.27. Vîramitrodaya assigns it to बृद्धगीतम. 3. शीचस्मृतेर्द्धम:—i.a. who, by reason of its non-observance has even ceased to remember the necessity of purification; or तद्वोधकरमृत्यर्थराहितः or तत्स्मरणने। अप रहितः See Bâlam. p.16 1. 28.

^{4.} भूगुपतन—throwing oneself from the mountain top. See Bâlam. pp. 17-21.

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indeed be performed in entirety. It is thus only that in the Shattrimsanmata also is seen the permission for the funeral rites: "Of "those killed by the cow, or the Brâhmanas, similarly also of the "degraded, after a year, the entire funeral rite should be performed." Thus after a year only after performing the Nârâyana Bali, the funeral rites should be performed.

The Nârâyana Bali, moreover, should be performed in this manner: On a certain Ekâdaśi day, after having worshipqed Vishnu, Vaivaswata, and Yama in a proper manner, near the same, ten balls besmeared

with honey, ghee, and mixed with sesamums, calling to mind the deceased in the form of Vishnu, and after pronouncing the name and the gotra of the deceased, with face turned towards the South, one should perform the offering of pindas on darbhas with their ends towards the south; should throw in the river, should not give to the wife or any other. Thereafter, in the same night, after having invited an uneven member of Brahmanas, and having observed a fast, on the day following, after having performed the worship of Vishnu, and having in the manner of the Ekoddishta1 ritual commencing with the washing of the Brahmanas' feet and ending with the inquiry as to their satisfaction,2 and silently observing the sacrifice3 to the manes with the pindas beginning with the marking up and ending with the line, and after having offered four pindas to Vishnu, Brahmâ, Siva, and also to Yama together with the followers, one should call to mind the deceased together with his name and gotra, and after pronouncing the name of Vishnu one should offer the fifth pinda. Thereafter with the Dakshina presents, having pleased the Brahmanas who had washed their mouths, and determining in the mind one from among these who is endowed with the best qualities, as for the deceased, one should bring about his entire satisfaction by (donating) cow, land, gold etc. One should cause water together with sesamums etc. to be offered to the deceased by the Brahmanas with the pavitra in their hands, and then take the food along with his own people.

^{1.} एकोद्दिश—a kind of śrâddha which is offered to one only. See Achâra. Verse 25 pp. 499–502 and also notes on pp. 448,

^{2.} नुस्त्रिश्र-See Achâra. Verse 241 p. 486 above.

^{3.} पिण्डपिन्यज्ञ-See——Verse 242 and preceding verses from 228-242.

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On a serpent being killed, however, this is the special (ritual) For the space of one year, with the ritual stated in the Purânas, on the fifth day one should perform the worship of the Nâga, when the year has been completed, one should perform the Nârâyana Bali, and donate a golden Nâga (Cobra), and a cow in specie. Thereafter, one should perform the exequial rites in entirety.

The nature of the Narayana Bali has, moreover, been described in the Vishnu Purana: "Having selected the eleventh Nârâyaṇa Bali as "day of the bright half (of a month) one should described in the Vishnu Purâna "devoutly worship Vishnu, and also Yama, the son "of Vîvaswân. With concentrated mind one should offer on the darbhas "ten pindas besmeared with ghee and mixed with honey and sesamum "with the face turned towards the south. Having fixed Vishnu in the "mind, he should then throw it in the river water; there the name "and the gotra should be taken up, and also worshipping with flowers "and offering the incense and light, as also the edibles and the eatables. "One should invite Brâhmanas five, seven, or even nine in number: "well accomplished in learning and austerities, born in high families, "and intent on concentration."

"When the second day is reached, at midday, having "observed a fast, after performing the worship Page 167* "of Vishnu one should seat the said Brâhmanas, "with faces towards the North according to senior-"ity calling to mind the form of the manes, and centering the mind in Vishnu one should perform the whole with alertness: "the invokation and all the rest as has been stated, that one should "perform commencing" with the gods. After ascertaining that they "were satisfied, and after seeing to their satisfaction in due course, with "the unction of the sacrificial material and also together with sesamum "etc. one should offer five pindas with the form of the gods called to "the mind-the first, one should offer to Vishnu, to Brahmâ, and to "Siva also, and the fourth pinda, one should offer up to Yama together "with the followers; calling to mind the deceased with his gotra, there-" after along with the pronunciation of Vishnu's name, the fifth pinda

^{1.} देनपूर्व-i. e. commencing with the Brahmana invested for representing the devas as distinguished from pitys.

^{2.} तुमान ज्ञाला i. e. after the नुनिष्ठ was put and the reply was received etc.

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"one should offer up as before. Having caused the Brâhmanas to wash 'their mouths, one should respectfully honour them with the dakshinas "in due compliance with the rules. One, the most senior Brâhmana "(from among them), he should honour with gold, and also with cow, "cloth, and also land, calling to mind the said deceased. Thereafter, the "Brâhmanas with their hands covered with darbhas should scatter "sesamum pronouncing the name and the gotra, they should give him "with concentrated attention the sacrificial material, fragrance, the "sesamum water; and after that he should take his meals along with "his friend and dependants, restrained in speech. Thus placing him-"self in the thought of Vishnu, one who offers to a suicide, he raises "him up immediately; no question should be raised here."

For a bite by a serpent, the donation of a golden cobra in the form of an effigy has been stated in the **Bhavishyat Purâṇa** by **Sumantu:** "A cobra prepared with gold weighing a *bhâra*², and similarly a cow, "one should donate to Vyâsa according to the ritual, and thereby one "would secure redemption from the paternal debt."

Vîramitrodaya

Now the Author mentions a prohibition as to the water oblation for some of the Sapindas and the like

Yâjñavalkya, Verses 5 (2), 6

Although they belong to the jnātis, neither the brahmachārîs, nor the degraded shall offer water libation. To this, the Author shall mention hereafter an exception in the text: "The Āchārya, the parents etc." In this connection Manu³ states a special rule (see p. 1395 ll. 28-30). Ādishti, 'one who has taken a vow,' i. e. the celibate student; vratam. 'vow,' i. e. of celibacy and study; udakam, 'water libation' i. e. for those who have died during the period of celibrate studentship. Vrddha Manu: (see above p. 1396 ll. 14-17). [5(2)].

Thus, in regard to the offering of the water libation, having stated the (rule of) prohibition as regards the performer, the Author states the prohibition by regard to the school of persuasion. *Påkhandi*, 'heretics' etc., those not acknowledging the authoritativeness of the

1. नात्र कार्या विचारणा—There is no doubt about it.

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^{2.} A measure of gold weighing 2000 palas. For the measures of gold etc. see above Âchâra. Verses 362-365 pp. 622-627. See Hemâdri, Dânakhanda ch. III pp. 114-122.

3. Ch. V. 88.

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Vedas; anáśritah 'belonging to no order,' i.e. although entitled, one who has not resorted to any particular Order of life. For the reading Pākhanḍamāśritāh, 'those who have resorted to heresy,' meaning those who have taken to red clothes and a close shave; stenāh, 'thieves,' men stealing Brāḥmaṇa's gold — in short-the degraded. Bhartṛghnyaḥ, 'husband-killers,' those who destroy their husbands; Kāmagāh, 'having intercourse at their pleasure,' i. e. wanton women; by the use of the word ādi. 'and others,' are included the destroyers of their own womb; as also those who are addicted to the (committing of) sins far in excess of those specially stated as the most extreme.

Surapyah, 'liquor-drinkers,' i. e. addicted to the drinking of any of the liquors prepared from jagree, malt, or honey. Atmatyâgunyo, 'self-killers,' i. e. women deliberately casting off their body by poison, fire, etc., do not deserve to be the subject of mourning; i. e. the meaning is that they do not deserve the offering of the water libation.

Here Manu 1: "To those who have been born in vain,2 or in con"sequence of a mixture of castes, as also those who continue to be
"ascetics, and to those who have committed suicide, is forbidden the
"performance of the water libation." Moreover, for those who do not
deserve the water libation, the cremation and other rites also must not
be performed. vide Yama (see p. 1398 II. 25-27) Brahmadandahatah 1.e.
killed by a Brahmana. Angirâh (see p. 1397 II. 31-33) Vrddhagastyah
(see p. 1400 II. 13-18) (6).

Śûlapâṇi Yâjñavalkya, Verse 6

Pâṣhaṇḍa etc. 'Heretics'. 'The pursuit of a path of life with red apparel and a clean shave divorced from (the dictates of) the Veda (is) (known as) heresy. Those who resort to it. Stenâh, 'thieves'; always inclined towards causing the death of the husband. $K\hat{a}mag\hat{a}h$, 'wanton women', at their unrestrained wish having intercourse with numerous men; by the use of the term $\hat{a}di$ 'and like others', are included the murderers of babies and of (children in the) wombs.

 $Sur\hat{a}pyah$, liquor-drinkers', i.e. the twiceborn women. Those who have destroyed their lives by ways not sanctioned by the \hat{Sastra} , such as poisoning, hanging, etc. and the like. These do not become entitled to the rituals for the deceased, and mourning, water offering and all other rites. These have neither the right to perform, nor to receive (as objects) (6).

^{1.} Ch. V. 88.

^{2.} वृथासंकरजातानां—ं. e. वृथाजातानां and संकरजातानां.

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Having thus stated the procedure for the water libation together with the exception, in answer to a question thereafter what should be done? The Author says

Yâjñavalkya, Verse 7

When they had finished the water libation, have come out, and are seated on soft green (herbage) after they had bathed, (to these, the others) should offer consolation with ancient historical narrations (7).

Mitsishara:—Those who have performed the offering of the water libation are the Kṛtodakas, those who had finished the water libation, snatan, bathed well, and uttirṇan, had come out of water, mṛduśadwale, on soft green, i.e. on the portion of the ground covered by fresh sprouts of grass, when the sons and the like are well-seated, are the senior ones puratanairithasaih, with ancient historical accounts, (such as) to be stated hereafter, apavadeyuh, should offer consolation i.e. with talks calculated to remove the grief, should enlighten them (7).

Śûlapâņi ≎:≃avallena Voc

Yâjñavalkya, Verse 7

Kṛtâ etc. those who had performed the water libation and were seated on ground covered with tender green grass. Snâtân, 'who had bathed,' is used to point to the rule for a bath after the tarpaṇa-the water libations. Itihâsaih, 'by historical accounts', such as the Paurâpic episodes as will be stated in verses following hereafter; should discuss with a view to the alleviation of grief (7).

The Author mentions the nature of the history calculated to remove the grief

Yâjñavalkya, Verse 8

In the human form (which is as) unsubstantial as the trunk of a plantain tree, and is like a water bubble, he who attempts to seek substantiality, such a one is under a delusion (8).

Mitakshara:—By the (use of the) word human are intended the fourfold created beings such as, the secundines, the oviparous etc., the state of that is manushya, the human form; there, by reason of its

^{1.} जरायुज-born of a cover, i.e. the womb; अण्डज, of an egg. etc.

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attribute of rotation it is, like the **kadalistambha**, the plantain trunk, devoid of internal strength, and **jalabudbuda**, like a water bubble, perishable within a short interval; in such a worldly existence, **yah**, one, who seeks, i.e. looks for substantiality i.e. permanence, sah, such a one, sâmmûḍhaḥ, is under a delusion, i.e. has his mind extremely obtused: therefore those who know the real nature of this worldly existence should not act in this manner (8).

Yâjñavalkya, Verse 9

The body which is composed of the five, if it is reduced into the five by reason of acts performed by one's own body, where is there (a room for) a lament? (9)

Mitâkṣharâ:—Moreover, by reason of the germs¹ of actions generated by one's act in another birth, for the consummation of their own results, pañchadhâ, composed of five, i.e. by reason of its containing the five great elements, the earth, (water) etc., stuffed in five ways and so created kâyaḥ, this human body, if after completing the consummation of the fruits, pañchatwamâgataḥ, is reduced (back)

Page 168* into the five i.e. is again restored to the form of earth etc., there, for what reason is your lament, paridevanâ? As there is no reason, the lamentation should not be made:

paridevana? As there is no reason, the lamentation should not be made; such is the position of things. Never, indeed, can the position of things be overcome by any one (9).

Yâjñavalkya, Verse 10

Liable is the earth to perish; the ocean, and the gods also; reputed to be like a foam, how can the mortal world not go to ruin? (10).

Mitakshara: —Moreover, it is no wonder what is called death; because the earth and like other gigantic creations also go to destruction. So also the seas, also the immortal gods immune from oldage and death, at the time of destruction go to annihilation. How then, the created beings by reason of their evanescent condition resembling foam and who are mortal by nature not go to ruin? Proper indeed is the passing away for those who are mortal by nature. Therefore, causeless is the emotion of grief; (10).

^{1.—}ऋमंबिजैः. Every birth is the result of कर्ष.

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By reason of the likelihood of its bringing on an evil also should lamentation not be made; so the Author says

Yâjñavalkya, Verse 11

The phlegm and tears dropped by the kinsmen, since the deceased has to swallow helplessly, therefore one must not lament; indeed the rituals should be performed according to one's capacity (11).

Mitakshara:—Since śleśmaśru, the phlegm and tears, emitted by the lamenting kindred, avaśo, helplessly, i.e. even not wishing, preto, the deceased, bhunkte has to swallow, therefore na roditavyam, one must not lament. But, moreover, by those wishing good by the deceased should according to their capacity, the Śrâddha and the like (funeral) rites be performed (11).

Súlapâṇi Yâjñavalkya, Verses 8-11

'In the human form' etc. Fire etc. Liable to perish etc. Phlegm etc. 15 'Composed of five, etc.' *i.e.* such as the earth, water, light, air and space. Helpless *i.e.* powerless, (8-11).

Yâjñavalkya, Verses 12, 13

Thus having listened they should go home, the children walking before. After having chewed the nimba leaves with restraint at the door of the house (12) after having performed the sipping, and after having touched fire etc. water, cowdung, white mustard seed, should enter slowly, after placing the foot on the stone (13).

Mitakshara:—In this manner, having diligently listened to the speeches of the elders in the family, with grief renounced, and placing the youngsters in front, grham gachchheyuh, they should go home. After having gone, moreover, and stopping, vesmano dwari, at the door of the house, niyatah, with restraint, i.e. with their minds kept under restraint, nimbapatrani vidasya, having chewed the nimba leaves, i.e. having slowly crushed, eaten, and after vomitting, and after having touched fire, water, cowdung, and the mustard seed — by the use of the word âdi, and the like, also the dûrwâ grass, coral, fire, or the bull as stated by Sankha, having touched the dûrwâ sprouts and the bull also, having placed asmani padam, the foot on the stone, sanaih, slowly i.e. without stumbling, they should enter, praviseyuh, the house, (12, 13).

1. i. c. the stone slab at the entrance of the house,

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Vîramitrodaya

The Author states the performance after the water libation

Yâjñavalkya, Verses 7-13

Those who had finished the water libation, those who had bathed and had come up from the water and had been well seated on a soft green ground, i.e. the portion of ground on which tender sprouts of grass had newly sprung up, the aged in the family should offer consolation to the son in regard to the dead by means of ancient historical narrations, in the form of the four verses beginning with "The human form etc." (Yaj. 8-11) or by others of similar import, and enable them to get over 10 the grief. Those i. e. the sons and the like having intently listened to the historical narration in the form of the four verses, placing the children in front of them, should proceed homewards. There, at the entrance of the house, with restraint i.e. with a restrained mind, having chewed the nimba leaves i. e. crushed with their teeth, and after sipping water, and touching the fire etc. should place their foot on the slab in the courtyard, and should gently enter the house; this is the meaning. By the use of the word âdi, 'etc.', are included the undisturbed bed and the like. So says Vaijavâpa: "They touch the stone (repeating the "hymn) 'May the stone put down sin', they touch the stone-' may "he be as undisturbed as a stone," pray for a bliss from Fire thus; "'May the Fire (God) bestow bliss upon us." Aśvalayana: "Having " reached the dwelling, and set foot on the stone slab, after eating "cowdung they (shall) touch water."

The meaning of the historical narrative moreover is "In the " human form', i. e. in the series of acts in connection with the birth "in the human species, which, like the trunk of a plantain tree is un-"substantial and perishable like a water bubble, one who seeks after "substantiability i.e. one who regards it as substantial, such a one "is under a delusion." With the merits and demerits acquired in other births if the body which is produced by the cumulation of the five great elements viz. the earth and the rest is created for the purpose of experiencing the results of that body and is reduced to the five great elements such as the earth and the rest which formed its constituents, why then the mourning and lamenting? If the Earth, the ocean, and also even the Gods go to destruction, then this mortal world (which is) evanascent like foam and the multitute of animals - how should it not go to destruction? Not only is the lamentation auscless merely, but moreover, the shower of tears along with phlegm shed by the

relatives has to be consumed by the deceased helplessly; therefore the kinsmen should not lament. Since, because, rituals performed with the object of warding off evil from the deceased, such as the Śrâddha and the like, become really beneficial (7-13).

Śûlapâņi

Yâjñavalkya, Verses 12-13

Thus etc., after having sipped etc. Having listened to the palliatives to the grief, as stated above, placing the youngest in front, they should proceed. At the entrance of the house also, after chewing with the teeth three nimba leaves, and having sipped water and touched the fire and the like, placing their foot on the stone slab immediately should enter the house. By the use of the word âdi 'etc.', should be included what has been stated by Sankha viz.— "The tender sprouts of the dârwâ grass, cowdung, fire, "bull—having touched all these, while entering, they should besmear their "forehead and the limbs with ghee, and white mustard seed" (12-13).

The Author states an extension

Yâjñavalkya, Verse 14

The act of entering and the like is even of those who touch the dead body. Of those who so wish, the purification is immediate by a bath and restraint of breath (14).

Mitakshara:—What has been stated before viz. the act commencing with chewing the nimba leaves and ending with entering into the house—that is not only for the members of the caste, but even for outsiders also who do the carrying away of the dead body as a charitable act. In the expression 'the act of entering and the like', the expression 'and the like', by reason of its auspiciousness, has a reference (also) to acts stated before. Of these, moreover, those who have joined in the carrying away (of the dead body) as an act of charity, and those of the non-sapindas who wish for an immediate purification, by means of a bath and restraint of breath merely, there is purification. As says Parasara : "Those of the twice-born who carry away an owner-"less corpse of a Brahmana, at each step these obtain the merit of a "sacrifice. In the case of these there is nothing inauspicious, or even

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^{1.} प्रतिलोमकम्—i. e. has an inverse application.

^{2.} Ch. III. 45, 47.

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"a sin — for those who perform this meritorious act. By an immer"sion in water, an immediate purification has been ordained for these."

For carrying away out of regard for friendship etc. however, is a
special rule stated by Manu!: "A vipra having carried
Page 169* "out (the body of) a dead Brâhmana who was not a
"sapinda, as if he were a (near) relative, becomes pure

"after three nights, as also the near relations of the mother. If he "eats the food of these, by ten days only does he become pure; if "he does not eat food, by a day only, provided he does not dwell "in their house." Here this is the adjustment: One who out of friendship carries out a dead body and eats their food, and also dwells in their house, of him, the purification is by ten days only; he, however, who merely resides in their house, but does not eat their food, of him (the purification is) after three nights. He, moreover, who simply carries out the corpse, and does not dwell in their house, nor does he eat their food, of him, by one day. This has a reference to a member of the same caste.

In regard to members of different castes, of whichever caste one carries the corpse, the (period of) impurity (prescribed) for that caste should be observed. As says Gautama²: "And if a man of a lower "caste, carries out (the corpse of) one of a higher caste, or a man of "a higher caste one of a lower caste, the impurity in these is determined "by what is prescribed for the dead man." Upasparśanam, 'carrying out.' For a Brâhmaṇa, for carrying a S'ûdra, (the period of) impurity is a month. For a Sûdra, however, for carrying a Brâhmaṇa the (period of) impurity is ten days. Thus the period of impurity is as for the dead man. This is the meaning (14).

Vîramitrodaya

The performances by the sons etc. have been stated by the text "Having chewed etc." The Author extends the same elsewhere also

Yâjñavalkya, Verse 14 (1)

By those who had close contact with the dead body by reason of carrying it out and the like—and by the use of the word api, 'also', of

^{1.} Ch. V. 101, 102.

^{2.} Ch. XIV. 26 (29).

those who also follow after it, the act of entering the house, of touching the fire, and the like acts must be done.

Vîramitrodaya

In the case of these, this is a special rule distinguished from the $jn\hat{a}t\hat{i}$; so the Author says

Yâjñavalkya, Verse 14 (2)

Of outsiders carrying out an ownerless Brâhmana corpse with a view to secure the merits of a sacrifice, who are others than the members of the jnâti, by the restraint i. e. the restraining of breath preceded by a bath, not immediately only, is the purification—, and not after three days. That says Pârâśara¹ (see p. 1409. II. 31 etc.). For carrying out of feelings of friendship etc., however says Manu² (see p. 1410. II. 5-11). Three nights after residence in their house; but after eating their food, however, ten days alone should be understood to be the period for impurity. The rest is easy (14).

Śûlapâṇi Yâjñavalkye, Verse 14

Entering etc. the act of entering etc. which has been stated before, that must be performed by even those who touch the dead body. Of the outsiders *i. e.* those who are not sapindas, who desire immediate purification by a bath and the restraint of breath is the purification. As for carrying away, Manu² says (see above p. 1410. l. 5 etc.).

For a residence in the same house out of friendship or such other attachment, three nights; for a residence in a different house, one night is the (period for) mourning. For having carried out the mother's uterine brother or sister and the like, even with a residence in a different home, three nights. After eating their food, ten nights (14).

The Author states the rule in regard to the celibate student Yâjñavalkya, Verse 15

Even after removing (the corpse of) the preceptor, the parent, or the family priest, one under a vow remains (as) under a vow; he must not eat the food of impurity, nor, moreover, should he reside together with them (15).

Mitakṣhara:—Âcharyaḥ, the preceptor, as has already been defined before. The mother and the father (make up the compound word), the parents, pitarau. Upadhyaya, the family priest, moreover, has been

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^{1.} Ch. III. 45-47.

^{2.} Ch. V. 101-102.

^{3.} See Âchâra verses 34-35 pp. 126-127 above.

described before. These, although nirhrtyâpi, even after removing, vrati, one under a vow, i.e. the celibate student, vrati, remains still under a vow, and there is no breach of his vow. By the word kaṭa is intended to indicate impurity. Food associated with that is sakaṭānnam, the food of impurity; that, the celibate student nāśniyāt, must not eat. Na cha, nor moreover, along with those under impurity, saha saṃvaset, should he reside.

By thus saying, it necessarily follows thus by removing the dead bodies of others than the preceptor etc., there occurs a vitiation of the vow of the celibate student. Hence also has it been stated by Vasishtha¹: "Of a celibate student, by performing funeral rites, "there occurs a cessation from the vow; excepting (in the case of) "those of his mother and father" (15).

Vîramitrodaya

With a view to limit the rule stated in the text² 'Not the celibate students should perform etc.' the Author states their duties on the death of the parents

Yâjñavalkya, Verse 15

After having carried out the preceptor etc., — and by the use of the word api, 'also,' — having cremated them, and joined them with the exequial offerings in the form of watery libations, one who has taken a vow, i.e. the celibate student, remains in the vow, i.e., remains with the vow of a celibate studentship unbroken. By the word Kata is indicated impurity; food in association with that, is the sakatānnam, 'impure food'; that a celibate student should not eat; nor should he reside, i.e. sleep with those in the mourning. Somewhere the reading is samvaset, 'live together.' Even then, by the force of the preposition, the same is the meaning. By the word Pitr 'father', are indicated the mother and the father, by the force of the semi-residual compound. That says Vasishtha!: "Of a celibate student, by performing funeral "rites, there occurs a cessation from the vow; excepting (in the case of) "those of his mother and father."

By the first use of the word cha, is included impurity, and by the second use of cha, the śrâddha, during the period of celibate studentship

^{1.} Ch. XXXIII. 7.

^{2.} Verse 5, p. 1395 above.

vide the Brahma Purana: "Even by a celibate student! who has not. " completed the vow, must be performed the rites, urged on by compas-"sion in the case of a sapinda dying without an heir. After having " observed the (peoiod of) mourning for him, he should perform their "ceremonies like that of the father2; Of an ascetic nothing should be "done; nor does he perform for others." (15)

> Sûlapâni Yâjñavalkya, Verse 15

Achârya etc. By performing for the âchârya and the like, the entire exequial rites, such as the cremation, the pinda on the tenth day, and the 10 sixteen śrûddhas and the like, he remains a celibate student, i. e. a celibate student even (as before); he does not lose his vow; this he certainly does by carrying out any other. Sakatannam, the food of one under impurity. 'By them', i.e. by those in mourning3 (15).

For the mourners, the Author states a special rule Yâjñavalkya Verse 16

Subsisting on provisions purchased (by them) or obtained, on the ground should they sleep, each apart; after the manner of the Pindayajña should be offered food to the deceased for three days. (16)

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Mitakshara:—Purchased or unasked obtained subsistence by whom, these are kritalabdhasanah, subsisting on provisions purchased or obtained; thus they should become; this is the implication. From the restrictive rule as to subsistence on purchased or obtained (food), in the absence of that, non-eating becomes necessarily established. Therefore also Vasishtha4: "After going to their homes, on ground 25 "mats for three days, they should pass without eating, with food "prepared from purchases must they subsist." Ground mat' i. e. for those in mourning, for sleeping on the ground a mat prepared from grass. These sapindas, moreover, on the ground only, each apart, should sleep, and not on a cot or the like. By Manu⁵ also, in 30 this connection a special rule has been pointed out: "They should "eat food which is neither pungent nor containing salt; for three days

2. Another reading in अ is त्रयाणां आश्रामिणां च कुर्याहाहादिकां कियाम् "In the case of

the three orders, one should perform the rite of cremation etc."

^{1.} Here the passage apparently refers to the Brahmachârin as the object and not the agent in which sense the central text of Yajñavalkya reads. Vîramitrodaya suggests a reciprocity in the case of ownerless corpses.

^{3.} આગોષ-This word has been rendered as 'impurity', and 'mourning' according as is suitable to the context. 4. IV. 14-15. 5. Ch. V. 73.

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"manner."

"they should (simply), however, plunge1 (in water); should not eat "meatfood, and moreover should sleep on the ground each separately." Similarly, a special rule has been stated by Gautama² also: "On "the ground should they sleep and be continent, those who perform "the funeral rites".

Moreover, after the manner of the process observed in the pindapitryajña, such as with the sacred thread in the prâchînâvîti3 form and the like, to the deceased should be affered food in the form of pinda in silence on the ground. As says Marichis: "The pinda for the "deceased, one should offer outside without the darbha or the mantras, "after having prepared the boiled rice in the north-east, after having 66 bathed and with concentrated attention." The avoidance of darbha and mantra has a reference to the uninitiated, as has been observed by Prachetas: "For the uninitiated, on the ground should the "pinda be offered; for the initiated, on the kuśas". So also, the rule about the performer also has been pointed out in the Grhyaparisishia thus: "Whether of not the same gotra, or of the same gotra, "whether a woman or a man, he who offers on the PAGE 170 * "first day, that one should continue it to the conclu-"sion as far as the tenth day." Another rule regarding the articles also has been indicated by Sunahpuchchha thus: "With sâli rice, or even with barley meal, or also with vegetables, one "should make the offering; whichever material is used on the first "day, the same shall be for the ten days6; silently should be the sprink-"ling, and the flowers; the light and the incense shall be in the same

The pinda, moreover, should be offered on the stone, since Sankha has stated: "On the ground the flowers, pinda, and drinking water, " or on the stone, should they give." Nor, from the plural number in the expression 'they should give,' should it be imagined that like the

^{1.} निमज्जेयु: i. e. merely plunge, and not have a leisurely bath as a luxury तिर्थस्नानमंगपरिवर्षणादिवर्जनम् Medhâtithi. See also Bâlambhatţi p. 28, 11. 11-12.

^{2.} Ch. XI. 32. 3. See p. 117 Note 1.—with the sacred thread pending over the right shoulder to the left side. 4. i. e. without any mantra, see further on.

^{5.} See Bâlam. p. 29, ll 4-6, for a further elaboration of this.

^{6.} A similar rule as to the performer is stated in the Brahma Purana-See Bâlambhatti p. 29, 1, 26.

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water libation the pinda offering should be performed by all; but on the other hand, it should be performed by the son alone; in his absence, by any of the kindred nearest by consanguinity; when these are not available, by any kindred on the mother's side should be performed, vide the text of **Gautama**¹: "In the absence of the sons, the "sapindas, the sapindas on the mother's side, and the pupils also "should offer; failing these, the Rtwik and the $\overline{A}ch\hat{a}rya$."

When, however, there are several sons, by the eldest² alone should be performed, since Marichi has stated, "With the agreement of "all, what has been performed by the eldest alone, or with the pro"perty which³ was undivided, is indeed regarded as done by all."

The rule regarding the number of the pindas, moreover, is for a Brâhmana ten pindas, for a Kshatriya twelve only; thus by regard to the days of mourning has been stated by Vishnu⁴: "While the term of "impurity lasts, they must offer water libation and the pinda to the "deceased." So in Another Smrti also: "By nine days one should offer "nine pindas with bent attention; after having offered the tenth pinda, "at the end of the night, one becomes pure." The statement about purification is in regard to (the capacity for) the invitation to the Brâhmanas for the śrâddha to be performed on the next day. By the Lord of the Yogis, however, the offering of three pindas has been stated. In regard to these two courses, the larger and the smaller, the adjustment should be observed as has been stated⁵ above in regard to the water libation.

In this connection, another special rule has been stated by Sâtâtapa: "During the period of mourning, however, even though "diminishing, the pindas which one should offer should, how-"ever, be ten only." For those for whom the period of mourning is three nights a special rule has been pointed out by Pâraskara: "On the first day should be offered three pindas by them with bent "attention; on the second, one should offer four in a similar manner "after the collection of bones; three, moreover, one should offer on "the third day, and one should wash the clothes, &c."

^{1.} Ch. XV. 13-14.

^{2.} See Balambhatti p. 30 ll. 12-17 re: the right of performance.

^{3.} There is a mistake in the print at p. 170 l. 7. द्रव्येण वा विभक्तेन read द्रव्येण वाई विभक्तेन.
4. Ch. XIX. 13.

^{5.} See p. 1391 ll. 25-32. Sk. Text. p. 163 ll. 22-24,

Śúlapâṇi Yâjñavalkya, Verse 16

Krîta etc., purchsed etc., As long as the mourning continues, they should &c. by purchasing or obtaining; and not that (which was) stored before, such as rice etc. On the floor, moreover, they should sleep, all alone. Commencing with the day of death, for three days, this pinda for the satisfaction of one should be given, 'After the manner of the pitryajña,' i. e. following the procedure observed in the pindapitryajña; by this are pointed out the marking of the lines, the spreading of the darbhas, sprinkling of the water (on the darbhas), and the resprinkling (16).

Yâjñavalkya, Verse 17 (1)

Water, for one day, in the sky should be placed, and milk also in an earthen (vessel) (17[1]).

Mitakshara: — Moreover, jalam, water, kshiram cha, and milk also, mṛṇṇaye, in the earthen vessel, separately in each, akase, in the sky, such as in a swing or the like, ekaham, for one day, should be placed. Here, as no special rule has been stated, this should be done, on the first, day, to that effect being the text of Paraskara: "O deceased, have a bath, "here," with these words, water should be placed; 'drink also this,' with these words, milk."

Similarly, the collection of bones also should be made on the first and the subsequent days. So says Samvarta: "On the first day "or on the third, or on the seventh or on the ninth similarly, the "collection of bones should be made on that day by the gotrajas "together." Somewhere, it has been stated that the collection of bones may be made on the second (day). In the Vishnu² Smrti, however: "On the fourth day one should make the collection of the bones, "and of these, the consigning into the Ganges water." Therefore on any of these days, in accordance with the ritual stated in one's own grhya, the collection of bones should be made.

In this connection, a special rule has also been pointed out by Angirasa: "In the collection of the bones a sacrifice to the "Gods has been declared; intended for the one who is deceased, "if one after purifying himself do not perform the sacrifice to

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^{1.} Ch. III. 10-28.

^{2.} Ch. XIX. 10-11.

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"the deities, then the deities curse him. The deities here, more"over, are those that dwell in the cemetery." The Same Author has
stated that those cremated there before "dwellers in the cemetery, are
"the deities reputed to be those of the dead bodies." Therefore it
comes to be said that intending for those deities as also for the one
not long deceased, worship should be offered with incense, light, and
the like, and with food in the form of the pinda.

So also shaving should be performed on the tenth day, as **Devala** has stated: "On the tenth day, when reached, the bath shall "be outside the town; there should be given up the clothes, as also the "hair, moustache and the nails too." Similarly in **Another Smrti** also: "On the second day should be performed the shaving operation with "effort; or on the third, or on the fifth, or even on the seventh, as "long as the offerings (one) makes" i. e. before the offering of the srâddha; that is the limit.

For whom is the shaving? for such an inquiry Âpastamba¹ has stated: "For those suffering, is the shaving." Those Page 171* who experience grief at the death, are the suffering (i. e.) the kindred, for these, with particularisation is

the shaving. Indeed, even for the junior in age? Anticipating this, it comes to be stated the anubhâvins.

"For those who follow after, is the shaving." Anu, after i.e. afterwards; those who are born after are anubhâvins, i.e. juniors in age; for those, (is) the shaving. Anubhâvins, i.e. the sons, so some think, since the rule is observed: "At the Ganges, in a holy place "of the Sun, upon the death of the mother, the father, or of the "preceptor, at the time of the consecration of the fire, and at the "Soma sacrifice, shaving has been stated to be on these seven "(occasions)."

By reason of the impurity, there might necessarily be a cessation of the right regarding all the S'rauta and Smârta performances; so by way of a concession in regard to particular ones the Author states

Yâjñavalkya, Verse 17 (2)

Ceremonies on the Vaitana and the Aupasana fires must, however, be performed, since (they are) enjoined by the S'ruii [17 (2)]

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Mitakshara: - Vitana is the extention of the (three fires); occurring there are the vaitanas, to be accomplished at the three fires, such as the Agnihotra, Darśapûrnamâsa, and the like performances are spoken of. That which is worshipped every day is the Upâsanah, the household fire; produced there are the Aupâsanas, the evening and the morning sacrificial rites are (here) spoken of. Those Vaitana and Aupâsana vedic kriyâh kâryâh, ceremonies must be performed. If it be asked, how do they pertain to the Vedas? (the answer is) srutichedanât, since (they are) enjoined by the S'ruti. For "for the whole of one's life, one "should offer a sacrifice to the fire," from this and the like S'ruti 10 texts, the injunction in regard to the fire sacrifice is quite clear. "Similarly, every day, one should perform the swâhâ rite; and in "the absence of food, with anything (else), so long as the body "lasts." From this S'ruti text the Aupâsana sacrifice has also been mentioned.

Here, moreover, by reason of the particular mention of the śrauta character the non-performance appears to be inferred of the smarta performances, such as donation and the like. Hence also has it been stated by Vaiyaghrapada: "The abandonment of the smarta per-"formances follows in an impurity otherwise than that of Râhu; for 20 "a Srauta performance when bathed, one gets the purification immedia-"tely at the time." The mention of the performance of the S'rauta rite is by regard to their naimittika (occasional) character; as says Paithinasi: "They shall desist from the (obligatory) nitya "rites, excepting the Vaitanas, and some say, also those (performed) "on the household fire." From the text 'they shall desist from the nitya rites, stated generally a necessary inference may arise as to the dropping of the nitya as well as the naimittika rites, so an exception has been stated by the text 'excepting the Vaitanas' in regard to the ceremonies which are to be accomplished by the three fires. And 30 by the clause, 'some say also those (performed) on the householdfire' a partial exception has been stated for those necessary rites even though performed on the household fire; therefore in regard to these, there is no objection (on the ground) of impurity. Of the kâmya rites, however, by reason of the absence of purity, there is no performance.

By Manu¹ also has it been stated with this same object: "One "must not interrupt the rites (to be performed) with the (sacred) "fires." By the expression 'the rites with the fires one must not interrupt,' is (implied) the cessation of the rites (which can be) performed without the fire, such as the five great sacrifices and the like others. And so also Samvarta: "The sacrifice there, one should perform with "dry food or with fruit; the ritual of the fire sacrifices, however, one "must not perform on (the occasion of) death or birth".

Although the Vaiśvadeva sacrifice also is to be performed on the fire, its exclusion is on account of a text: "A vipra should remain for "ten days without the Vaiśvadeva," thus having been stated by the Same Author.

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Although from the text: "During the mourning, the abandon-"ment of performances such as sandhyâ and the like is ordained", the cessation of the sandhyâ is inferred, still the offering of the anjali and 15 the like may be done, since Paithinasi has stated: "During mourning," "one may offer the anjali to the Sun, and after performing the circum-"ambulation, contemplate the Sun and make a bow." It has been stated generally that 'the vaitana and aupasana rites should be performed,' still, however, he should cause it to be done, as Paithînasi has stated: "Others should perform these". By Brhaspati also has been said: "In the case of birth, or upon a death, in the case of inability, "dining at a śrâddha, and on occasions of a journey and the like, one "should have it done and not abandon (it)."

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Similarly, although they are smârta performances, the daily sacrifice and the Pindapitryajna, S'ravanâkarma, the Aśvayujya and the like must indeed be performed, since Jâtûkarnya has stated: "When impurity on account of birth occurs, how should a Smarta-"rite be performed? The pindayajña and the rice oblation should "be caused by one not of the same gotra."

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Although the incapacity for performance is in regard to the entire rite in (all) its details, still the principal part viz. the offering of one's own material one must perform onself; since it cannot be

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accomplished by any other; and hence also has it been said: "In "regard to a S'rauta rite, one might, for the time being, having bath"ed, obtain purification." As for the prohibition
PAGE 172* of an oblation in the text: "A gift, the acceptance
"of a gift, an oblation, as also the study of the Vedas
"cease," that should be adjusted as having a reference to a Kâmya performance, or to the Vaiśvadeva rite.

Similarly, the eating of the food of (one in) impurity must also not be made, since Yama has stated: "In both cases for ten days "the food of the family is not eaten" 'In both cases', i.e. in the case of birth and of death: 'Ten days' is indicative of the period for the impurity. 'Of the family' i.e. of the family under impurity; food in connection with this family must not be eaten by those not of the family. For the members of the family, moreover, there is no objection, as the Same Author has observed, "During impurity, however, the food of the family is without a "fault; so" says Manu:

This prohibition, moreover, is to be understood to be whether either the person who offers or one who eats had come to know of the birth or of the death, since it has heen observed in the Shaṭṭriṃśanmata: "In the absence of the knowledge of both, impurity does not bring "about any sin; if known even by one, it would induce a sin for "one who eats."

Similarly in a marriage and the like, food separately prepared for the Brâhmanas before the occurrence of the impurity, may certainly be eaten, vide this Smrti of Brhaspati: "If, however, in the "midst of a marriage, a festivity, or a sacrifice, death or birth occur, "no fault has been mentioned in regard to matters already decided "upon before." Moreover, another special rule also has been pointed out in the Shattrimsanmata: "If in the midst of a marriage, a "festivity, or a sacrifice, death or birth occur, others should offer food, and it should be eaten by the best of the twice-born. "If while the Brâhmanas are eating, death or birth occur, all these are declared to be purified when they sip water from anothor's "house."

Alani din du teo casa situc di acceptance di cide daring incucrity.

but in case of this house and trests formers, noots and also france. " vegetables, dev wood, grass, water, curds, clarified butter, and milk. " sesamum, medicament, deer-hide, cooked and uncooked things, one "may take oneself; also in regard to all articles sold in the market. "there is no impurity owing to death or birth." 'Cooked' i.e. all eatable food, such as the (sweet balls of) modaka and the like; 'Uncooked', such. as rice etc. 'One may take oneself' i.e. one himself permitted by the owner may take: this is the meaning. Cooked or uncooked food constitted has a reference to a public sacrifice which has started, vide The tan in Adricasa: "Of those who have started on a general sacrifice, There are a least to the cooked food of these, " be served, drink reder for three nights." Here, the word and a recording to cooked they other than the edibles.

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In regard to contact with a dead body, however, a special rule has been stated by Angirasa: "Of a householder to whom an "impurity happens on account of contact, his performances are not "cut off; nor does it affect those in the house." It, i.e. the impurity, is purely of the householder only, and not, moreover, for those who are in his house, such as the wife and like others, nor in regard to his things also. In the case of an impurity for which the period has been passed, a similar rule has been brought out in Another Smrti: "After "the period of ten days is over, if a householder comes to know "afterwards, for three nights is the (period of) impurity for him, and "in no case for his things" (17[2]).

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Vîramitrodaya

The Author states the duties for the mourners

Yâjñavalkya, Verses 16-17

Te, i.e. 'these', mourners, 'purchased' or obtained without having asked for it - not however cooked before-such food is to be eaten by whom; so they should be. This, moreover, has a reference to the weak; for one however, who is able, a day's fast. Here, when possible, under, the text of Vasishtna:1 "For three days they should remain without

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"eating or should subsist on (food) obtained by purchase". For one who is not strong, one fast, vide the text of Aśvalâyana!: "Never "should they cook food at night".

Separately each, women and men, on the ground i.e. without a cot or the like, should sleep. In this connection, Gautama² states a special rule, "Those offering the rites to the dead should sleep on the "floor and be content". Manu³ (see p. 1413 ll. 30 &c.); of the pinda sacrifice i.e. of the exequial pinda offering, after the manner of that such as the foot-wash and the like, food i.e. in the form of the supplementary pinda, to the deceased for three days' duration should be given by the members of the jnati.

The Sapindas, however, should offer for ten days, vide the text: "He who offers on the first day should finish up for ten days."

'Water,' i.e. water and also milk in two earthen pots separately in the air, such as in a swing or the like, for a day and night after the death, should be placed by the sons and the like for the benefit of the deceased.

By the use of the word cha, 'also,' the offering of the pot in the sky is cumulatively mentioned as including the rites mentioned before it and continuing for ten days. Vide the following text: "In it hang-"ing in the sky should be placed water for ten nights, for an entire "appeasement of the heat and abatement of the fatigues of the journey."

Having regard to the fact that during the period of mourning all Śrauta and Smārta rites are stopped, the Author observes: "The Vaitāna "performances etc.," Vitāna means all the fires; those offered there are Vaitānas i.e., those that can be accomplished with the three fires such as the Agnihotra, Darśapûrṇamâsa and like others; upāsanāḥ i.e. rites which must be necessarily performed. Śrutichodanāt, "since directed "by the Śruti," as prescribed in the vedic text: "He performs the agni-"hotra sacrifice the whole of his life-time." By mentioning the dictate of Śruti as the reason it appears that the right does not extend to a Smārta performance. In this connection the text of Vyāghrapāda cited in the Mitākṣharā¹ also concurs., viz. "the abandonment of the Smārta "rites (should be made) on an impurity other than that of Rāhu." In regard to a Śrauta rite one obtains purification for the time being when he has bathed.

^{1.} Gr. S. IV. 4-14.

^{2.} Oh. XIV. 32.

^{3.} Ch. V. 73.

^{4.} P. 1418 ll. 18-21.

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By the use of the word cha, the Author adds the exequial rites such as the bone collection etc. That has been stated by Vishnu': "On the fourth day the bone-collection and their throwing into the "Ganges Water." A detailed elaboration of the rites of the bone-collection and the like having been found to have been made respectively in works with particular details has been passed over here (16-17).

Sûlapâņi

Yâjñavalkya, Verse 17

Jalam, water etc, water and milk also in a swing or the like on the first night should be placed after dedicating it with the (recitation of the) mantra stated by Paraskara2 viz: "After having offered pinda to the "deceased, they should offer the sprinkling and the re-sprinkling with the "pronunciation of one's name and place, milk and water in an earthen pot "for three nights saying, 'O deceased, bathe here, and also drink the milk'." As to what has been stated in the Brahma Purana viz: "Therefore, should "be placed in the sky for ten nights water also", that is with the object of service to the deceased. Vaitanam i.e. the śrauta fire sacrifice; Upasana, is the sacrifice on the household fire. The auspicious rites should be performed as they have been prescribed in the Śruti e.g. Baudhâyana: "For the whole life-"time one must offer the fire oblation" "In the Aupâsana fire, one must per-"form the sacrifice every day" and the like. In this connection it has been observed by some that in the Vailana, for ten nights the sacrifice should be performed by oneself, in the Avasathya, however, by one of another gotraas says Jâbâla, "On (the occasion of) a birth or death, the abandonment "of the performance on the vitana is not ordained; in the hall etc., a simple "sacrifice should be got performed by persons of other gotras." As also Sankha and Likhita: "For the purpose of the agnihotra, by a mere bath " and the touching of water, the father becomes pure."

As for the text of Daksha," By one day a Brâhmana becomes pure, "(one) who is connected with Fire and Veda; in the case of one lower as "also the lowest, after three days and four days in the same way" viz., that as having application to the sandhyâ and the like performances, is inconsistent; it will be contradictory to the text of Jâbâla viz. "On both "(occasions) for ten days is the impurity for the sapindas; the bathing "and water-sprinkling, he can have for the purpose of the fire sacrifice." The meaning is i. e. the habitual bath, for the period after one day. As says Samvarta: "The oblation should be offered on such an occasion "with dry food, or with fruit; the rite of the five sacrifices, however, one must "not perform on the occasion of a death or a birth: after ten days, how-

^{2.} Gr. S. III. X. 27-28.

"ever, a Brahmana knowing the law may properly carry on his study of the Vedas", as these two texts ordain the performance of the sandhya and the study of the Vedas after the period of ten days, therefore, in the text of Daksha, it is (only) for the purpose of the home that the period of impurity is shortened, and not for the performance of the sandhya (17).

In this manner having stated the rules for those under an impurity in the form of injunction and prohibition, the Author now states the period on account of an impurity

Yâjñavalkya Verse 181

For three nights or ten nights is intended the impurity on account of death; for one less than two years, for the two; (the impurity) of birth, for the mother only indeed (18).

Mitakshara:—The Author mentions the causes for the impurities, as also the rules as to their duration. Savam on account of death, i.e. crossed by death. By the world birth (shtaka), moreover, indicative of block, is intended the impurity on that account. By thus saying, the birth and the leath come to be stated as causes of impurity. That birth or death, however, becomes a cause only when it cours and becomes known, as is indicated by the texts such as, "Maring heard of the death of a kindred or the birth of a son "after ten days," as also, "One who hears before ten days of the death of another who has gone to another country continues to be "impure only for such period as has remained over of the ten days' (period)" and such other texts by the force of their statement.

If it be suggested that the (fact of) birth itself is the cause of impurity, the rules regarding the periods of impurity such as ten days etc., would be from the fact itself, and therefore in the case when the death of a kindred is learnt before the ten days, the impurity for the remainder of the ten nights becomes established by itself, and the text⁴ viz. "what remains of the ten nights etc.," should come to be regarded as not necessary to be mentioned. Therefore, (when) known

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^{1.} From this verse to verse. No. 23 inclusive, the enthors of the Militight of and the Vironitrology have numbered the verses differently. Subject that has a similar difference. The verses numbered as 18, 19, 20, 21, 22, 23 in the Militighton are numbered as 19, 20, 21, 22, 23, 18 in the Viranitrology espectively.

^{2.} ज्ञच &c.—is a dead body; on account of a dead body being in the house.

^{3.} of Manu V. 77.

^{4.} Manu V. 74.

(then) alone is either the death or the birth is the cause, and that impurity on account of either of these two causes has been intended to be for three nights or for ten nights by Manu and others.

In this chapter 'on impurity' the use of the word a day or a night, is indicative of a day and night. The expression 5 'is intended by Manu and the rest, 'is used to Page 173* point out the characteristic distinction of the topics regarding the sapindas described by them: "Ten days as the " (period of) impurity on account of death has been prescribed for the " sapindas; for birth also would be the same for those who wish for a "complete purification. Upon a birth, however, those who are " partakers of the same libation of water, by three nights is the " purification intended; those who touch the dead body become pure " by three days, and those who offer water." In this and similar texts an adjustment of three nights and ten sights has been made by regard to the application to the samanodakas and sapindas. Therefore, for the sapindas i.e. within the seven generations uniformly, ten nights; for the samanodakas, three nights.

As for the text in another Smṛti viz: "For the fourth, it will be "ten nights, by six nights for a male in the fifth, and in the sixth by "four days, shall be the purification; while for the seventh, only by "a day," since it is contradictory it does not deserve to be respected. Even if it may not be contradictory it should not be followed as it is censured by the people, as is the case (in the rule) of 'killing a beast as part of the madhuparka rite'. Since Manu² has observed: "A thing not leading to heaven and disliked by men, although according to "dharma, one must never practise." Nor, moreover, would it be proper to suggest that for the sapinda he who is seventh in propinquity, one day, and for the samânodakas who are distant in propinquity, and as the eighth and the rest, three days.

In this manner, having generally reached the rule as to impurity in regard to sapindas, the Author states a rule by way of limitation, analytyarate, for one less than two years, who is dead, ubhayoreva, for the two also, i.e. for the mother and the father, for ten nights is the

^{1.} See Manu V. 59, 61, 64 and Vasishtha IV. 16-20.

^{2.} See Yājñavalkya I. 256 p. 365 above at 11. 2-4.

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impurity; not for all the sapindas. For these, however, the Author will state hereafter in the text¹: "Before the appearance of tooth etc." So also Paingya: "For one dying while in the womb, for the mother "ten days; after the birth, for both; after the naming has been made, "for the uterines also."

Or this is the meaning — In regard to one who dies before two years, for the two, i.e. for the mother and the father only is the impurity characterized by untouchableness; and not for the sapindas. So in another Smrti: "For one who has died before two years, for the "mother and the father only and not for others," where the characteristic of untouchableness is intended; while for others, incapacity for the performance of rites. Since in the case of sapindas also the rule has been stated in the text: "as far as the appearance of tooth etc."

Now an illustration: Sûtakam Mâtureva hi, (the impurity), of birth for the mother alone indeed, as the birth impurity characterized by untouchableness on account of birth is only for the mother, similarly upon a death before two years the untouchableness is of the mother and the father only. By excluding untouchableness for the sapindas for death before two years, the untouchableness comes to be prescribed under other circumstances. So also Devala: "The touchableness in the "case of a Sûdra, Vaisya, Kshatriya and Brâhmana is to be known by "the third portion of one's own period as has been prescribed accord-"ing to the S'astras." This, moreover, should be understood as for three nights etc. in the case of those who have died uninitiated, as also where the period of impurity has been passed. In regard to the initiated also has been stated by the same Author: "Dividing the "periods of impurity for ten days etc., into three parts, after the "collection of bones, those who are conversant with the principles "contemplate the touching of the body in the case of the varnas, "viz. after three, four, five and ten days in order, the varnas may "become fit to be touched. The Brahmana, however, becomes fit for "food to be taken from him after ten days, and for the rest after "two, three and six days in addition (respectively)." It should be understood as two in addition to ten, three in addition to twelve, and six in addition to fifteen. (18)

^{1.} Verse 23.

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Śûlapâņi

Yâjñavalkya, Verse 18

For three nights &c. Death impurity characterised by untouchableness is for ten days for the mourners. If during one death period another death impurity occurs and if it fall on even days, for ten days is the untouchableness. So also in the Adipurana: "The gotra becomes un-"touchable when a death impurity occurs there." If, however, it fall on uneven days, as the purification of the second has been mentioned along with that of the first, the untouchableness due to death earlier than three years is for the mother and the father only, if it fall during a birth impurity. So also Pâraskara!: "For one who has died before two years. "for the mother and the father is the mourning for three nights, or one " night; if a birth impurity falls within till the expiry, the impurity is "like that of the birth of both. 'Like that of the birth impurity 'i.e. like "an accessory impurity." The untouchableness on account of birth, however, is for ten days for the mother only. So also Samvarta: "Upon "the birth of a son, for the father a bath over the head has been ordained: "the mother becomes purified by ten days; for the touch by the father, "however, by a bath" (18).

The Author now states the impurity due to birth in the form of untouchableness

Yâjñavalkya Verse 19.

For the parents only is the impurity (on account) of birth; for the mother, it is continuous by reason of the appearance of her blood. For that day, there would be no impurity; by reason of the birth of forefathers. (19)

Mitakshara:—Sûtakam, impurity, on account of birth characterised by untouchableness; pitror, for the parents, i.e. for the mother and the father only, not for all the sapindas. That untouchableness, moreover matur dhruvam, for the mother it is continuous, i.e. is fixed for (the duration of) ten days; this is the meaning. Why, tadasrgdarśanat, by reason of the appearance of her blood, i.e. on account of the sight of blood in connection with her. Hence also Vasishtha,2

* Page 174 "No impurity (of birth) exists for a man provided "he does not go into contact; here, blood is to be

"known as the (cause of) impurity; and that, moreover, in the case "of man, does not exist."

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Of the father, mereover, it is not continuous, by a mare bank unly the untouchableness passes off; as espe Saparata: "In he "bleth of son, a both acquire with the built over the less is "ordained for the father. The momen gets purified siter ten "days; of the father, however, after a bath, is (restored) the "touchableness."

The rule that the mother gets purified after ten days, has a reference only to her capacity for ordinary dealings and intercourse. For in regard to performances having an invisible result a special rule has been stated by Paithinasi: "A woman after delivery, giving " birth to a son, may be permitted to he have to the rituals since there o "nights; after a month, one giving liketh to a denginted!" Dy litter is a moreover, an absence of moroughableness in his case of the explain has been made clear: "Upon delivery excepting in the case of the "woman delivering the touch is not prohibited; in the case of the "touch of the woman delivering, however, the bath itself has been " ordained."

On the day on which occurs the birth of the child, tadahar na pradushyeta, that day there would be no impurity. The meaning is that it does not take away the privilege (of the mother) for donations etc. on that 30 Since on that day purveshim, of the forefathers, such as of the father and other ascendants in the form of the son, is the birth i. e. appearance; therefore, that day there would be no impurity. So has it been stated by Vrddha Yâjaavalkya: "On the day of the birth " of a son donation should be caused to be accepted by Brâhmanas of 15 "gold, land, cow, horses, good clothes, bed, and bedseats and the like "others; there everything should be accepted; but one should not eat "cooked food. If, however, one eats it through error, the twice-born "should perform the chândrâyana (expiation)". By Vyâsa, also has here a special rule been stated: "Taking their habitation in the "delivery room are (the deities) known as the birth-giving deities; by "reason of a sacrifice for these, purification has been declared after "birth, on the first day, on the sixth, on the tenth also always. On "these three days the impurity should not be observed on the birth of "a son." By Markandeya also has it been said: "Similarly should be

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"guarded the sixth, and in particular at night; throughout the night "a vigil should be observed, and similarly an oblation should be "offered to the birth-giving deities. Men with weapons in their "hands, and women with dance and music, at night should observe "a vigil, in the same manner on the tenth night of the birth." (19).

Vîramitrodaya1 Yâjñavalkya, Verses 19-20

For a death i.e. on account of death, the impurity in the form o untouchableness is intended to be for three nights for the sapinda vi pras, and ten nights for the Śūdra sapindas; the word 'or', vâ, is used to (avoid) incongruity, as the period intended is the third part; thus in the case of the Kshatriyas the period of untouchablenes has been indicated, to be four nights, and for the Vaisyas five nights, and so Devala: "The touchableness in the case of the Sûdra, Vaisya, "Kshatriya, and Brâhmana is to be known by the third portion of one's "own period as has been prescribed according to the Sâstra." For one, however, who has died, less than two years, the period is only for the mother and the father in the form of untouchableness extending over a day and a night in the case of a Brâhmana; and for the Kshatriya and the rest for two days, and so on; and not for the sapindas also.

For the untouchableness by birth i.e. on account of birth, it cannot be wiped off by mere bathing only in the case of the mother; while it is wiped off by a bath even in the case of the father. Vide the text of Samvarta: "The mother becomes purified after ten days; for the "father, however, bathing makes him touchable." (18)

This same very thing the Author indicates by the words 'of the parents etc.' The untouchableness generally occurs for the mother and the father also; in the case of the mother, however, that untouchableness is indeed for a longer period on account of the appearance of the blood. The impurity of birth is no hindrance in the case of some performances. This the Author indicates by the clause 'that day etc.' The meaning is that in the case of sons etc., on account of the birth in the form of sons of the father and of other ancestors, the day of the birth of the son is not regarded as impure, i.e. in regard to the acts of donations etc. By the word hi, 'alone', indicating limitation, it has been indicated that this untouchableness in the case of a mother is not the same as the untouchableness owing to death. (19)

The verses numbered as 18 and 19 and put separately in the Mitakshara have been numbered 19 and 20 and put together as a गुम्मक in the Viramitrodaya.

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Sûlapâṇi¹ Yâjñavalkya, Verse 19

Of the parents &c. The impurity on account of death characterised by untouchableness, is for all the Savindas; while that on account of birth, is for the mother and the father only. That also, for the mother till after ten days, on account of the appearance of blood due to it. Hence also Vasishtha²: "There is no impurity for a man if he does not come into contact; there, menses is (the cause of) impurity, and does not "exist in the case of men."

For the acceptance of a donation of a cow, corn etc., that day is not one of impurity. Why? for the reason that the ancestors, such as the father and the rest, who had been assimilated to the deities are born. So Sankha and Likhita: "The father, and also the grandfather, similarly also the great-"grandfather are again born there, and make that day known." Although it has been stated before that "the birth impurity is for the mother only," still it has bean confirmed by a reason (given) (19).

When in the midst of a period of impurity another death or birth occurs, then under the maxim 'for every cause the effect also recurs', there would follow another period of impurity for ten days; so the Author states an exception

Yâjñavalkya, Verse 20(1)

If in the midst, birth or death occur, then after the (expiry of the) remaining days, one becomes purified. (20[1])

Mitakshara:—By regard to one's varna, as also by regard to the Rules when age, whatever period of impurity may be fixed for one, if antara, in the midst of that, another period of impurity either of equal or of less duration is caused by a birth or by a death, then with (the expiry of) the ahobhir, remaining days, of the first impurity, visudhyati, one becomes purified, and not that by reason of the occurrence of a cause afterwards, periods of impurity are to be observed for each separately

When, however, while a short time period of impurity is on, a long-time impurity happens to fall in the midst, then there is no purification at (the expiry of) the remainder of the first; as says Uśanâh: "In the midst of a short-timed impurity, if a long-timed 'impurity occurs, then there cannot be a purification at the expiry of

^{1.} Śślapani reads this verse after Verse No. 29 see; p. 79. Vol. 26. (Coll.)

^{2,} Ch. IV. 23. 3, Yâjñ, Verse 18 p. C. above.

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"the first; in its own time does one become pure." Yama also says: "A period of impurity increasing by days should be brought to an end "by the last."

Here, moreover, by the text 'if in the midst, birth or death occur,' although a general statement has been made, still if an impurity on account of death falls in the midst of that by birth, there would be no purification at the end of the remainder of the first. As says Angirah: "If during a birth impurity, occurs death impurity, or during "a death impurity, an impurity by birth, then the purification should "be made by regard to the death impurity, and not by the impurity "of birth." So the Shattrimsanmata also: "When a period of mourning "has commenced, and a birth occurs, the birth impurity is purified by "(the termination of) the death impurity; the birth impurity can"not purify the death impurity."

Therefore, if a death impurity fall in the midst of a birth impurity, there cannot be a purification by (the expiration of) the remainder of the first; but on the other hand of a birth impurity certainly, if it fell in the midst of a death impurity.

Moreover, in regard to the impurity by death falling in the midst of another of the same kind, to the rule that there would be a purification after the remainder of the first, an exception has been stated in **Another Smrti**: "When the mother has died before, and "during the period of impurity, if the father dies, the purification "shall be by the expiry of the remaining days of the father; for the mother, however one should observe the pakshini."

This is the meaning: When the mother has died before, and in the midst of the period of mourning on her * Page 175 account, the father's death occurs, then not by (the expiry of) the remainder of the first shall be the purification, but the purification should be brought about by regard to the period of mourning on account of the demise of the father. So during the period of mourning on account of the father's death if the mother goes to heaven, then also not by (the expiry of) the remainder shall there be purification, but that after completing the period of the first mourning, one should pass a pakshini.

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Also, in particular reference to the crossing of the periods of mourning a special exception has been stated by Gautama 1: "If one night remains, after two; if in the early morning, after "three." The meaning is this: If of the prior impurity when a night only remains to be passed, and another impurity happens to fall, then after completing the first period of impurity, thereafter by two nights there is purification. If, moreover, in the early morning i.e. during the last quarter of the night, another impurity on account of birth etc. happens to occur in the midst, by three nights is the purification, and not by the lapse merely of the remainder thereof. By S'âtâtapa has also been said: "If a night remains, by two days is the purification; "if a period (of the night) remains, the purification is by three days."

The funeral rite, however, even if there be a crossing of the impurity by birth does not stand off; so has it been stated by him also: "If within ten days of a birth, subsequent death occurs, for the deceased "should be performed the pinda offering by the kindred. If, however, "when the pinda (offering) for the deceased has commenced, birth occurs "in the midst, the pindas for the death should be offered as before; "one should offer similarly the remaining according to the rules."

Similarly, by a parity of reasoning, even when two death impurities cross, the funeral rites for the deceased must be performed. So also the birth ceremonies such as the jâtakarma and the like consequent upon the birth of a son, must be performed even if another impurity were to cross. So says Prajapati: "When a death impurity "has arisen, and if the birth of a son takes place of the performer 25 "there is immediate purification from the prior impurity". (20 [1])

Vîramitrodaya

When in the midst of one impurity another cause for an impurity occurs, according to the rule it might follow that for every cause there shall be a repetition of the impurity; to this the Author states an exception

Yâjñavalkya, Verse 20 (1)2

Antarâ, in the midst of one complete period of impurity either on account of birth or of death, if within the first two parts (another occasion)

^{1.} Ch. XIV. 6-7.

^{2.} This is numbered in Vîramitrodaya as No. 21 (1).

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on account of the birth or the death of a sapinda (occurs) one becomes pure by the residue of the first impurity i.e. by the remaining days of the first impurity, and not by the ten nights which properly fall to the subsequent impurity. That has been stated in the Brahma Purâna: "So long as the "first two parts of an impurity due to birth have not run and a second "has fallen, the purification is expressed to be along with the first; if it "fall after that, the purification has been stated to be at the conclusion "of the second cause. Similarly should be considered in the case of "a death impurity during which another death occurs." Here the meaning is that of the complete period of impurity divided into four parts, when within the two parts occurs a similar cause of impurity; after that, until the penultimate day, if another cause of impurity occurs, the purification would be by the second impurity.

If, however, it be on the last day of the impurity, Vishnu¹ says: "During a part of the night, by two days; in the early morning, by "three days." In this chapter the words day, and night, are used as indicative of a 'day together with the night.' Thus, if another cause of impurity occurs during an impurity which has remained over for a day and night, the purification would be by two days in excess of the final day. On the last day of an impurity if at the time of the twilight in the east and before the sun-rise if a similar impurity occurs, the purification would be by three nights after the sun-rise. This is the meaning.

They say that if during an impurity increased by two or three days another impurity for a full period occur the purification would be by the end of the later one alone, as the subsequent one has greater importance.

This, moreover, is in regard to a full period of impurity. When the incomplete periods of impurity of equal extent and of similar kinds cross each other, the purification is by the expiration of the last impurity only. Vide the text of **Devala**: "In the case of additions of "impurities the purification is ordained by the later ones."

On a simultaneous occurrence of two kinds of impurities of different natures and duration the Kûrma Purâna: "If the first happen "to be simultaneous, the purification should be understood to be by the "greater one; on a simultaneity of death and birth, however, death would "be (regarded as) the greater." Of the first periods of impurities, with the greater, by its covering a larger period, death although it covers a

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shorter interval whether occurring before or supervening after is the death impurity, the impurity on account of birth in the case of a woman who has delivered and which is characterised by untouchableness for ten days, cannot affect the death impurity, the cause of it being on account of the menses, vide Pâraskara¹: "If it be during the birth "(impurity), until the expiration." This is the way. (22 [1])

Having stated the impurity on account of delivery after the full period, the Author now states the impurity on account of the discharge of the womb before the full period had been reached

Yâjñavalkya, Verse 20 (2)

Upon a discharge of the womb, equal nights as the months are, however, the means of purification 20 (2).

Mitakshara:—Although the verb sru to flow is used by the people in connection with an outflow of a liquid substance, still here it is Impurity on an used as indicative of a discharge common to liquid and non-liquid substances. Why? because a liquid state being possible only in the first month, there the plural in (the expression)— 'equal nights as the months,' is inconsistent. Garbhasrave, on a discharge of the womb, as many months may have passed after the conception of the womb, equal in number to these, nisâh śuddheh karanam, the nights are the means of purification.

This, moreover, is in regard to a woman only; vide the text of Vrddha Vasishtha viz: "On a discharge of the womb, equal nights as the "months, for the woman; and a mere bath for the man." What, moreover, has been stated by Gautama: "For three nights," in the text²: "Or three nights", that should be understood to be for a period prior to three months. Since Marichi has stated: "Upon a discharge of the "womb prematurely in the case of the highest, three, for the princely order, however, four nights; for the Vaisyas five days, and by eight days for the Sûdra, is thus a purification declared." The meaning is that in the case of a premature i. e. before three months' discharge of the womb, for one of the Brâhmana caste three nights.

This, moreover, should be observed as far as six months. For the seventh and onwards, however, the impurity for a discharge

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should be observed as for the full period; since there the phoetus is seen completely developed in all the organs and with life, when discharged; and there, moreover, popularly the word used is birth, vide the text: "So long as the discharge of a womb occurs within (the "period of) six months, then by days equal to the months is their "purification intended. Hereafter, the purification of these is intended "to be as stated for one's own caste; immediate purification is for the "sapindas upon a discharge of the womb."

This rule of immediate purification for the sapindas, moreover, should be understood to be in the case of the discharge of a womb in a liquid condition. As for the text of Vasishtha1. viz: "For one less "than two years dying, as also for the discharge of a womb, three "nights," that has a reference to the discharge in the fifth or sixth month of a hardened womb. Vide PAGE 176* this text of Marichi: "As far as the fourth, occurs "a flow, the fall (is) in the fifth and the sixth. Hereafter it comes. "to be birth, and the period of impurity shall be for ten days. Upon "a flow, for the mother, it shall be for three nights; for the sapindas "no impurity; for a fall, for the mother, according to the months. "and for the father and the rest, three days."

From the seventh month onwards for death after birth, or for a still-born child, for the sapindas is the complete period of impurity as for a birth, since Hârîta has stated: "For a death after birth, or "for a still-born child, for the sapindas, ten days." Also vide this text of Pâraskara2: "If during the period of impurity for birth, as "far as the emergence, like the birth impurity." 'Emergence, 'i.e. till her emergence from the birth impurity, that is to say, as far as the tenth day. In the expression 'like the birth impurity,' the meaning is without the oblation of water as upon the death of the child." Brhan Manu also: "If a child die within the period of ten "days, its kindred should not observe the death impurity; the birth "impurity (only) has been ordained." So Another Smrti also: "For one "who has died within (the period of) ten days, the impurity is as "far as along with the birth days only."

^{2.} Gr. S. III. X. 6, 1. Ch. IV. 24.

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From a consideration of these and various other similar texts, it appears that for the sapindas there is no shortening of the period of impurity on account of birth. As for the text of Brhad Vishnu: "For one "dead after birth, or still-born, for the family immediate purification", that is indicative of a purification by bathing from impurity consequent upon the death of a child, and not due to birth. So also Pâraskara1: "If "while in the womb, there occur death, ten days shall be the period of "impurity," as that consequent upon birth exists for the sapindas. The text, 'If one born alive die, one becomes immediately purified' is intended in connection with one dead. So, moreover, has been stated by Sankha: "If before the naming ceremony, immediate purification." As for the text of Kâtyâyana viz: "Before the expiration of ten days, if "one is reduced to the five elements, immediate shall be the purification, "no death (impurity), nor the water oblation," that also has the same import as the text of Vishnu. When, however, the reading is "no "death impurity, nor birth," then the meaning is that the untouchableness owing to birth does never occur for the father and others. Or, this is the meaning: If during (the period of) ten days, there be the death of a child, then there is no death impurity; if there occur the birth of a sapinda, then even the birth impurity also need not be observed; but by the prior impurity itself will be the purification.

As for the text of Brhan Manu: "One born alive, if thereafter "he becomes dead even during the (period of the impurity of) birth, "the entire period of impurity is for the mother; for the father and the 25 "rest, for three nights": As also to the text of Brhat Prachetan: "Living for a Muhûrta, if a child is reduced to the five (elements), the "purification of the mother is by ten days; immediate, however, shall "be the purification for the members of the gotra"; there, this is the adjustment: Subsequent to the birth, but before the development of the naval, if the child die, for the father and others, the impurity due 30 to birth is for three days; immediate, however, is the purification for the (performance of the) Agnihotra. As Sankha has stated: " For the " purpose of the Agnihotra immediate is the purification by bathing." At a time after the growth of the naval even if, however, the child dies after the development of the naval, the full period of impurity

^{1.} Gr. S. III. X. 6.

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due to birth is for the Sapindas, as Jaimini has stated: "As long as the "naval is not cut, so long does not one incur the impurity of birth." When, however, the naval is cut, after that, the birth impurity has been ordained." The same meaning has been pointed out by Manu¹ also: "By as many nights as the months is one purified upon a "discharge of the womb; and after the menstruating secretion has "ceased a menstruating woman becomes pure by bathing." The meaning of the first half has been pointed out.

Of the latter, however, this is the meaning: After the menstrual secretion has stopped, a menstruating woman by a bath becomes pure, i. e., fit for the performances for the gods and the like. In the matter of touching etc., however, although the menstruation has not ceased on the fourth day, she becomes pure by bathing. That has been stated by Vrddha Manu: 'On the fourth day she becomes pure for practical purposes.' So another Smrti: " For the husband on the fourth day, "a menstruating woman becomes pure by bathing; for the perfor-"mances of the gods as also for the manes, on the fifth day." The expression 'on the fifth day' is indicative of the period of the cessation of the menstrual flow. When, commencing with the appearance of the menses, again within the seventeenth day the menses appear, then there is certainly no impurity; on the eighteenth (day) the purification is by a day; on the nineteenth, by two days; thereafter, after three days is the purification; as says Atri: " If a menstruated "woman after having bathed, again menstruates,

Page 177* "before the eighteenth day there exists no impurity; "before the nineteenth, it shall be for a day; there"after, two days, from the twentieth and the subsequent days, for three "nights, shall one become impure." "Before the fourteenth day, impurity "does not exist" so another Smrti. There, from the bathing onwards is intended. Therefore there is no conflict. This negation of impurity; 30 however, has a reference generally to such a woman in whom the menses appear generally during the period subsequent to twenty

Rules for one in menses days. Of her, moreover, who has entered into her youth, and in whom the discharge of the menses generally occurs after eighteen days, for

^{1.} Ch. V. 66.

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her the impurity is for three days. Such a one, moreover, for the whole period of three nights should remain without a bath for the entire three nights. vide the Smrti of Vasishtha1: "A woman in her "courses remains impure for three nights. She shall not apply "colirium to her eyes, nor anoint (her body), nor bathe in water; "she shall sleep on the ground; she shall not sleep in the day time; "nor shall she gaze at the stars; nor shall she touch fire; she shall " not eat, nor make a rope, nor clean her teeth, nor laugh, nor make "any movement; she shall drink with a not-small pot, or with the "cavity of her hands, or with a copper or an iron pot; so has been 10 "declared." In the Smrti of Angirasa also is a special rule: "She should eat "in her hands, or in an earthen pot; she shall eat pure food, sleep on "the ground; a woman in her menses attains purification after bathing "on the fourth day." In the Parasara Smtri also is a special rule: "If on a special occasion for a bath, a woman menstruates, she shall 15 "make a bath with water in another vessel and perform the rite. She 'shall have her limbs sprinkled with water in all parts; she shall not "squeeze her cloth, nor shall she wear another cloth."

By Usanas also a special rule has been pointed out here: "When a "woman is attacked with fever and is also covered Special rule in a "with menses, in what manner shall her purificasickly condition "tion be made? By what act shall there be purifica-"tion?" "When the fourth day is reached another woman shall touch "such woman; she, moreover, having bathed in water with her hair "immersed, shall again touch; ten or twelve times again and again 25 "should she sip water; at the end, the clothes should be put off; there "after shall she become pure; and after that she should make gifts

"according to her capacity and then she shall become pure by an "auspicious day." This method of a bath, however, should be followed in the case of all sick persons, as has been stated by Parasara, viz.: "When one who is ill has an occasion to bathe, one who is not ill "having bathed again and again for ten times should touch him; "thereafter the sick one becomes pure."

When, however, there occurs the death of a woman in menstruation or after she has delivered, then this is the mode of a bath: "When a 35

^{1.} Ch. V. 4-5.

"woman in delivery dies how shall the sacrificers act? Having taken "water in a jar and similarly the five bovine products, and having "consecrated water with the sacred hymns, one obtains purification "thereafter; having bathed by the same, one should perform the "cremation according to the prescribed process." For one, however, who has menstruated: "Having bathed the dead body of the "menstruated woman with the five bovine products, she should be "covered in another cloth, and one should cause her to be cremated "according to the rites."

This appearance of the menses or the birth of a son, if it occurs

A special rule regarding the death of a menstruated woman or one who has delivered.

after sunrise, then from that day the period of impurity should be counted by taking a day and the night. When, however, the appearance of the menses or the birth of a son occurs at night, then if the occurance of the birth etc., appears

before mid-night then although it covers a portion of the previous day, the period of impurity should be made even from that previous day. This is one alternative. Dividing the night into three parts, if the birth etc. occur during the first two parts, the previous day should be taken; (this) is the second (alternative). After the sunrise, is another. As says Kaśyapa: "If after the rise of the sun, "menses appear in women, or delivery, or death, whichever is the day, "of that shall be the night, of which a period after the middle of the "night, has been ordained in the case of birth etc. The night should be "divided into three parts; the two parts are for the previous day; and "the final part is attached to the early morning, in the case of menstru-"ation and birth. If death, menstruation, or birth occur at night itself, "then the first day should be taken so long as the sun does not rise."

Of these various alternatives, moreover, the adjustment should be

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A special rule regarding the death of one who has consecrated the fire.

understood to be by regard to the usage of the country. This impurity upon the death of one who has consecrated the fires should be taken from the day of the cremation. For one who has not consecrated the fire, from the day of death.

The collection (of bones), however, in the case of both, should be from the day of the cremation. So should be severally under10

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stood: As says Angiras: "For one who had no fires, from the day of "death; for one with the fires, from the day of cremation the purifica-"tion should take place; the collection (of bones) after the cremation, "while the day of death according to the day." From the expression, 5 'Of one with fire, from the day of cremation' when the father who had consecrated the fires had died in another country, it should be inferred that in the case of his sons etc., the cessation of sanhdyû and other performances shall not take place until cremation. So Paithinasi: "Among the twice-born, the impurity in the case of those who had not "consecrated the fires is from the death; and from the cremation "should be understood to be for one with fires, when he has died in another country." (20[2])

Vîramitrodaya Yâjñavalkya, Verse 20 (2)1

'Upon a discharge of the womb,' i.e. on an abortion taking place, 15 of a pregnant woman, days and nights equal in number to the months since the conception of the phœtus, in the form of its abatement or of the invisible result from the moment of its abatement from the cause of the purification. Here by reason of the plural number in the word nisâh, from the point when the months become plural, from that time 20 is this rule applicable. By this, commencing with the third month and as far as the sixth month, the period of impurity will be for three nights or four nights. In the Brahma Purâna: " If within six months "the discharge of the womb takes place, then their purification is "prescribed by days equal to the months. After that, the period of 25 "impurity for them is as stated for their caste; immediate purification is " for the Sapindas upon a discharge of the womb."

By the word tu, 'however,' even after purification the right for performances is discriminated as on the fourth day, vide the text: "For the performances in honour of God, as also of the manes, one "becomes purified on the fifth day."

This text, moreover, is in regard to a Brâhmana, as on a discharge in the third month of the womb a Kshatriya or the like others, another period of impurity has been stated; that says Marichi: "In case of a "discharge of the womb, according to the month, if at an early stage,

^{1.} Vîramitrodaya numbers this as 21 (2).

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"for the best, three days, for the râjanya, however, four nights, and for "a Vaiśya, five days likewise, by eight days for the Śūdra has been "declared to be the purification." After three months, for an abortion, as many days as the number of months; earlier than that, i.e. before three months, however, is for the best i.e. for the Brâhmana, three nights; in the case of a Kṣhatriya and others, four nights and so on; this is the meaning. In the Kûrma Purâṇa: "Upon a discharge of the womb, a "day and a night for a sapinda, for a father who is utterly devoid of any "qualification and is irresponsible in his conduct, three nights; this is "certian." (20 [2])

Śûlapâṇi Yâjñavalkya, Verse 20

If during the period of impurity for a birth another birth occurs, and for a death another death occurs, covering an equal number of days, and be without the first period of impurity, then by the remaining days of the period of birth or death, there would be purification. When, however, there is a combination of death and birth, then the purification is by the impurity of death whether occurring before or after, vide the text of Devala: "Upon a concurrence of death and birth, however, death shall "preponderate."

Commencing with the third month, and as far as the sixth month, if an abortion occurs, the number of days and nights equal to (the months of) the feetus are the means of purification; as in the Âdipurâṇa: "As "far as the sixth month if an abortion takes place during the period, then "their purification is prescribed by days equal to the months; thereafter, "the period of impurity occurs as prescribed for one's castes; immediate is "the purification for the sapindas, when there is a discharge of the womb." During the first and the second month, however, for the women third night, for the sapindas immediate purification. As Hârîta: "On an abor-"tion, for the women three nights on account of the particular reason in the form of menses in the case of women." So Sumantu: "Days equal to the months of the womb, or immediate purification." The impurity equal to the months of the womb is in regard to the woman; immediate purification is in regard to the sapindas; thus is the adjustment of the alternatives. Other special rules may be had from Another Smrti.

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In the rule established as to the impurity for ten days etc., by reason of consanguinity, the Author mentions an exception in some cases by regard to particular (causes of) death

Yâjñavalkya, Verse 21 (1)

For those killed by the king, the cow, or by the Brâhmaṇa, as long as the sight, and also for the self-killers [21 (1)]

Mitâkskharâ:—Nrpah, king i.e. one anointed, such as the kshatriya and the like. The use of the word go, cove, is Exception to the inclusive of beasts with horns, fangs, and the like. impurity of ten days etc. The use of the word vipra, Brâhmana is inclusive by extension of the lowest born. Of those hatanam, killed, by these. those who are the relatives i.e. Sapindas of them. With poison, hanging etc. those who deliberately destroy themselves, these are âtmaghâtinah, self-killers. The use of the expression 'self-killers' is inclusive by extension of all those who have fallen off and indicated as originating in the same cause, such as the heretics, those who have no order in life etc. and the like. And of their relatives also anvaksham, as long as the sight, following the eyes is the meaning of the expression as long as the sight, i.e. immediate purification. And not, moreover, for the ten days and the like. So also Gautama1: "For those killed by the cow, and the Brahmana, as long as the sight, "immediate, as also under the anger of the king, in battle, and like-"wise those of men who have voluntarily killed themselves by stary-"ing, by weapons, by fire, poison, water or by hanging themselves or "by dropping themselves down (from a height)" the use of the word 'anger' is with a view to exclude an act done through mistake. The use of the expression 'other than a fight' is with a view to indicate that for one who has died in a battle, the period of impurity is one day. vide the following Smrti text: "For those who have died on "account of the Brâhmanas, or of women, as also in connection with "the capture of cows, and also those who have been killed in battle, "the period of impurity is one night."

This, moreover, is as regards one only who was wounded at the time of battle and who after a time died of the wound. Of one,

^{1.} Dh. S. Ch. XIV, 8-11.

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however, who was killed in the battle front, there is immediate purification. As says Manu¹: "For one who has been slain in battle "with brandished weapons according to the rule among the Kshatriyas "a śrauta sacrifice is instantly completed, and so is the period of "impurity (for death); this is the settled rule." 21(1)

Vîramitrodaya

Yâjñavalkya, Verse 21 (1)2

For those killed by a Brahmana and the like, as also upon the death of those killing themselves in pursuance of a penance ending in death, or for securing the fruit generated by death at the confluence, for the sapindas, as long as the sight, i.c. the period of impurity is for as much interval as is covered for the opening of the eye; the meaning is, not for ten days.

By the use of the word cha, 'also,' is included the immediate purification by the king's order or the like cause. That says Yama: "Those killed in an affray or battle, as also by the lightning or by the "king, as also for the sake of a cow or a Brâhmaṇa, and also him whom "the king desires, and the like."

"One who destroys himself by fire, water and the like, for him no "impurity has been ordained; nor fire, nor water-libation" and the like text of Angiras, is intended for those who destroy themselves through anger.

"One who is old, and has lost the notion of purification, who has "refused medical treatment, if he kills himself by throwing himself from "a height, or into the fire, or by non-eating, or into the water, then for "such a one, three nights is the period of impurity; on the second day "is the collection of bones, while on the third day, after offering the "water-libation, one should perform the śrâddha on the fourth day". This text of Gârgya is with regard to cases other than for a penance upto death. This is the purport.

As the cause of impurity on account of birth etc., is if it is known only, even if it came to be known at a time subsequent to the day of the birth, there might be impurity for ten days and the like; therefore, for such a case the Author states an exception

^{1.} Ch. V. 98.

^{2.} In Vîramitrodaya this is numbered as No. 22 (1).

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Yâjñavalkya, Verse 21 (2)

In the case of one who has gone abroad (the impurity) shall be for the remaining period. It should be completed; after offering the water (libation) one becomes pure. (21 [2])

Mitakshara: - Proshite, when abroad, i. e. one while in another country, by remaining where the birth of a sapinda etc. cannot be known on the first day itself. In the case of such a sapinda, from the time such as ten days and the like marked out for him, whatever period has remained over (for observance), that itself 10 becomes the cause of purification. Pûrne, when completed, however, i. e. the period of impurity such as the ten days and the like, to the deceased udakam dattva, after having offered water libations, purification takes place. The offering of the water libation being preceded by a bath, one becomes pure after having bathed and after having offered water libations. That has been stated by Manu1: "When "after the expiration of ten days' period one hears of a relative's "death, or of the birth of a son, a man becomes pure by immersion " in water together with his clothes."

From the expression, 'when completed after offering the libations one becomes pure, 'the rule as to the cause of purification 20 appears to be laid down as the simultaneity of the offering of the water libations to the deceased and the period of impurity, it appears that in the case of a birth, there is no impurity for the sapindas when the first period of impurity is over. For the father, however, although ten days have passed from the birth, bathing is 25 necessary. As the text1 says: "And also after having heard of the birth of a son."

This use of the word son, here, indicates that in the case of birth there is no impurity for the sapindas when the period is passed; otherwise the Author would have said, "after having heard the death "of a relative after ten days, as also of the birth after ten days." So also Devala: "There is no impurity in the case of birth when the "days have passed." Therefore it is established that the impurity after the period is only in the case of death.

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Some read this verse otherwise: "For one who has gone abroad "the remainder of the period; when there is no "remainder three days, only. In all cases when PAGE 179* "a year has been completed after death by "offering water libations one becomes pure." In the case of one (who has died) abroad, for all i.e. for the Brâhmana, Kshatriya and the rest without differentiation, the remainder of the period is the cause of purification. When there is no remainder i.e. when the period of ten days and the like has been passed, in the case of all, for three days only is the period of impurity. If after a year is over, and the death of the one who has gone abroad happens to be known, then all i.e. the Brahmana and the rest, after having bathed and after having offered water libation, become pure. So also Manu: "When the "year has been completed, however, by merely touching the water "one becomes pure."

This (rule as to the) period of three days after ten days should be observed before the expiration of the period of three months; the immediate purification stated before, however, is to be observed after the ninth month and before the year. As for the text of Vasishtha² viz: "Upon hearing after ten days, for one night", that means after six months as far as the ninth; as for the text of Gautama³ also viz: "After "having heard after the tenth day, for a day and two nights", that is indicative of after three months and before the sixth month. So also Vrddha Vasishtha: "For three months it shall be for three nights; "similarly for six months, a day and two nights; a day, however, "before the ninth month; and after that one becomes pure by a bath."

This, moreover, has application excepting for the mother and the father, as Paithinasi has stated: "If the parents die, the son although "stationed at a distance he shall remain in impurity for ten days "commencing with the day of hearing it." So also in another Smrti: "Upon the death of the most revered, wearing a wet cloth, the "exequial rites according to the ordinances should be performed even "though a year has passed." The meaning is that even after a year, the performances for the deceased *i.e.* the observation of the rites of the offering of the water libations and the like should be made; and not, moreover, that by a mere bath there would be purification.

1. Ch. V. 76.

2. Ch. IV. 36.

3. Ch. XIV. 17.

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Even as regards the father's wife other than the mother a special rule has been pointed out in another Smrti: "Upon the death of "the father's wife other than the mother, the best of the Brâhmana, "even if a year has passed, should observe (the period of) impurity "for three nights."

Where, however, one has died in another country between which rivers and the like intervene then for the sapindas after the ten days and even before three months there is immediate purification; for "Upon hearing of the death in other country of an impotent, hermit, "or a sannyasi, the members of the gotra become pure by a bath as "also upon the discharge of a womb." The characteristics of another country have been stated by Brhaspati: "Where a big river intervenes, "or a mountain range bifurcates, where the languages differ, that is "called another country. Some call it another country which is "sixty voianas in extent. Others declare twenty-four; similarly "also still others, thirty."

This impurity after the period has elapsed has a reference to the death of one who has died after initiation. And not, moreover, as having a reference to a particular age or condition. So has been stated by Vyaghrapada: "Equal is the period of impurity "for all (the varnas) as determined by the age; and is similarly so "after the period has elapsed. But in the case of the initiated, it would "be different; and that after the usual time alone." This is the meaning: In the case of age such as three years or the like what has been stated as the period of impurity in the rule viz. 'Before the 25 'appearance of the tooth, immediately' and the like clauses that in the case of all i. e. the Brahmanas and the other varnas, is equal i. e. without a distinction. When (it is) transgressed, as in the case of ten or three days' impurity, that also is in the case of all uniformly without a distinction. After the initiation, however, when death occurs. ten, twelve, fifteen and thirty days respectively would be the period of impurity for the Brahmanas and the rest. It is in this case only i.e. one who has died after initiation that the period of impurity due to lapse i.e. which surpassed, shall be observed as after the period and not by regard to the age or condition 21 (2).

Vîramitrodaya Yâjñavalkya, Verse 21 (2)

'If abroad' i.e. in another country; while in such country, on the first day itself whatever period is three nights or ten nights might have fallen to be for the sapindas or sakulyas upon the death of a sapinda dying in that country, from such period whatever interval has remained over, that only will be the impurity, and not (the period) after hearing of it. If ten days and the like period has been completed after death, in the period of ten days etc., after offering the water-libation preceded by a bath, one becomes purified. In an impurity for birth, however, not even a bath is required after ten nights etc. vide the text of Devala: "There is no impurity for a birth, even after the days have passed."

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'After offering water-libation', this is in regard to a full period of impurity or a not full period after the expiration of a year. In regard to the full period of impurity, says **Devala** elsewhere: "After the "expiry of the days of impurity, if a kindred is heard of as dead, there, "for three nights shall be the period of impurity in another year. "If, however, after a half year, one is heard of as dead by his own, that "shall be for one day in that case; that, however, is not for the ascetics.' In another year before six months, one day, under the maxim': "It shall "be equal, if not (otherwise) stated," this stands adjusted with the text of Gautama2: "Having heard in the tenth, for a pakṣhiṇi" prescribing a pakṣhiṇi in regard to a time after nine months as for a period after six months, within half the period of a half year i. e. three months 21 (2).

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Śûlapâņi Yâjñavalkya, Verse 21

Killed: etc. Of those who are killed by a Brâhmana and the like, for the sapindas, for these the impurity is as long as the sight i.e. as long as it is before the eyes; this is the meaning. For those who destroy themselves i.e. who do away with their lives by poison, hanging, and such other modes others than those prescribed by the rules.

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For one abroad, i.e. while in another country dead or born, if heard of within the period of ten days etc. the impurity would be for the remainder of the period of ten days etc. Other particulars should be followed from

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^{1.} Mîmâṃsâ X. III, 53-54. 13th Adhikaraṇa; See note I on p. 1313.

^{2.} Ch. XIV. 17.

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other Smrtis. If after completion, in the case of ten days etc. after bathing and after having offered the water libation, one becomes purified. This moreover, in regard to the mourners, for one day as in the text: "If the "period of ten days has been passed, for three nights should one observe "impurity" a rule of three nights has been ordained by Manu' in the case of ten days' mourners (21).

To the period of ten days' impurity for the sapindas the Author mentions an exception, in the case of Kshatriya, and the like

Yâjñavalkya, Verse 22

For a Kshatriya twelve days; for a Vaisya, however, fifteen; thirty days for a Sûdra; half of it for one conducting himself under the rules of law (22).

Mitakshara:—In the case of the Kshatriyas and the Vaisyas for the birth or death of a sapinda, the period of impurity shall respectively be twelve, fifteen and thirty days. Nyâyavartinah, one conducting himself according to the rules of law, śūdrasya, for (such) a śūdra, however, devoted to (his duties such as) the pâkayajña i. e. daily sacrifice, service to the twice-born, and the like, tadardham, half of that, i. e. half of the month, for fifteen days is the period of impurity. In this manner in the expression or for three nights the impurity for ten nights comes to be adjusted by deduction in regard to a Brāḥmaṇa.

In other Smrtis, however, for the Kshatriyas and other alternatives in the matter of impurities have been pointed Page 180* out as for ten days and the like; as says Parâśara²: "A Kshatriya, however, intent on his own duties becomes pure after ten days; in the same manner after ten days shall a Vaiśya obtain purification." So also Śâtâtapa: "After eleven days the Kshatriya, the Vaiśya after twelve days, similarly the Śūdra by twenty nights becomes pure upon a death or a birth." Vasiṣhtha, however, says: "By fifteen nights the Kshatriya and by twenty nights, the Vaiśya." Angiras, however, declares: "For all the varnas, upon a birth, after ten days is the purification, so said Śâtâtapa."

^{1.} Ch. V. 75.

In this manner several alternatives of higher or lower degrees of impurities have been pointed out. Of these, owing to their non-observance in the popular usage, there is no use in exhibiting their adjustment too much, and so the adjustment is not set out here.

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When, however, the Kshatriyas and the rest happen to be the sapindas of the Brahmanas and others, then the rule of impurity stated by Harita and others should be followed, viz.: "After ten days does a Brâhmana become pure on the occasion of a "birth or death in his own race; by six, three, and even one in the "case of a Kshatriya, Vaisya and Sûdra race." Vishnu¹ also says: "Of "a kshatriya in regard to the sapindas among the Vaisyas and the "Sûdras, by six and three nights; of a Vaisya, for a Sûdra sapinda "by six nights is the purification. Of the members of the lower "varnas, however, for a birth or death among the sapindas of the "higher varna, the purification is upon the expiration of the period " of impurity among them." By Baudhayana, however, ten days has been stated without distinction. Thus: "Those of the relations of a " Brâhmana, who happen to be from the Kshatriya, Vaisya and Sûdra "caste, in the case of an impurity for these, the purification for a " Brâhmana has been prescribed to be after ten days."

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Of these alternative rules the adjustment is to be made by regard to convenience and inconvenience. In the case of the Dâsis and the like the purification is dependent upon the master. The want of right for the performances, however, is of a month's duration. That says Angirâh: "A dâsî or a dâsa in the case of all of whichever "varna they may be, their purification shall be as for that varna." In the case of a dâsî the period of impurity for a birth is "tfor a month."

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In the case of *Pratiloma*, however, there is an absence of impurity altogether, as Gautama, has observed: "The pratilomas "are outside the sacred law," only upon a death or a birth for

the wiping of impurity, as in the case of urine or excreta, the

purification is indeed effected (22).

Vîramitrodaya

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'For ten nights, after that;' so has been stated with refrence to a Brâhmana. In regard to the Kshatriya and all others, upon a sapinda's death, or his birth, the Author states the period of impurity

Yâjñavalkya, Verse 221

The meaning is that, upon death of a sapinda, for a Kshatriya twelve days inclusive, for a Vaisya, however, fifteen days inclusive, for a Sudra other than one who lives according to rules, thirty days inclusive, and for a Sudra living according to the rules, however, half of that i.e. half of thirty days inclusive, is the period of impurity (22).

Śûlapâṇi Yâiñavalkya, Verse 22

Kshatra etc. Upon the death of a sapinda who had been initiated, as also upon the birth (of a child) after the full period, for a Kshatriya other than one who is not possessed of good character and does not study the vedas, the period of impurity is twelve days and the like. In the case of a Śūdra, in the place of the initiation is marriage. Preparing food, doing service and the like is his duty. So also Manu²: "Of the Śūdras who "conduct themselves according to the law, the shaving should be caused "every month; the rule of impurity is likewise like that of the Vaisyas, "and their meals is the leavings after meals of the twice-born". (22)

The Author mentions an exception to the rule as to the impurity for ten days and the like also on account of age or condition

Yâjñavalkya, Verse 23

Before the appearance of tooth, immediately; as far as the tonsure, for a night has been laid down; for three nights until the initiation into the vow, and for ten nights after that (23).

Mitakshara:—The period by which the appearance of tooth occurs, for a child who has passed away during such interval, for its relatives the purification is immediate; in the case of one who has died before the performance of the tonsure, the impurity for the relatives is for a night i. e. existing for a night viz. covering a day and night. Vratadesah, initiation into the vow, i. e., the upanayana; before that, and after the tonsure, for one who has died, the impurity is for three days.

^{1.} Vîramitrodaya numbers this as 23. 2. Ch. V. 139

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Here, moreover, although in the text 'until the appearance of tooth, immediately 'the rule has been stated generally, still this should be observed in the absence of the cremation, as in the smrti of Vishnu1, the rule as to immediate purification has been stated to be for one who has been without the cremation rite, viz.: "For a child in "whom the tooth had not appeared, when dead, immediately; for him "no cremation by fire, nor water libations." Upon the cremation by fire, however, one day, as will be stated hereafter in the text2: "for a "day, however, for unmarried daughters and for children also." So also Yama: "For a son in whom the tooth had not appeared, as "also for a child who had fallen from the womb, the period of impurity "for all the sapindas is for a day and night." PAGE 181* Before the naming ceremony immediate purification is fixed as a rule as Sankha has observed: "Before "the naming ceremony, immediate purification."

The performance of the tonsure, moreover, has been stated in the smrtis as in the first or the third year: "The ceremony of ton-"sure in the case of all the twice-born should according to law be "performed in the first or the third year under the injunction of the "śruti." So says the Smṛti³. After the appearance of tooth till the tonsure in the first year, one day; there, however, for one on whom the tonsure has not been performed, even if the tooth had appeared, as far as three years, one day only. So says Viṣhṇu⁴: "Even when the "teeth have appeared, when the tonsure has not been performed, the "purification is by a day and night." After that and before the upanayana, three days.

As for the text of Manu⁵ viz.: "For men on whom the tonsure has "not been performed the period of impurity has been laid down in the "smrtis to be for a night. For those, however, on whom the tonsure "has been performed, three nights has been stated to be the period for "purification." There also this same is the object. As for what has been stated by the Same⁶ with reference to one under two years viz.: "Having abandoned like dry wood in a forest they should pass three "days," as also as to the text of Vasishtha⁷, viz.: "For one who has died

^{1.} Ch. XXII. 26

^{2.} Verse 24 p.

^{3.} Manu II. 32.

^{4.} Ch. XXII. 28.

^{5.} Ch. V. 67.

^{6.} Ch. V. 69.

^{7.} Ch. IV. 34.

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"before three years, or for an abortion, for the sapindas, three nights," that has reference to the tonsure of the first year.

As for the text of Angirah: "Although the tonsure had not been "performed, but the child died after the appearance of teeth, still it "should be cremated and the impurity should be observed for three "nights," that should be understood to be applicable to a case where the tonsure has been performed after three years by regard to the family usage, as by the same author has been stated: "When a Brahmana has "died before three years the purification is by a night."

Nor should it be contended that this rule of one day is in regard to the non-appearance of the teeth, for in the case of one less than three years the non-appearance of teeth is not possible, and in stating the rule that even though 'the tooth has appeared, for one on whom the tonsure has not been performed, (the period is) for one day, the contradiction with the text of Viṣḥṇu would become irremovable. Therefore the eastern interpretation alone is better. As for the text of Kâṣyapa viz: "For children in whom the teeth had not appeared, the "purification is by three nights," that has reference to the mother and the father. In the text¹: "By the discharge of his semen, however, a "man is purified surely by bathing; by the connection of the seed, he "shall be under impurity for three days", the rule of three nights has been stated in relation to the circumstance of the relationship of the begotten and the begetter.

Therefore this is the meaning: Before the naming ceremony, immediate purification. Thereafter, before the appearance of the teeth upon the performance of the cremation, one day. Otherwise immediate purification. For one in whom the teeth have appeared before the tonsure during the first year, one day; after the first year and until the third year for one on whom the tonsure has been performed, three days. Of any other, one day. After three years for one on whom although the tonsure has not been performed, three days. After the upanayana in the case of all i.e. the Brâhmaṇas and the rest, for ten nights etc. (23)

^{1.} Manu Ch. V. 63.

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Vîramitrodaya

Having thus stated the rites to be performed by those under impurity, the Author mentions up to the end of this chapter particular impurities and the ways of their removal

Yâjñavalkya, Verse 23¹
By the mention of the rites in regard to the appearance of the tooth or in regard to the tonsure, are indicated the periods for these. There, the period for the appearance of tooth has heen pointed out in the Upanishad thus: "the appearance of tooth in the seventh month." By this, upon the death of a child before the seventh month, the purification of sapindas is immediate i. e. the impurity is removed merely by a bath.

"The time for tonsure as in the general rule, is the third or near "thereby. The first year, however, under a family usage is an excep"tion," so Hâralatâ. Thus beginning with the seventh (month), and ending with the second year, for a death during this interval, the purification for a Brâḥmaṇa has been stated in the Smṛtis such as of Yama and others as by a night i.e. a period covered by the day and the night. That has been stated by Yama: "When a child of less than two years "dies, or when a child whose teeth had not appeared, as also on the "abortion of a fœtous, similarly when the tonsure has not been performed "on a child, or one who has gone to another country, in all these cases for "all the sapindas the period of impurity is a day and night." Adantajâte, i.e. when tooth had not appeared i.e. when the proper time for the appearance of tooth had been reached and the tooth had not appeared; on an abortion i.e. still-born; one on whom tonsure has not been performed i.e. one whose tonsure ceremony has not been performed.

Angirah: "In the case of a Brahmana, for one dying when less "than three years, the purification is by a night; by two days, in the case of a Kshatriya, and by three days in a Vaisya when death occurs. In "the case of a Brahmana whose tonsure has been performed, by three nights is the purification intended; for a Kshatriya on whom it is performed by six, and in the case of a Vaisya, by nine days. In the case of a Śūdra, however, for one dying before three years, the purification is by five days. For one dying after that, a period of twelve days has been prescribed. If a Śūdra who is above six years dies, the purification is by a month as laid down by Angiras."

Śankha: "A Śūdra who has not married a wife, if he meets with "death after the sixteenth year his bândhavas attain purification by a "month; no question should be raised in this."

^{1.} This verse has been numbered as 18 in Vîramitrodaya, see note 1 on p. 1424,

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As for the time for initiation, that has been prescribed in Brahma Purana: "This time is six years for the three regenerate classes." Thus the meaning is that when a child of more than three and upto six years dies, the period of impurity for a Brâhmana is three years. According to the text1 "Eighth from conception," the time preceding the initiation into the vows is till the completion of two months and six years; therefore according to Súlapâni till that time the period of impurity is three nights. Thereafter, if one dies after the period of the upanayana, the period of impurity for a Brâhmana is for ten days and nights. For the Kshatriya, Vaisya and Sûdra however, in the place of a night, the period of impurity is two days, three days, and five days respectively. In the place of three nights in the case of Kshatriya and Vaisva, the impurity extends to six days and nine days. Beginning with the third year and as far as the twelfth year, for the death of one unmarried, twelve nights. For the married, however, for death after the commencement of the sixth year, the full period of impurity; thus has been made clear in the text of Angirah. In the case of the Kshatriva and the rest, in the place of ten days, twelve days etc., the Author himself will2 state hereafter.

All this, moreover, is to be observed in the case of the death of a male child. As for the death of a daughter the author will mention hereafter.

This verse, moreover, has been read further on in the text by the Mitâksharâ; by Śûlapâṇi and others, however, it has been read here, and so in conformity with the majority of the texts it has been read by us also at this place.³

Śûlapâņi

Yâjñavalkya, Verse 234

Until the tooth &c. The periods viz. until the appearance of teeth and the like, are indicative of implication of one's own period. Thus, upto six months, upon the death of a child, for the sapindas who are a little unqualified, immediate purification. After that, as far as too years, for a day and night. Subsequently to that but before the initiation period, upto six years and three months, by three nights, after the initiation, however, the bândhavas will become purified after ten days (23).

Yâj. I. 14. see p. 44 above.
 See verse 22 above p. 1448.

^{3.} This note is by the Author of the Vîramitrodaya at the end of his commentary on this verse which he has placed immediately after 17 and numbered as 18.

^{4.} Like Vîramitrodaya, this Author also has placed this verse after verse 17.

Now in regard to the women also the Author states an exception by regard to age, condition etc.

Yâjñavalkya, Verse 24 (1)

By a day, however, for undisposed of daughters, and also for children, is the purification. (24 [1])

Mitakshara: —Undisposed of i. e. not married; daughters such as these; in the case of these on whom the tonsure has been performed, and before their betrothal, the purification is by a day and night. In the case of relations the sapinda connection with the daughters is as far as three generations only. Vide the text of Vasishtha1: "In the case of "undisposed of women it is known to be for three generations." For children, moreover, in whom the teeth have not appeared after cremation the purification is after a day. In the case of a daughter, however, on whom the tonsure has not been performed, the purification is immediate. As Apastamba has stated; "For a maiden on whom the tonsure "has not been performed, immediate purification has been ordained." After the betrothal, however, but before the (nuptial) ceremony for the husband's side as also for the father's side, three nights only. As says Manu²: "In the case of women on whom (the nuptial) ceremony has "not been performed, after three days the relations are purified. The "uterine relations, however, are purified under the rule as has already "been stated." 'Relations', i. e. of the husband's side

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Page 182 * are purified by three nights. The uterine, relations, however, i.e. the sapindas on the father's side by the rule as already stated in the text3 viz. in the case of those "on whom the "tonsure has been performed etc." laying down the rule of three nights and not for ten nights, as it is not applicable before marriage. Hence also Marîchi: "She who has been offered with water but was never bestowed, she should be regarded as not married; for both, the period of three nights has been stated." For both i.e. for the husband's and father's sides. After the marriage, however, a special rule has been pointed out by Vishņu4: "For women who have been married, there is

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"no impurity on the father's side. If the delivery or birth happened to "be in the father's house, then for one night or three nights." There the adjustment is that upon a birth one day, and upon a death, three nights.

^{1.} Ch. IV. 18. 2. Ch. V. 72. 3. of Manu Ch. V. 67. 4. Ch. XXII. 30.

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This rule as to the impurity by regard to the age or condition is common to all the varnas. The text: "For a Kshatriya twelve "days" has been mentioned in connection with special rules for the particular varna. And hence also it has been stated by Manu in connection with the rule as to impurity as applicable not to any particular varna, and with a view to demonstrate its common nature has in connection with the privileges of all the four varnas been stated viz: "in the "case of the four varnas also in respective order as before." Similarly "it has been stated by Aigirasa also: "Generally in the case of all the "varnas, before the performance of the samskåra, the purification "shall be by three nights. In regard to daughters, it has been ordained "to be by a day." The text of Vyághrapáda, moreover, viz.: "Equal "as to age in regard to all," has, however, been discussed before.

Therefore, as the procedure for the offering of the pindas and the water-libation as indicated in the text2 "should be offered 15 "in the manner of the pindayajña" is common for all the varnas, or as the rule as to impurity for the Samanodakas in the text3: "If in the interval births or deaths occur", as also the rule as regards the simultaneity of the periods of impurity, as also in the text3 " on a "discharge of the womb, nights equal to months," laying down the rule as to impurity on an abortion, as also the rule as to impurity for one who is in another country in the text4 "in the case of one who is "abroad, the remainder of the period, and when there is no remainder "three days only," or as the rule as to the impurity for the elders and the like is common for all the varnas; similarly the impurity on account of age or condition deserves to be common for all the rarnas. And hence the text: "For a Kshatriya by six when tonsure has been "performed, and for a Vaisya has been declared to be by nine; after "three years, however, for a Sûdra twelve days have been ordained." Also: "Where three nights for the Brâhmanas, is the period of "impurity exhibited, there for a Sûdra, twelve days and six, and nine. "respectively for the Kshatriya and Vaisya," these and the like texts of Rshyasinga and others as they have been regarded as contradictory have not been respected by the Acharyas like Dhareśvara, Viśvarupa,

^{1.} Ch. V. 57. 2. Verse 16 above p. 1414. 3. Verse 2. above p. 1430.

^{4.} Verse 21 above p. 1441.

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Medhâtithi and others by whom this course alone has been accepted as common. These, however, which have not been discarded should be interpreted as being applicable to a distressed Kshatriya, or the rest and one not distressed. (24 [1])

The Author states an extension (of the rule) in the case of the preceptor etc.

Yâjñavalkya, Verse 24 (2)

Also for the preceptor, the apprentice, the $an\hat{u}ch\hat{a}na$, the maternal uncle, and a $\acute{s}rotriya$. (24 [2])

Mitakshara:—Guru, the preceptor, i.e. the family priest; antevasí, the apprentice i.e. the pupil; anuchanah i.e. one who recites the angas of the Vedas. By the use of the word matula, maternal uncle, are indicated by implication, the âtmabandhus, the mâtrbandhus and also the pitrbandhus. These, moreover, have been pointed out in the text¹ 'the wife, the daughters etc.' Śrotriyah, i.e. the scholar who is studying the same branch of the Vedas, as Baudhayana has observed: "One who studies the same branch of the Veda is a śrotriya." Upon the death of these, for a day and night is the period of impurity.

As regards the father who is the chief preceptor, upon the death of him, as there is sapinda relationship, ten days also. That father, however, who having begotten the sons, initiated them, and taught them the Vedas, and made them understand the meaning of the Vedas, and also made provision for their maintenance in life, for him as he is the greatest of the preceptors, upon his death twelve nights' period should be observed as stated by Aśvalâyana': "Or in the "case of the Mahâgurus one should avoid donations and study "also." Upon the death of the Achârya, however, three nights only, as says Manu's: "For three nights, they declare, an impu"rity for the death of the Āchârya, while for his son, as also for "his wife, a day and night; this is the settled rule." When, however,

he performs the funeral rites of the Achârya
PAGE 183 * and the like, then for ten nights is the period
of impurity, as has been stated by the same
Author4: "When of the precepter who is dead and the pupil per-

^{1.} Of Yâjñavalkya II. 135-136 p. 1065. 2. Gr. IV. 4. 17.

^{3.} Ch. V. 80. 4. Ch. V. 65.

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"forms the funeral rites, that is equal to the carrying of the dead "body, and he becomes purified after ten days." Of the śrotriya, however, who belongs to the same village this is the period of impurity, since Aśvalayana¹ has stated: "For a day in the case of a co-* student, as also for a śrotriya of the same village." One who has been initiated by the same preceptor is a co-student. This, moreover, is to be observed when not near; when near, however, in the case of the pupil etc. three nights; as says Manu2: "For a śrotriya who resides near him "for three nights shall one be impure. For a maternal uncle for one night "and two days, as also for a pupil, an officiating priest, or a bândhava." Upasampanne, 'who resides near him', out of connection of friendship or neighbourliness etc., who is of the same character; the use of maternal uncle is indicative by implication of the mother's sisters and the like also. By the term bandhus are expressed one's own bandhus, mâtrbandhus, and pitrbandhus also; so says Brhaspati: "For three "days one should observe impurity in the case of the maternal grand-"father, the âchârya and the śrotriya." Similarly Prachetâh: "Upon the "death of the officiating priest or one for whom one has performed a "sacrifice, by three nights one becomes purified." So also Vrddha Vasishtha: "For a pakshini night upon the death of the daughter's "son and the sister's son; when, however, they are initiated, it shall "be for three nights. This rule is settled. Upon the death of the "parents, how should it be in the case of women who are married? "By three nights only shall there be purification; so says the "revered Yama. For the parents-in-law, for a sister, for the "maternal uncle's wife, and also of the maternal uncle, and for the "sisters of the parents, in the same manner, one should pass a pakshinî "night." Also: "In the case of the maternal uncle, the father-in-"law, a friend, the preceptor, as also the preceptor's wives, the period "of impurity is a pakshin night, as also when a mother's mother is "dead." So also Gautama4: "For a pakshim night, for one who is not "a sapinda, or one related by marriage, and also for a fellow-student." 'Related by marriage' such as the maternal uncle, the mother's sister's son, the father's sister's son and the like. So Jâbâli:

^{1.} Gr. S. IV. 4. 26-27. 2. Ch. V. 81.

^{3.} Pakshini—This covers a period of one day and two nights, one preceding and the other following.

4. Ch. XIV. 17-18.

"those who are entitled to the same libation of the water, three days; "for the gotrajas, a day has been stated; and for a matrbandhu, the "preceptor, the friend and the overlord of the province, similarly." Vishnu1: "When one not a sapinda dies in one's house, for one night." Likewise Vrddha: "Upon the death of a sister who has been married, "as also upon that of a brother who has been married, or of a friend, "son-in-law, the daughter's son or the sister's son, the wife's brother, as "also his son, one becomes pure by a bath immediately. When the "lord of the village, or the chief of the clan (Kulapati), the śrotriya, "one performing austerities, or the pupil, are reduced to the five "(elements), one is purified by the sight of the stars. As long as the "dead body of a person remains in the village, so long is the impurity "for the village; when it is removed out, it becomes pure." Such and the like smrti texts laying down special rules of impurity should be sought out. They are not stated here out of fear for swelling the treatise. Among these, moreover, in the case of any contradiction on account of the statements for longer or shorter periods of impurity in regard to the same subject, an adjustment should be resorted to by regard to their location near or in another place. (24 [2])

Śûlapâņi Yâjñavalkya, Verse 24

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A day, however, etc. In regard to maiden daughters who have died after two years and before betrothal, for the Sapindas, the period of impurity is one day. And so in the Aditya Purana: " Where during the "period between the birth and the tonsure, a maiden daughter dies, there "immediate purification always takes place in regard to all the varnas; "thereafter, until betrothal, however, for a day only; and for those grown "after that a period, of three nights is certain. There, when the betrothal "has been made, for three days is to be known for both i.e. for the father "as also for the bridegroom; thereafter in the case of those offered (in "marriage) for the husband only, in connection with one's own caste, "has been stated the rule of impurity, upon a birth as also upon a "death. In the case of an infant in whom tooth had not appeared, as also "in the case of sapindas devoid of qualifications, however, a day has been "stated by the Smrtis." The immediate purification after a day and night in the case of unqualified sapindas, however, has been stated in regard to those who are slightly disqualified.

1. Ch. XIX. 45,

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The preceptor here is the family priest, as well as the expositor of the vedas and angas. An apprentice, one whose initiation was performed by another, and who was taught a portion of the Vedas; anûchânah, one who has studied the Vedas and who is engaged in the discussions thereon. Maternal uncle, mother's uterine brother; Śrotriyah, one who has studied one Śâkhâ, and who is not near; for one, however, who is near, three nights. As Manu¹: "For o Śrotiya, however, who is near, for three nights "should one observe the mourning." (34)

Yâjñavalkya, Verse 25

On account of the death of the sons other than the aurasas, and of the wives who have resorted to others, or of the sovereign of the place of residence, that day is the means of purification. (25)

Mitakshara: -- Moreover, abah, day, this is repeated (with all); anaurasah, others than aurasa, i.e. the kshetraja, dattaka and like others; in the case of these, whether born or dead, for the day and night is the period of impurity. Similarly in svabharya svanyagatasu. one's own wives who have resorted to another, i.e. other than a member of the lower order, asritasu, those who have resorted to. i. e. those who have gone to; here only for a day and night and not for ten nights, although there is sapinda relationship. In the case of those, however, who have resorted to men of the lower orders, an absolute absence of impurity only; as that has been prohibited by the text2: "Heretics, persons belonging to no order etc." This, moreover, being due to its connection with the words wife and son, this impurity is only on account of those for whom the corresponding relationship of wife and son exists. In the case of the sapindas, however, there is no impurity. Hence also Prajapati: "In regard to the wives who have "resorted to another, and also to the sons born on another's wife, the "persons belonging to the gotra become pure by a bath, and by three "nights only, their father." As regards the svairinis (wanton women) and the like, for the person to whom they resort, for three nights; as says Vishnu3: "In regard to the sons other than the aurasas, upon their "birth as well as upon their death, as also in regard to wives who had "belonged to another, upon their delivery as well as death"; three nights is in the context here.

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^{1.} Ch. V. 81.

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Of these two alternatives of three nights and one night, the adjustment is to be by regard to their being near or in a distant country. When, however, for the father the period is three nights, then for the sapindas it is one night, as says Marîchi: "Upon a birth as also upon a "death, for three nights for those who had before belonged to another. "One day for the sapindas wherever it is three days for the father."

Moreover, that in which one lives is nivasa, 'the place of residence, 'is called svadesa, 'one's own country.' Of PAGE 189* that, one who is the king i.e. the lord, i.e. the territorial sovereign; for such a one on the day he may have died, that day alone brings about the purification. If he be dead at night, then the night only. Hence also Manu1: "If the king in "whose realm he resides is dead, as long as the light." 'As long as the light' i. e. that which continues along with the light. The meaning is that if it be in the day, as long as the sight of the sun, if at night, as: 15 long as the sight of the stars. (25)

Vîramitrodaya Yâjñavalkya, Verses 24, 25

Upon the death of maidens more than two years but before betrothal, as also of children before the appearance of tooth, as also for those cremated through mistake, by a day and night is the purification; it becomes the cause of removing the impurity by the disappearance of one's connection.

In the Brahma Purana: "From between the birth and as far as. "the tonsure, where a maiden dies, an immediate purification shall be "for him, and this for all the varnas, and always. Thereafter, as far as "the betrothal, for one day; for those grown after that, three nights is "a certainty. Upon a betrothal made, in such a case, for both sides "should be known for three days, for the father as also for the bride-"groom; for those offered in marriage, however, for the husband also, "the period of impurity shall be as stated for one's own caste both "upon a death as also upon a birth." The explanation of the word 'grown' is that after the troth was plighted; and 'for both' has been explained in the clause for the father and for the bridegroom also. For those offered in marriage without a betrothal, however, until the wedding, for one day only is impurity from the present text also.

^{1.} Ch. V. 82.

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Kûrma Purâṇam: "Upon the death of one in whom tooth had not "appeared, for the parents one day has been prescribed; after the "appearance of tooth, it shall be for three nights; if, however, they "were without qualities." This, moreover, for a mistaken cremation of a Brâḥmaṇa, vide the text of Aṅgirâḥ: "Even though no tonsure "had been performed, but tooth had appeared and (the child) died, still "after cremating him one should observe mourning for three days." In regard to the cremation of one who had not completed two years, in the Brâḥma Purâṇa: "For the kingly order, eleven days; while for "Vaisyas, twelve days' duration; and even for twenty nights shall be "for the Sûdras in the order."

Guru etc. the preceptor, a teacher of even a little, an apprentice, the pupil; anûchânah—one who has studied and mastered the Vedângas; the maternel uncle i.e. the step-brother of the mother; irotriyah, one who has mastered the Sakha, who has died in one's own village. On these occasions, by a day is the purification. By the use of the word, tu, however', has been discriminated the three day's impurity due to the death of a child or a man. By the first cha, the Author includes a three day's impurity for the cremation through mistake of a child in whom tooth had appeared. By the second cha are included an unlearned and the like who died in one's own house.

In this connection Manu!: "For three nights they declare the "impurity when the Āchārya is dead; for his son, as also the wife, a "day and night; this is the settled rule." 'Day and night,' i.e. day together with the night. Viṣhṇu²: "Upon a maternal uncle i.e. the "mother's uterine brother, when dead." 'Other than the aurasas" i.e. in regard to the Kṣhetraja and the like other sons, of wives who have resorted to another, as also upon the death or birth of the king of one's own country, that day is the means of purification. This is the meaning. By the use of cha, are included those who had belonged to another before. This rule of impurities for the sapinda is being stated as formulated in conformity to various Smrtis.

In the case of a Sakulya, for a betrothed maiden, of the Āchârya, of the sacrificer for whom one always performed a sacrifice, and for the maternal grand-father also, for three nights is the period of impurity. For the Āchârya, the initiator, and for the pupil, three nights. For a pupil residing in one's own house, upon the death of these two, one night. Upon the death of a pupil resident in the house of the

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preceptor, for the Achârya who had performed the initiation and taught the Vedas together with the angas, three nights. The one who did the initiation and taught only a portion of the Vedas, for such a preceptor the pakshini; upon the death of such a preceptor as also of his wife for the pupil, a pakshini; upon the death in one's own house of the mother-in-law, the father-in-law, a neighbour, a friend, the maternal uncle, mother's sister, the preceptor, the sacrificing priest and a Śrotriya, three nights. For the eleven kinds of sons such as the Kshetraja and the rest, for the mother and father, three nights. For Kshetraja and the rest, upon the death of the two, also three nights; upon the death of wives who had belonged to another before as also those who had resorted to another, for the husband three nights. For those who go to one of inferior varna, however, an absolute absence of mourning. Of those born of the same mother or of different mothers have mutually the full period of impurity as prescribed for their own caste. Upon the death of a son begotten on another's wife, for the father, three nights for a father of that kind, for the son also three nights. Upon the death of one known for more than ten generations, but whose birth name and heredity is not known, as also upon the death of a sister, maternal uncle's wife, maternal grand-mother, father's sister, maternal uncle, mother's sister, a co-student of the Vedas, mother's sister's son, father's sister's son, maternal uncle's son, sister's son, daughter's son, mother-in-law and the father-in-law also, a pakshini. For a friend dying at one's own house, pakshimi. Upon the death of a friend who has died elsewhere, the upadhyaya, his wife, one who has been a co-student under one teacher in regard to some little lessons, any king doing his duty intently, a maiden who had not been betrothed, a child to whom the author has taught, a pupil who has been taught a little, a brotherin-law also, the period of impurity is a day and night. In the case of the son of an upadhyaya, a co-student in celibate life, learning under another preceptor, when dead, for a day, one or for three nights is the period of impurity. Upon the death of a Śrotriya of the same village, a day and a night. For a rtwik, son-in-law, step-maternal bandhavas, also a day and night. Upon the death of a king not doing his duty, a day or for a night only. One whose ancestral heredity is not known but who is only known as one's gotraja, i.e. in form only, one killed by a Brahmana or the like, immediate purification. This is the way (24-25).

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Sûlapâņi Yâjñavalkya, Verse 25

'Not an aurasa' etc.—In the case of sons of inferior orders, such as the Kṛtaka and the like, and of wives of inferior castes, as also who had been kept by other men, when dead, the impurity is for one day, in the case of those of their equal in caste, three nights, since in the case of sons of the same caste and of the Kṛṭaka and the like kinds, in the treatises of other sages three nights have been prescribed. One in whose dwelling the Brāḥmaṇas reside, on the death of such an anointed King, for one day only is the period of impurity for a Brāḥmaṇa and the like others (25).

The Author mentions the impurity for following after (the corpse)
Yâjñavalkya, Verse 26

By a $br\hat{a}hmana$ should never be followed a $\hat{su}dra$, nor ever a twice-born. Having followed, after having bathed in water and touched the fire, after eating clarified butter, one becomes pure. (26)

Mitakshara:—Brahmanena, by a brahmana, i.e. a one who is not a sapinda; dwijah, a twice-born, such as the brahmana and the rest; sûdro va, or a sûdra, when dead, nanugantavyah, should not be followed after. If out of friendship etc. he follows after, then ambhasi, in the water, i.e. in a tank etc. snatva agnim sprishtva, having bathed and touched the fire, and having consumed clarified butter, one would become pure. As regards this swallowing of the clarified butter, as it has no place in the rules regarding the act of dining, there is no prohibition for dinner.

This, moreover, has a reference to one who is of equal or superior caste. As says Manu¹: "Having followed according to one's wish, the "dead body of one of the jnati, or not of the jnati, after bathing along "with and over the hair on the head, touching the fire and swallowing "clarified butter, one becomes pure." Jnatis i.e. the mother's sapindas.

Of others, however, as they have been ordained, there is no sin.

As regards the following after one of a lower order what is stated in Another Smrti should be observed. There in regard to following a sûdra: "Where a brûhmana of weak intellect follows a "śûdra who has died, and while he is being carried, he becomes "pure after three nights. After having passed three nights he should

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"go to a river flowing into the sea, perform a hundred of deep breath"ings, and after having consumed clarified butter, he becomes pure."
as so stated by Parâśara¹; and also: "For following a Kṣhatriya, however,
"a day and night; for having touched human bones with fat on, for
"three nights is the impurity; without fat, however, a day and night;
"and for following a dead body, moreover, one," as stated by
Vasiṣḥṭha². For following a Vaiśya, moreover, a pakṣḥinî; therefore
for a Kṣhatriya for following a Vaiśya, who is next after him a day
and night, and for following a śūdra who is one next after, pakṣḥinî;
for a Vaiśya for following a śūdra, a day; thus should be inferred-

Moreover, in regard to bewailing also has been stated by **Pâraskara**: "Having joined in the wailing along with the kindred of the "deceased, one should avoid for that day and night the acts of donations "as well as the performance of śrâddha and other rites". So decorations also should not be made, as a penance has been ordained by **Sankha**: "A quarter of the Krchhra for one not a sapinda, for decorating a dead body; if done through ignorance, there shall be a fast; in "case of inability, a bath is prescribed." (26)

Vîramitrodaya

The Author mentions the impurity for following after

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Yâjñavalkya, Verses (24-26)

Śūdraḥ, i.e. the dead body of a Śūdra, somehow, as a favour even under the pressure of some business which had not arisen, for following after it. The rest is easy to understand. By the word tu, 'however', has been excluded the purification stated in the text when one deliberately follows a Śūdra: "That Brāḥmaṇa, weak in understanding, who "follows a Śūdra who is reduced to a corpse while being carried, shall "be under impurity for three nights," thus Parāśara having prescribed three nights for following a śūdra with purpose.

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Manu³: "For having deliberately followed a dead body of one of "his $j\bar{n}\hat{a}ti$, or not of the $j\bar{n}\hat{a}ti$, after having bathed together with the "clothes, and touched the fire, one becomes pure after consuming "clarified butter."

This, however, is in regard to one of the same varna as of a Brâhmana. In the Brahma Purâna: "For all, it shall be for a day and

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TYâjñavalkya Book III Chapter I Verses 26-27

"night, for following all even." This, moreover, is for the Kshatriyas and others for following after the members of the four varnas, and also for a Brâhmaṇa for following a Kshatriya or a Vaisya; for carrying or cremating a dead body of one's own caste, however, out of feeling of friendship the impurity is as has been stated for one's own caste. For a celibate student for having performed the cremation of the father or the like, one night. For one causing through another by payment the cremation of a pupil, preceptor, upâdhyâya or âchârya, ten nights; thus being well known in other works, the sage has not stated here. (26)

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Śûlapâņi

Yâjñavalkya, Verse 26

'Brâḥmaṇa &c.'—'and why not'? so saying even occasionally a Brâḥmaṇa must not follow a dead body of a Śūdra. If done through mistake, one should consume clarified butter and become purified (26).

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The Author mentions an exception in some cases in regard to impurity for a sapinda

Yâjñavalkya, Verse 27

For the lords of earth (there is) no impurity; also for those who have been killed by lightning or for the sake of cows, Brahmanas, or killed in a battle-field, as also for one who has been required by the King. (27)

Mitakshara:—Although by the word earth is expressed the entire terrestrial globe, still as it is not possible for the entire earth to be under the protection of one, and also in consonance with the plural number used in the expression 'lords of the earth', here are intended groups covering portions of it. For those who have been invested with the duty of protecting these such as the Kshatriyas and the rest who had been annointed, there is no impurity, nasaucham. The meaning is that these should not observe impurity. In the same manner those who are killed by lightning, as also those who have perished for the sake of the cow and the Brahmanas, the relatives i.e. the sapindas even of these need not observe mourning; as also in the case of one such as the minister or the chief priest, for whom the kings desire an exemption form mourning with the object of the accomplishment of an object such as the magic charm or rite which could not be accomplished by any

other, by these also should not be observed.

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Here, however, the absence of mourning would only be in regard to the acts of making donations; conferring honours, Page 185* giving reception, holding judicial investigations and the like, without which it would not be possible for him to carry on (the duty of) the protection of the subjects which has been exclusively ordained for the kings; and not also with regard to the performance of the five great sacrifices. So also Manu1: "For "a king in regard to his exalted post, immediate purification is "prescribed. And here the reason for this is that he is posted there "for the protection of the subjects." By Gautama² also has been stated: "For the kings also, lest there may be obstruction for "their duties." For the servants of the King also and the like, there is no impurity as says Prachetah: "Workmen, artisans, physicians, "female and male servants also, the kings, as also the king's officers, are "all declared to be immediately purified." Kâravaḥ, workmen, who could prepare food, silpinah, artisans, such as the sculptors, painters etc. as also the washers and dyers of clothes and the like.

To an inquiry as to what is the object of this rule as to the exemption from impurity, the answer is to be seen in those words which are indicative of the occupations in regard to which they have exclusive capacity. And hence Vishnu3: "Not for the kings while "engaged in, the discharge of kingly duties; nor the performers of "the vows during the observance of the vow; not for the sacrificers "while engaged in the sacrifices; not for the workmen while engaged "as workmen." In this passage, he points out an absence of mourning restricted to the particular object only. In the smrti of Sâtâtapa also it has been said: "The sûdras doing work by wages and so also "the female and the male servants are not tainted with impurity in "regard to a bath, bodily service, and household duties." This purification in regard to the male servants etc. is about those cases where the touch is unavoidable; hence also another Smrti: "Immediately "touchable is the slave born in the master's house, as also the slave "of maintenance who becomes purified after three days." "What a surgeon does, that cannot be accomplished by another; "therefore the surgeon is always pure in touch." (27)

1, Ch. V. 94.

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Sûlapâni Yâjñavalkya, Verse 27

'(Lord of) the Earth' &c. For the Kings in the performance of their administrative duties there is no impurity. For those who were killed by lightning, the thunderbolt, etc. who deliberately for the protection of cows and Brahmanas, even without a fight, were killed by a tiger or the like; (who) in the battle were killed on a pitched fight with a sword or the like weapons excepting clubs &c.; in the case of a Brahmana &c. for whom the king desires an absence of impurity in the accomplishment of an undertaking, for him also is immediate purification (27).

Yâjñavalkya. Verses 28-29

Of the sacrificial priests, and also those who have taken the vow while performing the duty in relation to a sacrifice, as also the satris, those who have taken a vow, the celibate student, the donor, and those who have realised Brahma. (28)

In a donation, during marriage, in a sacrifice, as also in battle, or when the country is overwhelmed in a calamity, or in extreme adversity, immediate purification has been ordained. (29)

Mitâksharâ:--Rtvijah, sacrificial priests, who are engaged and maintained as special adepts in the performance of the vaitana and 20 aupâsana rites; those who have been consecrated by a vow (dîkṣhâ) are dîkshitas, for these yajîiîyam, i. e. in regard to sacrifice, karma kurvatah sadyah saucham vidhîyate, while performing sacrificial acts immediate purification is ordained; such is the context all through.

In regard to a dîkshita, although his right already is established by the rule "that the vaitana and aupasana rites should be performed," a repetition again is with the object of ordaining the performance of duties by the sacrificer himself, as also with the object of indicating purification by a bath.

By the use of the word sattri are indicated those who are intent on universal distribution of food which is equivalent to a perpetual performance of worship; of the chief sattris, however, they are included in the word dikshita. By the word, vrati are expressed those who have begun the Krchhra Chândrâyana and the like, as also the vows and penances of a snâtaka; similarly are included those who observe the vow of celibacy and the like, as also one who performs a śrâddha; and one who eats at it.

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So, to that effect is another Smṛti: "Of one even who "always distributes food, as also one who has taken a vow for the "Kṛchḥṛa, Chândrâyaṇa and the like, and when the Kṛchḥṛa sacrifice "has been completed while the Brâhmaṇas and the like are taking their "food, as also of any other who has taken a vow from him; in regard "to the invited Brâhmaṇa for a śrâddha performance which has commenced, of the Brâhmaṇa invited other than for the repetition of the "vedas, while the manes reside in his body, never shall exist impurity. "Similarly for those who have commenced a penance and also for "the donors and those who have realized Braḥma."

Of the sattris and vratis, the purification is in regard to the sattra and vrata, and not for all acts or dealings. So also Vishņu: "Not for the vratis in regard to the vow, nor of the sattris in "regard to the sattra."

Brahmachâri,² i. e. a celibate student, the temporary as well as the perpetual. He who always makes and never accepts donations, such a hermit is known as a donor; brahmavit, one who has realized the Brahma such as an ascetic; for these members of the three orders there is always purification, in the absence of a special authority. In regard to donation $(d\hat{a}na)$ there is no impurity with regard to the things already contemplated before; vide the smrti of Kratu: "A thing which has been contemplated before does not become "impure while it is being donated."

In this connection a special rule has been stated in another Smrti:

"If during the course of a marriage, festivity, or a
Page 186 "sacrifice and the like, there occur births or deaths
"in the midst, the residue of the food should be
"given by others; one should not touch the distributors as also the
"consumers." Yajñe i.e. at a sacrifice, such as the dedication of a bull
&c. Vivâhe, in marriage, in regard to the provisions stored before.

So also in another Smrti: "Upon a sacrifice, during a marriage "where the material has been collected, and during the performance "of srâddha," immediate purification is the context here. The use of the word marriage is indicative by implication of the prior rites such as the tonsure, initiation, and the like others. The use of the

Ch. XXII. 47.
 See Âcharâ Verse 49 p. 140 above.

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word sacrifice likewise is indicative by implication of the other performances commenced before, such as the inauguration of the deity, and the consecration of the dwellings and the like. As Vishnu1 has stated: "Not during the inauguration of the deities, or the perform-"ance, or the dedication of the marriage ceremony, nor when the "country is in a turmoil, nor during a distressing adversity." Sangrame, in a battle, as in the text of Aśvalayana it has been stated: "When a battle is at hand he should perform the preparatory rite for "the king;" and also by other writers, and also in the matter of purificatory rites in regard to the marching of an army, there is immediate purification. If there is any calamity to the country such as the outbreak of an epidemic etc., or in the turmoil due to apprehension from a king. For the appeasement of that in connection with the performance of purificatory rites there is immediate purification.

Even when there is no general turmoil, by regard to the particular place a purificatory rite has been stated by Paithinasi: "In a "marriage, difficulty, or a sacrifice, in the course of a pilgrimage, in "regard to the performance of rites in connection with a holy place, "there is no impurity on account of birth; and performances likewise "such as the sacrifices etc."

Similarly in a distressful adversity such as on account of an attack of illness, being in a dying condition, for making donations in appeasement of the sin, as also in the case of one whose means of livelihood have been crippled, in regard to the acceptance of donation which would be of use for the maintenance of a large family consisting of mother, father and others, and oppressed by hunger and thirst.

This rule as to purification, however, has application to the case of one for whom without immediate purification there would be no alleviation of the distress, which cannot wait for the next day. him, however, who has amassed property which should be useful for one day (the impurity would be) for a day; one who has accumulations which would be useful for three days, for him, however, who has stored grain to last for four days, and who is known as Kumbhîdhânya2 for him four days; and for one who has Kuśûladhânya2, for him ten days; in this way for whichever period there is absence of distress for

^{1.} Ch. XXII. 22. 2. See above page 326 Yaj. I. 128 & Manu Ch. IV. 7.

one, for that interval shall be the period of impurity for him. And hence also by Manu¹ in the text: "He may have grain enough to fill a "granary (Kuśula), or a store filling a grainjar (Kumbhî); or he "may have a collection sufficient for three days, or may have no "provision for the morrow," describing the four varieties of a householder, has been demonstrated four periods (of impurities) in the text²: "For ten days is the impurity on account of death ordained for "the sapindas; prior to the collection of bones, for three days, or one "day only." Other rules of shorter periods of impurity applicable in the case of samânodakas, such as for a pakṣhinî, for a day, or immediate purification found in other Smṛtis are to be applied also by regard to the difficulties in regard to maintenance of the family and like circumstances.

This contraction of the period of impurity has a (limited) application only with reference to him whose distress could not be removed without the acceptance of a donation, and not everywhere; this should be noted. As says Manu: "By one day shall a Brâhmana "be purified who is perpetually engrossed in (the worship of the) "fire and the (study of) Vedas; by three days one who is merely "conversant with the Vedas, and one who has neither, by ten days."

From a consideration of these and other smrtis An objection how can it not be said that the purification by The Answer one day is for those who are engaged in the perpetual occupation of study and knowledge? The answer is, the rule viz. 'that by one day a Brâhmana shall become pure' acquires 25 force only as when put in the fore-front as a modification of the general rule regarding ten days stated in the text: "For ten days is the "impurity on account of death ordained for the sapindas"; and, moreover, a modifying text is necessarily connected with an incongruity; therefore so much only should he modified as, if not modified, the 30 removal of the incongruity cannot be brought about. Therefore, if it be asked, how much has been modified by this text? The answer is, that as the particular clause viz. who is perpetually engrossed in (the worship of) the Fire and (the study of) the Vedas, which is capable of yielding the desired particular; it stands adjusted 35 in regard to the Fire and Veda i.e. in regard to the performance of

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the agnihotra and the study of the Vedas, and not in regard to donations and the like also. And thus the words Fire and Veda go along with the performance; otherwise there might arise an implication by relation to a particular person viz. one who has performed the ritual to be accomplished by means of Fire and the Vedas, for such a one, there would be purification by one day. But that is not correct. Moreover if it be in this way the text such as "one should not inter-"rupt the peformances in the fires," "the vaitana and the aupasana rites "enjoined by the S'ruti should be performed" also "for a Brâhmana, "for facilitating the study of the Vedas and the like, immediate puri-"fication," would be reconciled with the texts of Manu and others.

Moreover, "At both, for ten days the food of the family is not "eaten," with this text of Yama and like others prohibit-PAGE 187* ing the taking of meals etc. for ten days, an absence of contradiction will be established, therefore this

rule as to the shortening of the period of impurity has a reference only to certain acts and has no application to all transactions. Thus enough of prolixity.

This rule, moreover, as to the immediate purification in regard to the study of the Vedas is to be observed in the case of one who has mastered many Vedas, and for whom abandonment of the Veda would be a hardship. For any other, however, viz. "Donation, acceptance "of an oblation and also the gift, study of the Vedas recede." this prohibition remains.

Thus as regards a Brâhmana and others, whichever period of impurity has been stated for him, after that period he should bathe. and then he becomes purified, and not by the completion of that merely. As says Manu1: "A Brahmana becomes purified after touching "the waters, a Kshatriya a conveyance and weapon; a Vaisya, the 30 "goad or the bridle; a Sûdra a stick; after he has performed the rites." This is the meaning: The expression 'after he has performed the rites' goes with each. A Brahmana who has passed through the period of impurity, who has performed the rites, has observed a bath, after touching the waters with the hand, becomes pure. By touching 35 is expressed the act of touching only, and not a bath or even a sipping, the same being in context as regards conveyance etc.

Verses 28-29 may be interpreted thus: 'one has performed the rites,' i.e. as long as the impurity lasts, one who has performed the ceremonies, after that, a Brâhmana and the like after touching water etc. becomes purified; thus it is stated as a substitute for the bath which would A Kshatriya and others become fall after the period of impurity. (28-29)purified after touching a conveyance.

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Vîramitrodaya

The Author states, incidentally an exception to the full and other periods of mourning

Yâjñavalkya, Verses 27, 28, 29

By the Lords of the earth, i.e. of the annointed Kshatriyas through anger etc., by going in the face of the lightning, of those killed by the lightning, for the sake of the cow and Brahmana, in battle, through anger against others those, thus who set about killing themselves and were thus killed, and for one in whose case the king desires an absence 15 of impurity, in regard to him, there does not occur an impurity. Here the character of dependence in the case of the first and the last, and of equality in the case of the middle ones brings out their separate application. Moreover, this absence of impurity is for the first and the last, while for the officiating priests and the like others it is in relation 20 to the particular performance only. That says Vishau1: "Nor is this "for the kings while engaged in their kingly duties; not for those who "have taken a vow, during the performance of the vow; not of those "engaged in a public sacrifice, during the sacrifice; not for the artisans "while doing their artisan's work; nor for those who are executing "the king's commands, and not when the deites have been established, "or a marriage, when commenced." Excepting the last, the rule as to impurity in the case of those killed by lightning and the like others, in the form of an immediate purification has been stated before.

In the case of the sacrificial priests when installed, also of the dikshitas i.e. those who have been consecrated by the dikshaniya2 sacrifice as also for those who have commenced the particular duties in connection with a sacrifice, so for those who have commenced the distribution of food doles to all indiscriminately, for the celibate students, for those who are in the habit of daily making donations of cows and the like others, for those who have realised the Brahma i.e. for the ascetics, while making donations of things already deter-2. See Note on p. 1474.

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mined upon before, when a marriage ceremony has commenced, when a battle has begun, when the country is overrun by an army, in a distressing adversity, during the suffering caused by destructive attacks, during these while engaged in regard to the performance of each of these, immediate cessation of impurity has been ordained by Manu and others. (27-29)

Sûlapâņi

Yajñavalkya, Verses 28-29

'Of the sacrificial priests' &c. 'During donation &c.' During a sacrifice i. e. the Soma sacrifice. After the time of the Madhuparka, on a birth or death of one's own Sapinda or the like, for the continuous performance of the sacrifice there is immediate purification. During the performance of the Soma sacrifice, after the Dîkshanîya² sacrifice was completed, in the period subsequent to that; while the sacrificer is engaged in the course of his continuous performance of the daily distribution of doles to the recipients of food at a sacrifice; in the case of those who have set on the Chândrâyana or the like vows, while engaged in their performance; for the celibate student in the performance of the duties of his order; for those who daily offer donations of the cow, gold and the like, while engaged in the donations; in regard to the realization of Brahma, who are drawn to it; while engaged in the performance of one's duties; at times during the donation of the tulâpurusha,3 when it has commenced, also when a marriage ceremony has commenced, for its performance: as also when a sacrifice has commenced at a time before the dîkshanîya portion, but after the purchase of the Soma while the initiated food is being eaten; during a battle when the country is infested by a hostile army or the like; and similarly during extreme death agonies due to a disease; (in all these) there is immediate purification. (28-29).

The Gautamiya Tantra defines it as

ददाति दिन्यतः तावत् क्षिणुयात् पापसंतातिः । तेनं दीक्षीति विख्याता मुनिभिस्तन्त्रपारगैः ॥ also

^{1.} मधुपर्क:—The respectful offering to a guest on his arrival. It consists of दाधसार्वर्जलं क्षीद्रं सिता चैतैश्र पंचामिः । प्रोच्यते मधुपर्क: ।—

The ceremony of receiving a guest, of which this offer is the most important part.

^{2.} दीक्षणीयेष्टि:—a part of the Soma sacrifice—the initiating sacrifices. दीक्षा—generally means initiation, consecration.

दीयते ज्ञानमत्यन्तं क्षीयते पापसंचयः । तस्पादीक्षेति सा प्रोक्ता---

^{3.} तुलापुरुष-gold, silver or any other thing weighed against a man in the balance. तुलापुरुषद्वान is the donation of such weighment.

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Having stated the rule of purification concerning the family, now in the course of the discussion the Author states the rule of purification covering each individual

Yâjñavalkya, Verse 30

One touched by a woman in courses, or by the impure, should bathe; if touched by these, one should sip water; and also should recite the water hymns, and once mentally recite the $g\hat{a}yatr\hat{\imath}$. (30)

Mitakshara:—Udakya, a woman in courses i.e. one who has menstruated; asuchayah, the impure, such as, a dead body, the chandala, the degraded, one who has recently deliverd, and like others; as also those under a death impurity; by these samspṛṣhṭaḥ, (when) touched, snayat, one should bathe. Taih, by these, moreover, i.e. by those who are touched by the udakya, the impure etc., when touched, upaspṛṣet, one should sip water. After having sipped water ublingani, the water hymns i.e. the three hymns such as "O, waters, you are indeed etc." japet, one should recite; the plural being limited to three only. Similarly, gayatrī, also, sakṛnmanasa, once mentally, one should recite.

It may be asked, indeed in the text 'when touched by the udakyâ one should bathe' how can the one indicated in the singular number be dealt with in the plural number as in 'by these.' True indeed. But here, however, in order that the rule may be stated as to the sipping when touched by those, other than the udakyâ, the impure etc. who deserve a bath only, the plural has been indicated; so there is no contradiction. Those, however, who require a bath should be ascertained from another Smrti. As says Parasara: "After an evil dream, after sexual inter-"course, upon a vomit, one who has purged, after shaving, and "upon a touch of the funeral post at the cremation ground, one "should perform a bath." So also Manu1: "One who has vomited or "purged shall bathe, and afterwards consume clarified butter; but "one should sip water merely, after eating food; a bath has been "prescribed for one who has had sexual intercourse." For one having sexual intercourse, the bath (prescribed) has a reference to the menstruation period. At a time other than the courses, "when one "approaches, the purification is as upon passing urine or ordure,"

1. Ch. V. 144.

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as is stated by Brhaspati. At a time other than the courses also, a bath has been stated in another Smrti on a particular period: "On the "eighth, as also on the fourteenth; during day, during a parva,1 "after having sexual intercourse, one should bath over the head, "and sprinkle oneself with the Varuna hymns." So also Yama: "For an indigestion after sunrise, also for vomitting after sunset, "upon a bad dream, or upon the touch of a wicked man, a bath "alone has been ordained." So Brhaspati: "after sexual intercourse, "as also at the smoke of the funeral pier, an immediate bath is "ordained," this is in regard to a touch without clothes; touch of the funeral pier etc. however, together with the clothes on, the bath must be also together with clothes. As says Chyavana: "A dog, the dog-eater, the funeral smoke, one who subsists on the "articles of a deity, the village sacrificer, the vendor of Soma, the "funeral post, the funeral fuel, wine, a winepot, a human bone with "the marrow on, one who touches the dead bodies, a woman in "courses, the perpetrator of a heinous sin, and a deadly body — for "having touched these, one should plunge into the "water together with his clothes, and after having "come out, and touched the fire, should repeat the "qâyatrî eight times; one should drink clarified butter, bathe again, "and do the sipping three times."

This, moreover, has a reference to what was done deliberately. Elsewhere, a bath merely, vide this text of Brhaspati: "One who "touches the corpses, the Chandâla, the funeral pile, the funeral "post, a woman in menses; for having touched these unintentionally, "a Brâhmaṇa becomes purified after performing a bath." In this manner, elsewhere also in regard to what may be stated the equalisation of the subjects should be inferred. So also Kaśyapa: "For "having emitions at the sunrise or the sunset, at the throbbing of the eyes, "for a deafening noise, for mounting a funeral pile, also for touching "the funeral post, after a bath together with the clothes, one should "repeat the hymn 'punar mana' and with the great vyâhrtis one "should offer seven oblations to the fire with clarified butter."

^{1.} पर्व —चतुर्वश्यष्टमी चैत्र अमानास्याऽथ पूर्णिमा । पर्नाण्येतानि राजेन्द्र राविसङ्क्रांतिरेव च ॥

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Similarly in another Smrti: "For having touched a Devalaka, one "should plunge into the water together with the clothes; a Brahmana "who is given to the worship of a deity for a money payment for three "years—such a one is called Devalaka; he is censured in all sacrifices "to the gods and to the manes". So in the Brahmanda Purana, "For having "touched the S'aivas, the Pâsupatas, the atheists, the unbelievers, the "twiceborn addicted to prohibited acts, and the Sûdras, one should "plunge into the water with clothes." So in the Linga Purana; "That "oblation does not lead to heaven which is contaminated with the touch "of a Sûdra," a touch of the S'ûdra has been prohibited. So Angirah; "That Brâhmana who crosses the shadow of the dog-eater, that one "should perform a bath, and after consuming clarified butter, he "becomes pure." So Vyâghrapâda: "The Chandâla as well as the "degraded, one should avoid from a distance, if within the distance "of the moving tail of a cow, one should enter the water together with This is with reference to a place of extreme difficulty. "the clothes." Elsewhere, however, has been stated by Brhaspati: "A yoke, two yokes, "and also three yokes, and four yokes are respectively (the spaces) "for a chandâla, a woman in confinement, a woman in courses, and one "degraded." Paithinasi: "Upon a touch of the crow, or the owl, a bath 'together with clothes; for urinating or discharging the ordure with-"out water, a bath together with the clothes and an oblation with the "great vyâhrtis." The expression for urinating or discharging ordure without water', has a reference to urinating and easing oneself for a long time. Angirah: "For having touched a vulture, a crow, a cat, and "ass, also a camel, and also impure substances, one should plunge into "the water together with his clothes." A bath on account of the touch of a cat is to be understood as to be while eating, as also while performing a continuous worship, in accordance with the customary rule; otherwise, however, under the text: "The cat, the ladle, as also the wind are "always pure", there is absence of a bath. On the touch of a dog, however, the bath should be understood to be above the naval; below. however, sprinkling only, as the same Author has stated: "If one is "attacked by a dog above the naval leaving aside the hands, there "should be a bathing; if, however, below, by a sprinkling, one becomes 13

"purified." So upon a touch of a bird, a special rule has been stated by Jâtûkarnya: "Above the naval, leaving aside the hands, which limb "a bird shall touch, there, one should perform a bath; the rest, by "sprinkling, one becomes pure." For the touch of an impurity also a special rule has been pointed out by Vishnu!: "In the parts below the "naval, as also in the forearms, if one is struck by the bodily excreta, "or by liquors, or by wines, one should wash that limb with earth and "water, and after sipping water, one becomes pure; when affected "elsewhere, one should wash that part with earth and water, and should bathe. If, however, one is attacked by these on the organs of the body, he should observe a fast, and bathe; by the five bovine products "is one (purified) who is smit with the prickings of the teeth."

This, moreover, is in regard to the touch of another's impurity. For the touch of one's own impurity, however, even above the naval, sprinkling only. As says Devala: "Human bones, fat, ordure. 15 "menstrual discharge, urine, and semen, marrow, or even blood, if one 'has a touch with these of another, he should bathe, and after rubbing "himself with smears etc. and after having performed the sipping, one "becomes pure; these also if one touches (these) of oneself, one becomes 20 "pure by a sprinkling." So Sankha: "By the muddy water of the street, "or by the spittings, a man who is touched (by these) above the naval, "becomes immediately pure by a bathe." By Yama also, a special rule has been stated in this connection: "After having entered, during "rainy season, the village stream full of mud, upon the thighs, three times 25 "the earth, and upon the feet twice that." The meaning is that having entered the village stream i.e. the part over which the village waters flow, which is full of mud. In regard, however, to the mud which has been dried by the wind, there is no blame: "Street and mud waters, "touched by the lowest class, dogs, and cows, by the wind itself "become pure; so also edifices of burnt bricks," thus having been 30 stated before.2

In regard to the bones, a special rule has been stated by Manu³:

"For having touched human bones with fat on,
a Brâḥmaṇa becomes pure after bathing; by
sipping simply, if without fat, or by touching

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"a cow, or by a gaze at the Sun." This, in regard to the bones of the twice-born. For elsewhere has been stated by Vasishtha1: "For having "touched human bones with fat on, for three nights is the impurity; in "the case of these without fat, however, for a day and night". In the case of bones of other than of human beings, has been stated by Vishnu2: "For having touched the carcase with fat on of a five-clawed "animal other than those which are edible, one should bathe, "and the cloth worn before, one may put on after washing." Thus other cases calling for a bath should be ascertained from other Smrtis.

Thus, as the number of those who incur a bath is large, the plural form in taih, 'by these,' as intended to be applicable to them is not contradictory. The text3, "If by a woman in her courses, by the "impure etc., one should bathe" should be understood to be applicable when the touch with the Chandâla is with some lifeless thing intervening; with the intervention of a living being, however, vide the rule in Manu4: "The Chandâla, a woman in her courses, one degraded, as "also a woman in confinement, a dead body, as also one who has touched "it; upon a touch of these, one becomes pure after a bath." For the third, however, sipping only. Vide the Smrti of Sumantu: "And one "who touches him also, for him a bath has been prescribed; "after that, the sipping has been stated, as also the sprinkling "of the things."

This, however, has application when done unintentionally. When, however, done deliberately, even for a third, a bath alone (can purify), as says Gautamas: "For a touch with the degraded, "the Chandâla, a woman in her courses, one who touches a "corpse, and who touches such a one, after bathing together "with the clothes, one becomes purified." For the fourth, however, the sipping, vide the text of Devala. "For touching even a third "(in order) one who has had a touch with a woman in her courses or "with the impure, a man shall wash his hands and feet, and after sipping

^{1.} Ch. XII. 24.

^{2.} XXII. 69.

^{3.} See page 1475 l. 5.

^{4.} Ch. V. 85.

^{5.} Ch. XIV. 27.

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- 64 / s.T.

"water, he shall become pure." Moreover, upon a touch of the impure by a woman in her courses and the like, a special rule has been stated by **Devala**: "The dog-eater, the degraded, one defective in a limb, the "insane, the corpse-bearer, a woman in confinement, a midwife, and a "woman in the menstrual discharge, a dog, a cock, and a hog of a village, "upon touching these, after bathing over the head, immediately a man "becomes pure. But if one who is impure himself touches these impure "things, he becomes pure after a fast, or also by the Krchhra penance." 'A midwife' i. e. one who brings about a delivery; the Krchhra has a reference to the eater of the dog's flesh etc.; in the case of dogs etc., however, a fast; thus is the adjustment. (50)

Vîramitrodaya

While discussing the immediate purification from (impurity caused by) death, the Author states the impurity produced by a touch and which can be removed by a bath

Yâjñavalkya, Verse 30

Udakyeti i. e. a woman in her menses; the impurity such as the Chandâla, the degraded and the like, by these if directly touched, one should bathe. If touched by these indirectly as e.g. through a stick &c. the Rk: 'O, waters, indeed, you are &c.,' and once the Gâyatri, one should recite mentally; in this way he becomes pure. The use of the word eva, 'also', is indicative of the means of the indirect touch. In the Mitâkṣharâ, the meaning has been explained as, "By these, i. e. by those touched by a woman in the menses, or the impure", if touched, one should sip water.

Here the impurities caused by the touch of the excreta, or due to sexual union, which are removable by the sipping of water and stated in other *Smrtis*, have been included by the use of the word *Cha*, 'and,' itself. These moreover, should be known from the respective places (30).

Śûlapâṇi

Yâjñavalkya, Verse 30

Udakyâ &c. When touched by a woman in her menses, or by those under an impurity, as also by a woman who has recently delivered, or by a Chandâla or the like, one should bathe.

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If touched by a rod or other thing such as is touched by the woman in the menses and the like others, one should sip water. Water-hymns such as "O water, you are &c.", the Sâvitri—the sun-hymn, one should recite once in the mind. On a direct touch, however, one should bathe. Upon a direct touch Manu¹ prescribes a bath itself: "Upon touching a "Chandala, a woman in menses, one degraded, or a woman who has recently "delivered, or a dead body as also those who have touched it, one should "perform a bath". The expression 'those who have touched it' some interpret as equal to a dead body on account of its nearness; others, however, interpret the word 'it', as 'the dead body itself,' on account of its nearness, and prescribe a bath only for those who touch the dead body (30).

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Now, the means of purification stated in the chapter on purification of things by way of illustrations in regard to the purification by time, as also those which will be stated hereafter in this chapter, the Author states in serial order

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Yâjñavalkya Verse 31

Time, fire, performance, earth, w ind, mind, knowledge, austerities, water, repentance, abstention from eating—all these are the means of purification. (31)

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Mitakshara:—As fire and all the rest are the means of purification in their own range, similarly, is Kala, time, also such as, ten nights etc., this as a means of purification has been traceable in the S'astra; Agni, fire, however, is a means of purification, as has been stated by the Author?: "By a second burning, an earthen vessel." Karma—performance, as a means of purification, as the Author³ will state hereafter: "By "taking the avabhrtha bath at the (end of the) horse sacrifice etc." Similarly, earth also is a means, as has been stated before⁴: "Water, "ashes, or even earth must be scattered over it for purification." Wâyu,

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^{1.} Ch. V. 85.

^{2.} Ch. I 187 p. 405 above.

^{3.} Verse 244.

^{4.} Verse 189. p. 410 above.

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the wind, also is a means of purification, as has been stated; "By the "wind alone become pure." Manah, mind, also is a means of purifying the speech, vide the Veda: "Or what is desired by the mind, the "speech utters etc." Jaanam, knowledge, moreover, relating to the soul is the test for intellectual purification, as the Author2 will state "Of one knowing the body, from the knowledge of the hereafter. "Lord." Tapah, austerities also, such as the krchhra &c. as the Author3 will state; "One should perform the prâjâpatya krchhra for three years, "who has violated the preceptor's bed." Jalam, water, also of the body etc., and as he will state4: "Of the body, the water."

Paśchâttâpo, repentance, is the result of purification as has been stated: "By proclaiming (the sin) or by repentance PAGE 190* "etc." Nîrâhâropi, abstention from eating also, is a cause of purification as the Author will state: "After having fasted for three nights and mentally repeated etc."

> Śûlapâni Yâjñavalkya, Verse 31

Kâla, time &c. 'Time' e. g. ten days for the Brâhmanas; fire in the form of re-burning, as in the case of earthen pots; performance, such as the horse sacrifice and the like, for the Brahmicides &c.; earth, for those besmeared with impurities; wind for the mud and water of the streets: mind, full of resolves and doubts, for those under hesitation, as in the text5. "One should act upto the dictates of his mind"; knowledge in regard to the Supreme Spirit, of the inner soul in the form of intellect: austerities, such as the Chândrâyana and the like; for the sinners, noneating, such as fasting and the like; for the sinners, these are the means of purification (31).

Yâjnavalkya Verses 32, 33, 34.

For those who do prohibited actions, charitable donations; while velocity for a river is the purifier; for a thing which requires purification, earth and water also; while sanyâsa is for the twice-born (32).

Austerities for the Vedic scholars, forgiveness for the learned; for the body, water; silent mutterings for those with hidden sins; for the mind, truthfulness has been declared (33).

^{1.} Verse 197 p. 426.

See p. 1483 ll 2-3. 3. Verse 260.

^{4.} See below 1, 33

^{5.} Of. Manu Oh. VI 46.

1. Verse 250.

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For the soul of the beings, austerities and learning; for the intellect. knowledge is the purifier; for the soul, knowledge of the Supreme Lord is regarded as the highest purificatian (34).

Mitakshara: -Moreover, akaryakarinam, for those who do prohibited actions, such as those who take to prohibited things, dânameva, charitable donation, alone is the principal means of purification, as the Author will expound hereafter in the text: "Upon one deserving bestowing abundant wealth &c." Nadyah, of a river, during the summer season &c. owing to scantiness of water, whose banks have been spoiled by impurities, of the monsoon floods overflowing the banks, vegah suddhikrt, the velocity is the purifier. S'odhaniyasya, for a thing which requires purification, mrtcha toyam cha, earth as well as water, is the purifier, as has been stated hereinbefore. "For objects "defiled by impure substances, with earth and water is the purifica-"tion by removing the smell &c". Sanyasah, i.e. asceticism; dwijanmanam, for the twice-born, as a treatment for the mind, is the purifier. (32)

Tapo, austerities, the study of the vedas, vedavidam, for the vedic scholars, is the means of purification. The krchhra and the like others are, however, common for all, and not for the vedic scholars only; kshantin, forgiveness, i. e. forbearance, vidusham, for the learned, i. e. those knowing the meaning of the Vedas, varshmanah, for the body, jalam, the water; prachchannapapanam, for those with hidden sins, i.e. those whose misdeeds have not been known, of the sin-destroying and the like hymns, japa, silent muttering, is the purifying cause, i. e. the means of purification. Manah, the mind, having good and bad thoughts; of those on account of bad thoughts, of the impurity, satyam, truth, a virtuous resolve is the purifier (33).

By the word bhûta, 'soul', is intended its modification (visible in the form of) the connection of the body and the organs. There, 'I am fat', 'I am lean', 'I have a squint', 'I am deaf', &c. in such manner the soul which is seen in an identification with it (i.e. the body), that is bhûtâtmâ, the soul of the beings, of that, tapovidye, the austerities and learning, are the means of purification. By the word tapah is expressed that identification with the soul and the differentiation with the body &c. which was realised in this birth or during several births dur-

^{2.} Âchâra Verse 191 p. 415.

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ing wakefulness, dreams or in slumbers. As in the text, "By austerities "try to realise the supreme truth", the clause demonstrating the differentiation of the five Kośas¹; and by the word vidyâ, 'learning', is expressed that knowledge produced by a consideration of the material world in the second person and by which the soul is described in the Upanishads as not fat, not lean, not short, and free from ties. By these two is the purification of this. Of the notion regarding the differentiation of the body &c. which had become contaminated by the conflict of doubt and its reverse, the knowledge in the form of proof is the purification. Of the soul purified by austerities and learning, which had been regarded as in the second person (twam—'You'), by reason of the realisation of the knowledge of the Supreme Lord personified by the statement 'that thou art', the purification of the great soul is in the form of absolution.

As these purifications are conducive to the attainment of the highest end in life, similarly is even more appropriate a purification by time; and thus the mention of the purification of the great soul and the life is by way of praise.

Vîramitrodaya

Having stated the impurities, the Author states in one place the 20 means of their removal

Yâjñavalkya Verses 31-34

'Time', e. g. ten nights, three nights, and the like upon a birth, for the members of the Indti &c.; fire, in the case of an earthen pot or the like, when struck; 'performance', such as the horse sacrifice and the like for one who has committed a Brâhmicide or the like offence. 'Earth and water' for food smelt by a cow, and the like; 'wind', of the path &c.; 'mind', in the case of anything about which there is doubt, vide the text.² "What is hallowed by the mind, one should practise"; 'knowledge', in regard to Brahma, of the spirit of intellect, as well as of the soul; 'austerities' such as for one practicing Chândrâyaṇa &c.; 'water', for the clothes, Paśchât, 'after' i. e. after the perpetration of the sin, Tâpah, 'agony', i. e. lamentation, of those who have sinned; 'noneating', i. e. fasting such as under the ekâdaśi and like other vows. For sins in general, these are the means of purification (31).

^{1.} The vestures or sheaths of the body which cover to the soul.

^{2.} Of. Manu Ch. VI. 46.

For those who do prohibited actions, i.e. for those who habitually are addicted to things prohibited, donation of abundant wealth to deserving persons; of a river, which has been polluted by the impurities and the like, the velocity of the monsoon flood is the purifier; of an impure thing, such as has been contaminated by leavings at the meals and the like, the earth and also water can wipe off the stench and the smear; of the twice-born and also of the Brâḥmaṇas who have mentally committed sins, sanyāsa 'i. e.' the ascetics', order, is the purifier. By the first use of Cha is included land on the banks of a river. The middle and the last Chas indicate the co-existence and joint use of the earth and water. The word hi, 'indeed', is used as a completive (32).

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For the Vedic scholars, who have unknowingly committed a sin, tapa, 'austerity, i. e. the study and repetition of the Vedas; of the learned, i. e. who have listened and digested the meaning and purport of the Vedânta, forgiveness, i. e. towards an offender, an absence of a desire to strike back; for the bodies, soiled by perspiration and the like, water; for those who have committed hidden sins, the silent muttering of the sin-destroying hymns etc; for the mind, which is contaminated by the contemplation of forbidden things, truth, in the form of a good resolve is declared as the purifier (33).

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Knowledge has been stated before as a means of purification; the Author expounds that. For the bhûtâtmâs i.e. in regard to bhûtas i.e. as part of the bodies, those who regard these as the soul, the austerities and learning are the two causes of purification by reason of their removing delusions. By the word tapa, 'austerity', is meant non-eating &c. which is useful for (the acquisition of) the knowledge of the supreme soul; and by the word vidyâ, 'learning', has been stated the knowledge inculcated by the Upanishads. Of the 'intellect', buddhi, with its doubts and the reverse, the knowledge which can realise the spirit of the intellect, is the purifier. Of the soul, however, which has been purified by austerities and learning, by reason of the knowledge of the Supreme Lord through direct realisation &c. is the highest purification, in the form of an absolute absence of contamination of the touch of worldliness, has been agreed to by the Authors of the Dharmaśástra (31-34).

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Here ends the commentary of Vîramitrodaya by Mitrâmiśra on the Smrti of Yûjnavalkya on the Chapter on Impurity.

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Śûlapâņi

Yajñavalkya, Verses 32, 33, 34

Akâryeti—For those who do forbidden actions, charitable gifts; a river polluted by phlegm &c. by the velocity; what has been contaminated by impurities &c. and which requires purification, by the earth and water; and a Brâhmana also by Sanyâsa; these (thus) become purified from sins (32).

Tupas &cc. For the Vedic scholars, austerity, the study of the Vedas, is the means of purification for a sin unknowingly committed; forgiveness, i. e. even for one who has given offence, absence of a desire for vengeance, is the cause of purification for the learned, i. e. those who have realised the self; of the organs of the body despoiled by perspiration and the like, a wash with water; for those who have not declared their sins, the silent repetition of the gâyatri and the like: and of the mind also, contaminated by the contemplation of prohibited things, telling the truth (33).

Bhûta &c. For the body of the soul, austerity and learning, non-eating, and the study of the Vedas. Of the intellect also, characterised by perseverence, but obtused by false notions, the purification is by a correct knowledge. Of the soul, i. e. the soul in the body, by the knowledge of the Supreme Soul, is the highest purification (34).

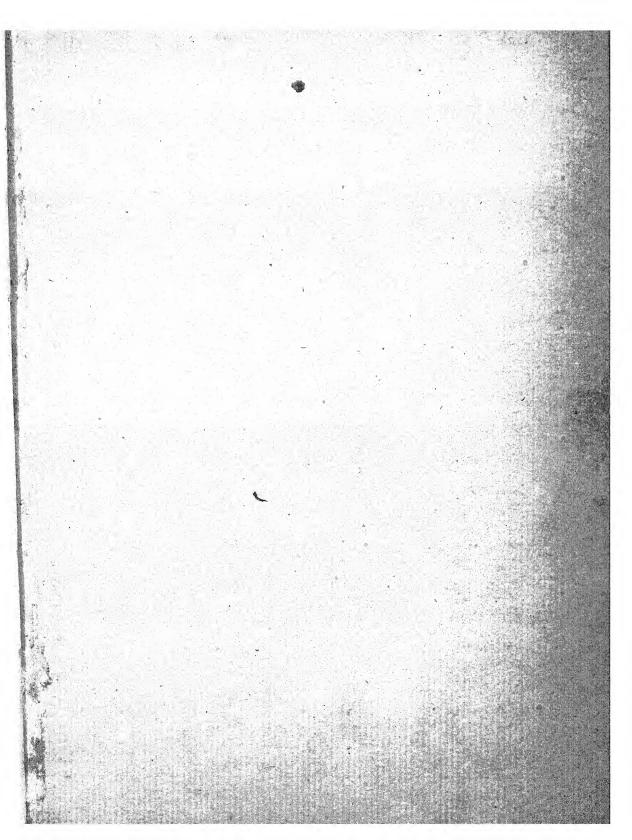
Note—It should be noticed that the topic of Suddhi or Purification has been dealt with by the Author in the Âchâra Adhyâya, and in this Adhyâya also. In the Âcharâ, in the chapter on 'Purification of things' (pp. 397-427), the Author has dealt with the subject of purification itself.

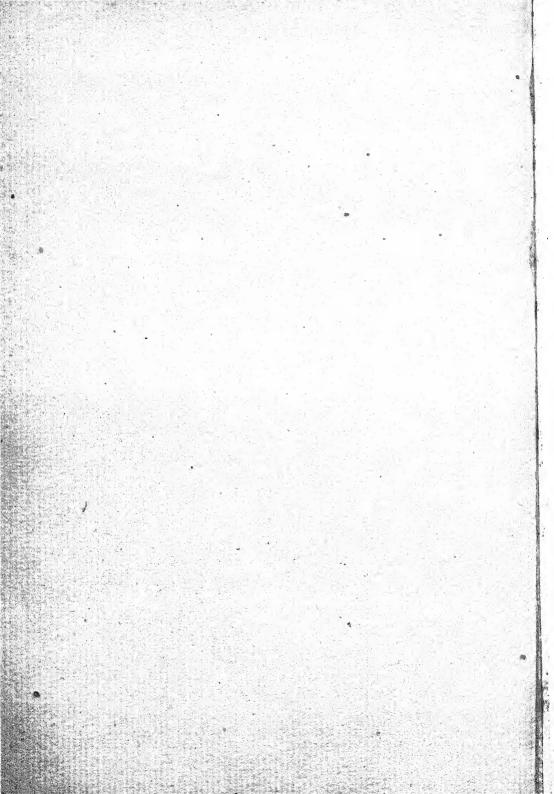
In this Chapter, on Âśaucha, the Author first deals with the topic of Âśaucha itself (verses 1-30), and in the four concluding verses reverts to the general topic of purification by way of a supplement to the chapter in the Âcharâdhyâya.

The word Âśaucha as used in the Sanskrt language has a twofold significance viz. অননাহানিৰ (impurity due to birth), and ধূনাহানিৰ (impurity on account of death), in this sense the word Âśaucha may be rendered as 'mourning' also.

These two kinds of impurities lead to the question of the agencies or means which purify, or the purifications, and these have been mentioned along with each cause of impurity.

Towards the end of the Chapter the Author rounds up the subject by mentioning other means of purification leading right up to the realisation of the Supreme Soul.





The Collection of Hindu Law Texts

Volume II. Part VI.

YÂJÑAVALKYA SMRTI

WITH

MITÂKŞHARÂ, VÎRAMITRODAYA

AND

DÎPAKALIKÂ

PRÂYAŚCHITTÂDHYÂYA (PAGES 1487-1654)

Chapter II-Âpaddharma (Duties in Adversity).

Chapter III—Duties of Hermits.

Chapter IV—Duties of Ascetics or the Philosophy of the Soul.

An English Translation with notes, explanations, etc.

BY

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NOTE

This part which is the **Sixth**, contains Chapters II, III and IV of the *Prâyaśchittâdhyâya* dealing with the Duties in Adversity, Duties of *Vânaprasthas* or Hermits, and Duties of Ascetics or the Philosophy of the Soul respectively.

The next part viz. the Seventh will contain the Prâyaschitta or Penances, and the Eighth and the last, the general Introduction, general Index etc.

24th March 1941 }

The Editor

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PRÂYAŚCHITTÂDHYÂYA



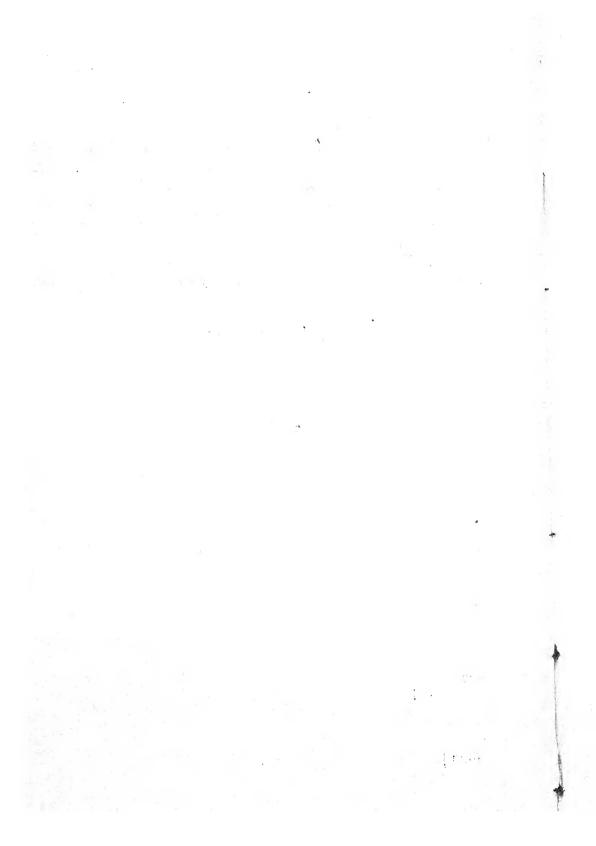
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Emancipation	104	3, 1644	Moksha	000	1652
The evolution The Pitryâṇa Cycle of births The mode of service		$1645 \\ 1646$	For the Householder	000	1653
	1647		Living a life of purity, truthful		ess
		1648			1653
The reason for the Yoga concentration	}	1649	For any other	0.00	1654

End of the Âdhyâya



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(PRÂYAŚCHITTÂDHYÂYA - Book III) Chapter II

Duties in (times of) Difficulties.

"In times of extreme adversity also immediate purification is "ordained.": Under this text1, considering the impossibility of the observance of the principal rules as to impurity, the Author has stated the alternative rules e.g. immediate purification and the like. In a similar manner in the course of the consideration with regard to the rule laid in the text²: "Acceptance of gifts is an additional for a vipra, and the "causing of a sacrifice and teaching also", contemplating the impossibility of the principal means of subsistence, the Author states other means

Yajñavalkya, Verse 35

By following the occupation of the Kshatriyas, or even of the Vaisyas, a Brahmana may maintain himself in adversity. Having got over it, and thereafter having got himself purified, he should place himself in the proper path. (35)

Mitâksharâ:—Dwijah, a Brâhmana on account of the largeness of his family when he finds himself unable to maintain himself by following his own means of livelihood, by following the occupation of a warrior, such as taking to arms and the like, apadi jivet, may maintain himself in distress. If by that even he is not able to maintain himself, then by following the occupation of a Vaisya, such as trading &c., he should maintain himself, and not by the occupation of a S'ûdra.

So also Manu: "By means of either even, if he is unable to live, "how then? If such an occasion occurs one should betake to agri-"culture, and the tending of cattle, and thus maintain himself by the " occupation of a Vaisya".

And more, even in adversity, never by a member of a lower class should the occupation of a Brâhmana be resorted to; but by a Brâhmana that of a Kshatriya; by a Kshatriya that connected with a Vaisya; by a Vaisya also that of a Sûdra; thus the occupation of an order lower than oneself only. As Vasishtha4 has stated in the text; "When "unable to maintain themselves by their own duties, they should resort "to the means of livelihood next lower in order; but never on any

^{1.} Yâjñ. III 29 p. 1468 l: 17 above.

^{4.} Ch. II. 22-23.

^{2.} Yâjñ. I. 118 p. 314 above. 3. Ch. X. 82.

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"account a higher." And the higher is the occupation of a Brâhmana. So to that effect is another Smṛti: "For these two, neither the best nor "the lowest of the occupation is possible; giving up the middle duties; "these indeed are common to all. For a Śūdra the best i. e. the "occupation of a Brâhmana does not exist; similarly for a Brâhmana "the lowest i. e. the occupation of the Śūdra; the middle ones i.e. "the occupation of a Kshatriya and Vaisya are, however, common for "the members of all the Varnas when reduced to difficulties."

A Sûdra, moreover, when in difficulty may maintain himself by the occupation of a Vaiśya, or by the useful arts, as it has been stated before: "For a Śûdra, service of the twice-born; unable to live "by that, he may become a trader; or may live by various arts, "working for the benefit of the twice-born."

By Manu¹ also a special rule has been pointed out in this connection: "By such acts in practice as by which the twice-born may be "served, such as the occupations of artisans as also various other "works of arts."

In accordance with this rule, also in the case of those born of an *Anuloma* connection may be inferred secondary means of occupation, as for those lower down to them.

Thus by following the occupation of a lower Varna next down to one's own, apadam nisteerya, having got over the difficulty, by performing a penance, atmanam pavayitwa, pathi nyaset, having purified oneself, one should place himself in the path; the meaning is, in one's occupation should one place himself.

Or alternatively, the following is the meaning:—Wealth acquired by blameable means should one place *i.e.* throw, on the road. To that effect is **Manu**: By mental repetitions and by sacrifices is reduced "the sin produced by performing sacrifices for others, and by teaching; that, however, which was on account of the acceptance of a gift, by abandonment or austerities only." (35)

^{1.} Ch. X. 100.

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For a Brûhmana who is maintaining himself by the occupation of a Vaisya, the Author states those things which should not be dealt with in the open market by him

Yâjňavalkya, Verse 36-39(1)

Fruit, precious stones, linen cloth, the Soma plant, a human being, boiled edibles, creepers, sesamum, cooked rice, juices, salts, curds, milk, clarified butter, water. (36)

Weapons, liquors, bees' wax, honey, lac, the Kuśa grass, earth, hide, PAGE 192* flowers, blankets, hair, butter-milk, poisons and land. (37)

Silken cloth, indigo, salt, flesh, single-hoofed animals, lead, vegetables, green medicinal plants, oil cake, beasts and perfumes. (38)

Even though maintaining himself by the occupation of a Vaisya he should never sell these. [39 (1)]

Mitakshara:—The clause 'he shall not sell' is connected in context with each. Falani, fruits, such as the plantain fruits and the like, excepting the plums and the Inguda¹ fruits etc. as says Narada², "Leaves "which have fallen of themselves; of the fruit, plums and the Inguda, "the rope, the cotton fibre, and that also provided it is not dyed." Upalam, stones, such as the red and all other kinds of such precious jewels; linen cloth, i. e. cloth woven from wool. The use of 'woolen' is inclusive by implication of all yarns alike. As says Manu³: "All kinds " of dyed fibres as also hempen, silken, woolen etc. also, provided they " are not coloured. The fruits and roots similarly, the plants also." Soma is a particular kind of creeper; manushya, by the use of this word are included all humanity viz., the male, the female and the impotent.

Apûpam e. g. the modakas and similar varieties of edibles. Veerudhah, *creepers*, cane, the amṛta, and like creepers. Tila, sesamum, is well-known; odana, is cooked rice. The use of this is inclusive by implication of all edibles; rasâh, juices, the jaggery, the sugar-cane juice, sugar, and the like. So also Manu⁵: "Milk, water, curds, clarified "butter, oil, honey, jaggery, the Kuśa grass"; kṣhâras, e. g. yavakṣhâra, saltpetre etc.

^{1.} Mar. हिंगणनेट a medicinal tree; terminalia cattappa.

^{2.} Ch. I. 65.

^{3.} Ch. X. 87.

^{4.} The plant Vanamudga.

^{5.} Ch. X. 88.

Ksharah, salts, e. g. saltpetre &c. The use of curds and milk is inclusive by implication of sour cream, coagulated milk, inspissated milk and such other varieties thereof. Since Gautama¹ has observed "milk together with its varieties." The word clarified butter is indicative by implication of unctuous substances, e. g. the oil and the like others. Jalam, water, is wellknown. S'astram, weapon, e.g. the sword &c. Asavam, liquor; asava is used to include all kinds of wines. Madhuchhishta i. e. bees-wax. Madhu honey, laksha, wax, lac; jatu, lac-Barhishadah i. e. the kuśa grass; mṛt, earth, is well-known. Charma, is the deer-hide; pushpa, flower, is well-known. A blanket made of a goat's wool is called kutapa. Keśah, e. g. hair such as of the chamari cow and the like. Takram, butter-milk, i. e. saturated with water; visham, poison e. g. śriigi and the like; kṣhiti, land, since Sumantu has observed: "Always land, paddy, barley, goat, sheep, "horse, cow, bullock, a bull". Kauśeyam, silken cloth, i. e. cloth made 15 of yarn produced from the cacoon of the silk-worm; neelam, indigo, i.e. the indigo fluid; lavanâni i. e. salts; by this word are included all kinds of salts, e.g. the bida, the sauvarchala salt, the rock salt, the sea salt, the somaka salt, and all kinds of artificial salts. Mânsa, meat, is well-known. Ekasafa, single-hoofed, e. q. the horse and the like. The use of the word 20 śisa, lead, is inclusive of all kinds of mineral metals e.g. iron &c. Sakam, vegetables, all without distinction. Oshadhayah, vegetables, such as finally develop into fruits; fresh vegetable has been specially mentioned; but there is no objection for the dry ones. Pinyakah, oil cake, is well-known. Paśavah, beasts, i. e. of the wilderness. 25 the text of Manu3: "All beasts of the wilderness, and those having "fangs or tusks, and birds also". Gandhâh, perfumes, e. g. the sandle, or the agaru⁴, and the like; all these a Brahmana earning his livelihood by the occupation of the Vaisya must not at any time sell. For the Kshatriyas and the like, however, there is no sin, and therefore in the 30 text: "While carrying on the occupation of a Vaisya, the milk and the "curds are not vendible by a Brâhmaṇa," the word Brâhmaṇa has been used by Naradas. (36-39 [1])

Ch. VII. 11.

^{2.} See Amara II. ix. 53. 3. X. 89.

^{4.} The agallochum.

^{5.} I. 61.

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The Author mentions an exception

Yâjñavalkya, Verse 39 (2)

For religious purposes one may subject to sale sesamum for grain equal (in quantity) to the same.

Mitakshara:—If the necessary duties e. q. the daily domestic sacrifices cannot be accomplished on account of the non-existence of paddy produced by one's self, then dhânyena tilâh vikrayam neyâh, for grain the sesamum may be subjected to a sale; tatsamam, equal in quantity with these, i. e. if of the measure of a drona, of the measure of a drona quantity, thus equal in quantity with the particular kind of grain-So also Manu1: "But the agriculturist having himself grown by agri-"culture pure sesamum, may, for religious purposes sell them provided "they are not stored for a long time." The use of the word religion is indicative of necessary purposes such as medicinal and the like; and hence also Narada² says: "On an inability, for the purpose of medication, "as similarly also for a sacrificial purpose, if it becomes necessary, "the sesamum may be given in sale for an equal quantity of grain." If, however, he sells otherwise, then there is sin. Vide Manu³: "Excepting for the purpose of food, anointing etc. or charitable gifts, "any one who puts sesamum to any other purpose, shall be born a 20 "worm in the ordure of dogs and be plunged therein PAGE 193 * "with his ancestors." Of the same kind, however, an exchange may take place4: "Condiments may be "bartered for condiments, but by no means salt for condiments; cook-"ed food, moreover, for cooked food, and sesamum for grain in equal "quantities." Cooked food i.e. prepared food; that, moreover, may be exchanged for prepared food; that is the limit. Where the reading is cooked food with uncooked food, the meaning is, that prepared food may be exchanged for food unprepared, such as rice and the like. (39 [2])

> Śûlapâni Yâjñavalkya, Verses 35-39

Now, Livelihood in Distress. By the Kshatriya's way &c. In adversity, not being able to find subsistence by performing sacrifices, one should eke a living by the Kshatriya's means i.e. by taking to arms. Not being able to live even by that, by the Vaisya's acts, but never by the Śūdra's means of livelihood; so Nârada5: "In adversity, the next

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"lower means of livelihood has been laid down for a Brahmana: next to "that the Vaisya's way has been stated; but never the lowest at any "time." 'That', i.e. the adversity, having got over, and by the performance of penance after having purified oneself, 'in the path' i.e. in his own way of livelihood, he should place himself. In some places the reading is: "Having got over, and after having cast off the money and after purify-"ing oneself one should place himself in the path." (35)

Fruits etc.: 'stone' such a ruby &c. 'linen cloth,' i.e. cloth prepared of silken yarn; somah, i.e. the soma creeper, 'juice,' here mean things which are pre-eminently sweet, such as the guda &c; 'salt,' such as the saltpetre etc. These, 'one should not sell'; thus is the connection, as will be stated hereafter. (36)

Weapon &c. 'liquor' *i.e.* wine; wax-honey *i.e.* beehoney; sabarhishadah 'along with the $Ku\acute{s}a$ grass'; kutapah, the Nepal blanket, 'hair,' such as that of the Chamari cow and the like. (37)

Kauśeyam etc. Kauśeya i.e. the tussar yarn and the like; a prohibition having been established as regards juices the prohibition again of salt is with a view to indicate greater magnitude of the sin; 'one-hoofed,' such as the horse and the like, 'medicinal plants,' such as mature in fruits; oil-cake i.e. the sesamum dough: 'perfume' such as the saffron &c. (38).

Vaiśya etc. These fruits, even in adversity one should not sell.

'For a religious purpose,' for accomplishing a Vaisya's transaction to be secured by corn, as also for medicinal and a like purpose sesamums may be sold for an equal quantity of corn. So Nârada: "On an "inability, for the sake of medicine, as also for the sake of a sacrifice, if it be necessary, then, however, sesamums may be sold for corn of an equal quantity." (39)

For the transgression of the afore-stated prohibitions, the Author states the injurious consequences

Yâjñavalkya Verse (40)

The *lac*, salt, and meat by a sale lead to degradation; milk, curds and also liquor, lead to the degradation to a lower *varna*. (40)

Mitâkṣharâ:—Lâkṣhâlavaṇamânsâni, lac, salt and meat, by being sold, immediately patanîyâni, lead to degradation; they are destructive of the (fruit of the) performances of the twice-born. Milk and the rest, however, hînavarṇakarâṇi, lead to degradation to a lower order, i. e. reduce one to the level of a Sûdra. For a sale in the market of things

^{1.} Ch. I. 66.

other than these, one goes to the level of a Vaisya. As says Manu¹: "Immediately is one degraded by (the sale of) meat, lac, and salt; also "by three days a Brâḥmaṇa becomes a Sûdra by the sale of milk. By "the intentional² sale of other unsaleables, in this world, a Brâḥmaṇa "goes to the state of a Vaisya by seven nights." (40)

Śûlapâņi Yâjñavalkya, Verse 40

 $L\hat{a}ksh\hat{a}$ &c.—The lac and the like, are destructive of the duties of the twice-born; the milk and the like would induce the status of a Sûdra. (40)

Yâjñavalkya, Verse 41

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When reduced to poverty, by accepting gifts or eating from whomsoever, a Brâḥmaṇa is not contaminated by sin; for indeed he is like Fire and Sun. (41)

Mitâkṣharâ:—Moreover, when moneyless on account of the reduced state of the family, even though reduced to poverty one does not wish to enter the occupation either of a warrior or of a Vaiśya, such a one yatastatah, from whomsoever, from a lower one or from those still lower down, accepts gifts or even by eating food from them naivenasâ, never by the sin, lipyate, is contaminated. In such a state of adversity in regard to the acceptance of a charitable gift from not proper persons, by right he is jwalanârka samah, like the Fire and the Sun. As Fire, as also the Sun even by contact with the low do not deteriorate, similarly this one even though reduced to poverty does not deteriorate; thus in this manner there is similarity.

By thus saying it comes to be pointed out that one who has been reduced to poverty and has resorted to the alien occupations, even then although in destitution, the performance of one's own duties is the principal one for him. So also Manu³: "Better one's own duty, "though defective, and not that of another, even though well per"formed; by resorting to the way of another, a Brâhmana instantly "falls off from that of his own by birth." (41)

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Vîramitrodaya

In the text¹ "In an extreme adversity also immediate purification "is ordained," having stated, in the case of adversity, by way of an exception to the principal rule as to impurity, an immediate purification as a secondary course, in the course of the discussion, when in an adversity the principal means of subsistence is not possible, the Author states as a secondary course, other means of livelihood by nine verses

Yâjñavalkya, Verses 35-41

In an adversity if the maintenance of women² is not possible by the principal means of livelihood, dwijo, 'the twice-born,' i. e. a Brâhmana, may subsist by the acts i.e. the means of livelihood in connection with a Kshatriya, such as taking up arms and the like; or when that is not possible, by the acts of the Vaisya such as trade, etc.; not, however by the means of livelihood of a Sûdra. 'Afterwards' i.e. after the resort to the means of livelihood of another, nistirya 'having got over,' and by penance having got oneself purified, pathi, 'in the path,' i.e. in one's own means of livelihood, he should place; or the meaning is, that the wealth which has remained over after appropriation from that obtained in the period of distress, he should give up i.e. abandon on the high road. By the word api, 'even,' is added that a Kshatriya by the means of livelihood of a Vaisya, and a Vaisya by the means of livelihood of a Sûdra, may carry on subsistence, since Vasishtha? has stated: "Not being able to subsist "by their own means of livelihood, they may resort to the next lower "means of livelihood; but never on any account to the lowest." For a Sûdra, however, living by the Vaisya's course in adversity has been stated by the Author in the First Chapter. Even though subsisting by the means of livelihood of a Vaisya, a Brâhmana should not sell fruits and the like; this is the general rule; since, lac and the like if brought to sale, bring about his fall, and milk and like substances, moreover. upon a sale reduce him to the position of a Sûdra.

Here, there is an exception;—Of fruits etc. a sale for obtaining an article which is a means of accomplishing *Dharma*, is sinless. There even, sesamums should be sold by corn only, and not by silver or the like; equal to these should be the measure of grains and not of less or greater quantity.

If, however, subsistence is not possible by following the means of livelihood of the Kshatriyas or Vaisyas, then a Brâḥmaṇa when

^{1.} Yâjñ. Verse III. 29 p. 1468 ll. 15-16 above.

^{2.} সম্প্রা—Powerless. Having regard to the context, it may indicate all dependents whom one is bound to maintain. 3. Ch. II. 22-23.

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reduced to poverty, by accepting as a donation from anywhere *i.e.* from the lower or the lowest ones, other than those who are degraded; 'well', *i.e.* avoiding anything more than what is necessary for his subsistence, when accepting money or food etc. by eating, is not affected with sin. Since because, he *i.e.* the Brâḥmaṇa like the Fire or the Sun although mixed with the low, remains as if not contaminated.

Fruits, excepting plums and the *ingudi* fruit, vide the text of Narada¹ treating of the vendible article—viz. "among fruits, the plums "and the *inguda*." Stone, such as a jewel and all such kinds of stones, Kshauman, 'linen cloth'—i.e. cloth prepared of silk yarn; soma, a particular kind of creeper, the means for a sacrifice; 'creepers', such as the guduchi and like other creepers; 'juices', such as the sugarcane, guda etc.; 'salts' such as the saltpetre and the like; asavah, 'liquor' such as wine; honey wax i.e. the bee-wax; barhishah, i.e. the kuśa grass; kutapah, 'a blanket,' i.e. a blanket prepared from wool fibre; 'silk-cloth,' cloth, apparel etc. prepared with the fibre from the sheath of a worm; 'single-hoofed,' such as the horse, etc.; 'lead' is indicative of all kinds of irons; 'green medicinal plants' such as the corn-sheafs and the like; 'oilcake'; such as the sesamum dough; 'beasts', such as the cow etc.; 'perfumes', such as the saffron and the like; the rest are well-known.

By the use of the two words $tath\hat{a}$, 'also,' and cha, 'and', are included a red cloth, oil etc. That says $manu^2$ (Sec. p.1489 ll. 21-23); $also^3$: "Waters, "weapon, poison, meat, soma, and all kinds of perfumes; milk, honey, "curds, butter-milk, oil, bee-honey, guda, and the kusas". The word eva, 'only', goes with the expression 'for religious purposes'. The word cha, 'also', in 'also liquor' includes results in addition to those proceeding from the six (causes) stated. By the sale of that the condition of a Vaisya is superimposed upon a Brâhmaṇa; this is added to by the use of cha. That says $manu^4$ (See. p. 1493 ll. 1-5 over). Here, by mentioning the Brâhmaṇa it appears that for a Kṣhatriya or the like, there is no sin in selling fruits etc. (35-41)

Śûlapâṇi Yâiñavalkya, Verse 41

Distress etc. when reduced to distress, 'from wherever,' i.e. other than from one degraded, one taking, and in a scarcity of food, when life is in danger, by eating the food even of one censured, one is not contaminated with sin. Since, by reason of his capacity to burn down the fuel of sin, he is equal to the Fire or the Sun. (41)

1. Ch. I. 65 2, Ch. X. 87. 3. Ch. X. 88. 4. Ch. X. 92-93.

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Yâjñavalkya, Verse 42

Agriculture, mechanical arts, wages, education, usury, carts, mountain, service, watery soil, the king, begging of alms, in adversity these are indeed the means of subsistence. (42)

Mitâksharâ: -- Again, by the clause âpattau jivanâniti, in adversity. are the means of subsistence, among the occupations such as agriculture and the like others, in times not of distress, one for whom a particular occupation is provided, for him that occupation comes to be permitted by this. As e. g. when in distress, the occupation of a Vaisya viz. agricultural operation carried on by onself is permitted for the Brâhmana and the Kshatriya; similarly mechanical arts and the like also are permitted, silpam, mechanical arts, i.e. preparation of soup¹ (cooking) and the like; bhṛtiḥ, wages, i. e. by service; vidyâ, education, such as tuition by payment and the like others; kusidam, usury, investment of money with a view to profit; that, carried on by oneself is permitted; sakatam, cart, by carrying corn &c. by hire as a means of subsistence; giri, mountain, through the grass and fuel growing thereon, subsisting onself; sevâ, service, following the behests of others; anûpam, watery soil, i. e. a portion of abundance of grass, trees and waterstores; also nrpa, begging of the King. Bhaikshyam,

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begging of alms, even for a student, these are in adversity, the means of subsistence. So also Manu²:

"Learning, mechanical arts, work for wages,

"service, rearing cattle, traffic, agriculture, mountain,3 alms, and "receiving interest on money are the ten modes of subsistence." (12)

Vîramitrodaya Yâjñavalkya, Verse 42

Among the means such as agriculture and the like, in times not of adversity, for whomsoever a particular mode is prohibited as a means of livelihood, that may be a means of subsistence for him during distress time for a month; this is the meaning. By the expression 'means of

^{1.} स्पक्रण—prepare soup or any cooked food; a स्पक्रा is a cook; sometimes even the word स्प also is used simply to indicate a cook.

² Oh X 116

^{3.} In some editions (e.g. Bülher's and also in collection Vol. 9.) instead of fiff it is via—contentment.

livelihood for a Vaisya' has been stated trade only, so agriculture has here been mentioned. Śilpam, 'manual arts,' such as pictures and the like acts; bhrti etc. 'wages,' i.e. under an agreed salary, the service of another; vidvâ 'education, 'such as the charms and the like; kusidam, 'usury,' investment of money with a view to increase; sakatam, 'cart.' such as would carry heavy goods of another; giri, 'mountain' i.e. the basis for grass etc. which can be taken out for sale; sevâ, 'service,' without any arrangement as to salary, following the wishes of another: anû bam. 'marshy land,' i.e. a land with abundant grass, water, and trees and fit for the tending of the cows and the like. Nr pah, 'a king,' the 10 bestower of charitable gifts the acceptance of which has been censured; bhaikshyam, 'alms,' i.e. the alms collected together, even for the Kshatriya also. By the use of the particle cha is included a field of vegetables also. That says Chhagaleva: "Cart, a vegetable garden, "acting, net, firmness, forest, a marshy land, mountain, and the king, "are in times of scarcity nine means of subsistence." 'A vegetable garden' i.e. a garden land as the means of producing vegetables, etc. 'Firmness', i.e. not abandoning one's position. (42)

Sûlapâni

Yâiñavalkva, Verse 42

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Agriculture &c. 'Mechanical arts,' such as picture making etc.; 'education.' i.e. the instruction in charms &c. other than the Vedic lore; 'cart,' by means of carrying corn &c.; 'mountain,' by bringing in the products of the hill &c.: 'marshy land,' by taking away vegetables, roots &c.; 'alms,' of one affected by a disease excepting for the purpose of one only. (42)

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When even agriculture and the like other means of subsistence are not available, then how should one subsist? So the Author says

Yâjñavalkya, Verse 43

One who has been starving, having waited for three days, (he) may take wealth from one not a Brâhmana; having accepted, it should be declared when charged according to law.

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Mitâksharâ: -Owing to the absence of corn, one who has been starving for three nights and having waited, sthitwa, without eating, abrâhmanât, from one not a Brâhmana, i e from a Sûdra, in his absence from a Vaisya, or in his absence from a Kshatriya who has been neglecting his duties, as much as may be sufficient for a day;

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such quantity of corn, dhânyam, one may take. As says Manu1: "Like-"wise, he who has not eaten at six meals, may take at the seventh "meal (but) without making a provision for the morn2 from a man "who neglects his sacred duties". Similarly, after the time of acceptance whatever has been taken away, that should, according to law, be declared, akhyeyam, as it had happened, if he by the owner who had lost it is accosted. 'Why did you take away this which was my property'? As says Manu's: "From the threshing-floor, or from "the field, or from the house, or wherever may be found; but, it must "be declared to him, if he accosts him."

Vîramitrodaya Yâjñavalkya, Verse 43

When the agriculture and such other means of livelihood during distress are not available, having remained hungry for three days, one may take away by theft corn sufficient for one day from the cornfloor or field other than that of a Brahmana. Having taken, however, the corn, dharmatah, 'according to law', i.e. in pursuance of truth, should be declared thus: "Being oppressed with hunger, the corn of such and such "a one has been taken away by me", if an accusation is made by the king or any other. That says Manu⁴ (See. 11. 8-10 above). (43) 20

This is another rule, in connection with adversity, stated for the king

Yâjñavalkya, Verse 44

Of him, the conduct, pedigree, character, scholarship, study of the Vedas, the austerities after having ascertained and also the members of his family, the King should find for him a means of subsistence in accordance with the law.

Mitakshara:—One who not being provided with food, and is sinking, tasya, of him, vrttam, conduct, i.e. way of living; kulum, pedigree, i. e. his being of a good ancestry, śilam; character, i.e. his personal qualities; śrutam scholarship, i.e. the attendance to the śâstra discourses; adhyayanam, the study of the Vedas, tapah, austerities, such as the Krchhra and the like;

^{1.} Ch. XI. 16. In the print at p. 194 the reference printed as Ch. X-117 is a mistake.

^{2.} At p. 194 l. 8 for अवस्तन read अश्वस्तन &c.

^{3.} Ch. XI. 17.

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also having scrutinised, râjâ, the King, vṛttim kalpayet, should find for him a means of subsistence, which is not inconsistent with law. Otherwise, it would be his fault; so also Manu¹: "Of that King, in whose "dominions a śrotriya pines with hunger, the Kingdom of him will "even erelong be afflicted by famine" (44)

Here ends the Chapter on the Duties in Adversity.

Vîramitrodaya

Thus while suggesting the non-punishability of the thief in this manner, the Author states the duty of a King in regard to such a one oppressed by adversity

Yâjñavalkya, Verse 44

Of him, after a three days' fast, having ascertained the status such as (that of) a Brâhmaṇa, etc. and after having determined his good character, and having come to know that he had sons and dependants to be maintained, with a view to provide for the maintenance of his family, the King should fix for him a means of livelihood not deviating from the law. Otherwise, however, says Manu': "A King in whose realm a śrotriya "pines with hunger, the Kingdom of his shall perish oppressed with "famine and pestilence." Śruta, scholarship, and adhyayana, the study of the Vedas, are distinguished by the receiving and understanding the meaning of words. (44)

Thus ends the Chapter on Duties in Distress.

Śûlapâņi

Yâjñavalkya, Verses 43-44

Hungry &c. Of him so described, after having ascertained the family and the like, the king should find a means of livelihood not departing from religion. (43-44)

Here ends the Chapter on Duties in Distress

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Chapter III

Of the Duties of the Vânaprasthas Hermits

Among the four paths of life, the duties of a Celibate Student and of a Householder have been discussed. Now in the course of the discussion, the Author proceeds by way of discussing the duties of the Hermits

Yâjñavalkya, Verse 45

Having entrusted to his son the wife, or being followed by her, one should go to the forest, when intent on leading the life of a hermit; (when) a celibate, taking with him the fire and the $aup\hat{a}sana$ (fire). (45)

Mitakshara: -One who in the forest stays i.e. leads a life of extreme regulations is a Vânaprastha, one who has set about for a forest'-a hermit, Vanaprastha is the same as Vânaprastha, the elongation is in regard to the designation; in short as indicative of one desirous of going to the forest betaking to the next mode of life. Such a one sutavinyastapatnikah, having entrusted to his son the wife; 'By you is she to be maintained 'thus, one who has entrusted i.e. consigned his wife—such a one as so described. If she, out of a desire for the husband's company, wishes herself also to go to the forest, then tayâ, by her, anugato wâ, being followed, i.e. together with her. Moreover, brahmachari, celibate, i.e. continent; sagnih, with fire, i.e. with the vaita na fire; and also sopagnih, together with the household fire, vanam vrajet, one should go to the forest. By the statement 'having entrusted to the son the wife,' has been pointed out, that one who has accomplished the householder's duties, can become a hermit i.e. becomes entitled to set out for the forest life.

This, moreover, has been stated on the assumption of the cumulation² of all orders in life. Otherwise, under the Page 195* text:³ "One who has not swerved from the vow of "celibacy, whichever path (of life) he may wish for, he may betake", even if one has not entered on a householder's stage, one is certainly entitled to a forest residence.

^{1.} i.e. the elongated form वानपर्थ is used as a technical word indicative of one who has taken to the third stage in life.

^{2.} आश्रमसमुच्चयम्—i.e. on the assumption that all the orders in life are to be gone through in their consecutive order.

^{3.} Cf. Manu Ch. III. 2.

This entering into the forest, however, is for one whose body has been worn out by oldage, or one who has a grandson born to him. As says Manu: "When, however, a householder sees himself "covered with wrinkles, or (sees) the child of a child, then he should "resort to the forest."

This rule of entrusting the wife to the sons is for one who has a wife living, as even for one whose wife is dead, life in the forest has been stated by Apastamba² and others. Therefore what has been stated in the rule in the text3: "After having cremated by the "agnihotra rites etc." as to the re-consecration of the fire, that has a reference to one who has not completely mastered his passions.

By the expression "together with the fire and the aupâsana "(fire)," also is meant that when the consecration of the fires has been made, then together with the S'rauta fires, as also the household fire, one should go to the forest. Upon an entire consecration, however, by the S'rauta ones only. If, in some cases, owing to the elder brother's remaining without a consecration of the fire, the S'rauta fires have

^{1.} Ch. VI. 2.

^{2.} See II. 9-21-18&c.

^{3.} Of Yâjñavalkya Âchara verse 89 see p. 238 above.

^{4.} अप्रिक्नकष्यम् —कष्य — कष्य — is emotion, passion ; one whose; passions have not been toned down. Bâlambhatta makes this clear कवायो गगादिः। तथा च यस्य नेंद्रिय-चापल्यं स वानप्रस्थः । अन्यस्तु दारपरिग्रहमेव पुनः कुर्यादिति भावः (P. 88. 11. 7-8).

^{5.} सर्वाधान and अर्वाधान.

Note—सर्वाधाने त औतरिव केवलम्—" Taking away in entirety, however, the rites will be performed by the Śrauta fires only."

Mark these two terms सुनीधान and अर्थाधान, आधान means taking up.

Every householder has to maintain a perpetual fire which is called स्मानांत्रिः or औपासनाभिः because the householder performs the aupasana rites on it every morning and evening, पाणित्रहणादारम्य सर्वाचारलक्षणकर्मार्थमयममिनितयः यावज्जीवं नोतसूज्यते ''पाणि-प्रहुणादिरब्रिस्तमौपासनिमत्याचक्षते तस्मिन् गार्ह्याणि कर्माणि (हिरण्यकारी गृ. स्. २६-१, २) इति हिरण्यकेशि-वचनात. (See आपस्तम्ब ए. सू. III. 5, 15-16. and the अनाकुला by हरदत्त p. 65. Kāśī Sanskṛt Series No. 59.)

When the householder desires to perform the Vedic or Srauta rites, he has to consecrate the Srauta fires. For that purpose he takes this aupasana fire either in entirety, or only a portion called half for the Brahmaudana rite. अपराह्में अपराह्में वौपासनादश्चिमाहृत्यापरेण गार्हपत्यायतनं बाह्मीदानिकमाद्याति औपासानिकं वा सर्वम् । आपस्तम्ब श्री. सू.पा४।१२-१३. After this the same agni is divided and placed in the appropriate places for the three sacrificial fires.

⁽Continued on the next page)

not been consecrated, then one should go simply together with the Aupâsana fires; thus it should be discriminated. The carrying of the fires, moreover, is with the purpose of bringing about the performances such as the agnihotra and the like which can be accomplished by it. And hence also Manu¹: "One should offer the agnihotra with "the three sacred fires according to the law, without omitting the darśa² "and the paurnamâsa parva at any time according to his capacity."

It may be asked, indeed, in the case of one who has consigned his wife to his son, and who is without her, how can the agnihotra and similar performances hold?

Since in the text: "Along with the wife, a sacrifice "should be offered" is the rule for a joint right. The Answer is, true, it

(Concluded from the last page)

In both, the आवान is of the स्मान or the household fire, which is taken away, either in entirety or in part, and the Śrauta fires are kindled with which the Śrauta rites are performed. When only a portion is taken over for the Śrauta rites and the other portion is retained for the performances of the Smârtas rites, it is अवश्वान, and then in that case, both the Smârta and the Śrauta rites can be performed on the remainder of the Smârta fire, and on the Śrauta ones prepared with the portion taken away from the Smârta fire. When the whole is taken away, nothing remains of the औपसन fire and the Smârta performances are suspended, the only rites which could possibly be perfomed being the Śrauta rites only after the सर्वश्चन.

মন্দান therefore means taking away the whole of the aupasana or grhya fire, when nothing remains for the performances of the Smarta rites; and স্থান্দ means taking away only a half, when with the half retained the Smarta rites may be performed.

ন্দ্যিন and স্থানি are prescribed as alternatives. A householder may choose one or the other. In the case of the ন্যুখান, it will be noted that this rite taking place in the afternoon, there will be no Smarta fire available for the aupasana rites due to the perfomance in the evening. In an স্থানি, both the fires are available and performances of both character i.e. Srauta and Smarta are observed and there is no loss of either.

असर्वाधान औपासनाद्धाधिमाहृत्यापरेण गाहंपत्यायतनसमीपे ब्रह्माद्दनिकार्थं निद्धादि । सर्वाधानिन औपासनस्य निवृत्तिः । औपासनहोमादेः सर्वाधाने तद्दतिनां निवृत्तिः प्रतिनिध्यभावाद्येश्रत्सष्टाक्षित्र । यथा उत्सृष्टाक्षरिक्षहोत्रादि-निवृत्तिः ब्रह्मोद्दनिके च कर्मातुप्रवेशांतस्य च समारूहत्वात् । See रामांद्यार commentary on आपस्तम्य और स्व. पाष्ठा१२-१३ cited The Manansa Prakasa vol. III. No. 3 p. 35.

- 1. Ch. VI. 9.
- 2. दर्श and पूर्णमास—दर्श is the completely dark moon and पूर्णमास is the full moon. Both are included in the eight parvas.

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wife, the authority irrespective of her is inferred.

An answer As, e.g. in the case of a wife in the menses, when the wife is not available on the day of the performance of a rite, one should keep her away and offer the sacrifice, and thus on the strength of this rule as to her being kept away, it is irrespective of her; or while the husband is starting out for the forest, the wife gives her consent; and thus there is no contradiction. Nor should it be thought that as in the case of a celibate student or of a widower who has gone to the forest, there is the cessation of the agnihotra, similarly also would be the absence of the fire in the case of one who has gone to the forest after making over his wife, as the rule has been stated without any alternative.

Nor, moreover, is it that the celibate student or the widower even have no authority for the performances to be accomplished by the fire; since an authorization is to be found in the rules for him when he has consecrated the $S'r\hat{a}vanika^1$ fire after the lapse of the fifth month, vide the text of Vasishiha2: "One who has betaken to the forest shall "wear (his hair in) braids, and wear the dress of barks and skins. "He shall not step on ploughed land. He shall gather unploughed "roots and fruits. He shall remain continent, sleep on the ground; "he shall only give, and never accept alms. After five months, "having consecrated the fire according to the S'râvanika (mode) and "kindled it, and residing at the trunk of a tree, he shall make offerings "to Gods,3 manes and men; such a one will attain an endless (bliss in) "heaven." Chira, 'bark' either a piece of cloth, or the bark of a 'He shall not step on ploughed land' i.e. shall not reside on cultivated land. By S'râvanika i.e. the Vaidika mode, and not the popular; this is the meaning. (45)

^{1.} आव्णिकेनाभिना—(1) The fire kindled in आवण; (2) the fire simply; (3) or fire kindled after the आवणक mode, as will appear from the following note of हरवन on Gautama Sûtra IV. 26:—आवणकं नाम वैद्यानमं शास्त्रं नदुक्तेन पकरिणाभिमाधाय सायं पानर्ज्ञहुयादिति होतः। Bühler reads आमणक 'according to the rule of the आमणक Sûtra', and says that that reading is according to the Gautama Sûtra. The Gautama Sûtra in the Ânandâśrama edition reads आवणक (see p. 26). Mitâksharâ explains it as Vaidika rite.

^{2.} Ch. IX. 1, 3, 4, 5, 6, 8, 10-12.

^{3.} There is a mistake in the print at p. 1951. 20; for द्यादेव पितृ &c. read द्यादेवपितृ etc.

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Vîramitrodaya

Of the members of the four Orders, the Duties of the Celibate Student and of the Householder have been stated. Now the Author states the Hermits' duties by (means of) an entire Chapter

Yâjñavalkya, Verse 45

One who in the forest, with intensity i.e. under special restrictive vows, lives, is vanaprasthah—'a hermit'; vanaprastha itself is vanaprasthah—it is a designation indicative of a state. To the son for the purpose of maintenance, one who has entrusted his wife. On account 'of the wife's' desire for service to the husband, when one is followed by her; he should be 'celibate' i.e. abstaining from sexual intercourse; 'with fires', i.e. together with the three fires, 'Sopasano', together with the household-fire also; and thus he should go to the forest.

At the starting time itself, the wife gives her consent to the agnihotra being performed by the husband, and thus when she is entrusted to the son the carrying of the fire becomes consistent. (45)

Sûlapâņi

Yâjñavalkya, Verse 45

'Son &c.' The twice-born resorting to a higher stage of life, having consigned to the son the wife when not desiring a forest residence, or if desirous, with her also, living in continence and taking with him the vaitana fires, as also the household fire, should go to the forest. (45)

In the expression 'He should go accompanied by fires, together with the aupâsana (fire),' it has been so stated with a view to the performance of the S'rauta and Smârta rites which can be accomplished by the fire; the Author now states a rule in regard to the means thereof

Yâjñavalkya, Verse 46

With material not produced from ploughed land, he should offer to the satisfaction of the fires, manes, gods and the guests even; likewise to the dependants also; wearing the hair on the face, head, and on the body and maintaining his own self. (46)

Mitakshara:—The use of the word phala, plough, is indicative of anything which is a means of cultivation. With corn produced from uncultivated land such as the nivara, venu, syamaka and the like, he should make offerings to the fire. He should attend to the performances which can be accomplished with fire. The (use of the)

^{1.} भावना—Condition.

word cha, 'likewise,' indicates that the dole of alms should also be made with the same.

Also pitr-devân-atithin, the manes, the gods, and the guests. From the use of the word api, also, it is intended, that created beings also should be pleased by the same (means); likewise bhrtyan, dependants. By the use of the word cha, and, also those who had arrived at the So also Manu1: "Whatever edible there may be, from hermitage. "that he should offer the oblation and the alms also according to "capacity; with water, roots, fruits and alms begged, he should "honour those who may have arrived at the hermitage."

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In this manner, after having performed the five² great sacrifices, he himself should eat what may remain as a residue as Manu³ has stated: "To the Gods also having offered it, - the forest produce and "the most holy oblation,—the remainder he may uti-

"lise for his own self; and also the salt which had "been prepared by himself": 'Prepared by himself' ie. prepared from salt-marshes4. Thus, from the restrictive rule in regard to the meals, as also in regard to the sacrifices, the abandonment of

urban eatables stands established from the context. Therefore also Manu5: "Having given up urban meals and also all his belongings."

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Indeed, the darśa, pûrnamâsa and like sacrifices can be accomplished by means of paddy and such other urban An objection products; how then can there be an abandonment of it? It should not, moreover, be said on the strength of the special text: viz., "With the produce of uncultivated land--fires etc." that the rule as to the paddy is annulled, because a Smrti text, even if relating to a particular topic cannot in law affect a S'ruti text. The rule regarding the produce of uncultivated land can be reconciled by taking it in regard to performances which can be accomplished on the Smârta fire.

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1. Ch. VI. 7.

Page 196 *

3. Ch. VI. 12.

पञ्चमहायज्ञान्—See Manu III. 70 अध्यापनं ब्रह्मयज्ञः पितृयज्ञान्तु तर्पणम् । होमो दैवो बलिभौतो नृयज्ञीऽतिथिवजनम् ॥

^{4.} उखरकतं—salt-marshes; according to सर्वज्ञनारायण—from क्षार—' salt or alcaline elements' of trees and the like (Bülher).

^{5.} Ch. VI. 3.

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Yes, it is true. Paddy and the like also being likely to be available even from land unfurrowed by a plough, there is no contradiction. And hence also, in the text by Manu¹: "With grains growing in spring and in autumn "filled and fit for sages and collected by oneself, one may prepare and "offer the purodâśa, and boiled rice, in accordance with the rules" although the intrinsic purity of the nivâra and the like grains grown automatically fit for sages is established, the use again of the word pure has been made with a view to their fitness for a sacrifice and the like. Purity is sacrifice; fit for that is pure.

So also, S'maśrûni, hair on the face, jaṭāscha, in the form of braid, those growing on the head, and also români, the hair in the armpits &c. one should bear. The use of the word hair is indicative by implication of the nails also. So also Manu²: "Let him always wear "braids, the hair on the face, on the body, and the nails likewise." And also âtmavân, maintaining his own self, i.e. he should be intent in the contemplation of the Self. (46)

Vîramitrodaya Yâjñavalkya, Verse 46

Sprung up without ploughing; with such nivâra and other corn, he should offer to the fire and the rest. Offering to the fire i.e. offering the oblation to the fire, agnihotram. By the use of the first cha, 'and' is the inclusion of the cows which supply the cow-dung, as a means for the performance of agnihotra and by the last, of oneself. By the use of the word api, 'even,' are included the beings—the objects of the oblation offerings. By the word 'hair' are included the hair in the armpit etc. "Braids also, should he bear always, and the hair on "the face, body, and the nails also", so Manu². 'Maintaining his own self' i.e. solely devoted to the contemplation of the (supreme) soul. (46)

Śûlapâņi

Yâjñavalkya, Verse 46

Unfurrowed, i.e. sprung up without a furrow "And braids also should he "always bear; and hair on the face and body and nails also", from this text of Manu², even nails he should bear. (46)

^{1.} Ch. VI. 11.

The Author states the rule about accumulating wealth referred to before

Yâjñavalkya, Verse 47

For a day, for a month, or for six months, or also for a year should one make the accumulation of wealth; what has been saved, in the $A\acute{s}vayuk$ month one should give up. (47)

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Mitakshara:—In regard to one anhah, day, what is sufficient for the meal, sacrifice, and the like visible and invisible performances, arthasya sanchayam kuryat, of wealth the accumulation one should make, masasya wa shannam, for a month, or for six months, sanvatsarasya wa, or for a year, sufficient in regard to the performances (for such periods) one should make the accumulation, not more. If even while doing this, somehow it is exceeded, then that superfluity asvayuge masi tyajet, in the month of Aśvayuk one should give up (47).

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Vîramitrodaya Yâjñavalkya Verse 47 15

For a day, or for one month, or for six months, or for a year, such property *i.e.* material, such as the *nivâra* rice etc. as may be sufficient for the meals, sacrifice, and the performance of sacrifices and also in a manner not inconsistent with the law, one should store. More than that whatever may have been stored, or remained over after appropriation he should give up in the month of *Aśvina*. The meaning is that he should make again another accumulation. (47)

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Śûlapâṇi

Yâjñavalkya, Verse 47

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Day &c. Accumulation of stores for maintenance for a day or the like other period he should make, for the sacrifice also. Of what was made, the balance which may remain after the ritual, he should give up in the month of $\bar{A}s'vin$. (47)

Yâjñavalkya, Verse 48

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Restrained, bathing at the three periods, averse to acceptance of a donation, intent on Vedic studies, always giving away alms, and devoted to the good of all beings. (48)

Mitâkṣharâ: --Moreover, dânto, restrained, i.e. free from arrogance; at the three periods, viz. the morning, midday, and the afternoon,

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regularly having a bath; also in regard to acceptance of gifts, averse; from the use of the word cha, 'also', averse to the performance of sacrifices (for others) also. Swâdhyâyawân, intent on Vedic studies; also always giving away donations, dânaśilah, of fruits, roots and alms; and should likewise be devoted to acts beneficial to all the living beings. (48).

Śûlapâņi Yâjñavalkya, Verse 48

Dântah &c. Restrained i.e. bearing up with the pains of cold, heat 10 &c. bathing at the three savanas i.e. bathing at the three transitional periods; the rest is clear. (48)

Yâjñavalkya, Verse 49

Using his teeth as pestle and mortar; subsisting on things ripened by time; or having a stone slab for pounding; likewise should he perform the S'rauta and $Sm\hat{a}rta$ rites with fruit oils, as also the performances. (49)

Mitakshara:—Moreover, tooth alone are the pestle and mortar i.e. the instrument of removing chaff, of whom; such a one is dantolukhalikah, one using his teeth as pestle and mortar; what is ripened by time itself is ripened by time such as the nivâra, venu, śyâmâka and the like; as also plums, ingudi and like other fruits; one who eats these is kalapakvâśi, subsisting on things ripened by time; the word wâ, 'or', is used to indicate that he may subsist on things cooked on fire, since, "Or eating things "ripened by time or on fire," in this text of Manu, eating the time-ripened or fire-cooked things is intended; or he should be one having a stone slab for pounding, aśmakuttako wâ, i.e. one whose pounding i.e. threshing is done by a stone slab; one of this type.

Likewise, the S'rauta and Smârta rites, as also the visible performances, kriyâh, such as eating, anointing and the like Page 197* one should perform with unctuous substances extracted from the fruits of lakucha, madhuka and the like other sacred trees, and not with clarified butter or the like. So also Manu²: "He should eat the fruits of sacred trees as also oils extracted "from the fruit." (49).

^{1.} Ch. VI. 17.

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Vîramitrodaya

Yâjñavalkya, Verses 48-40

Dântah, 'resrtained' i.e. bearing with the rigour of cold, heat etc. at the three periods always having a bath, turned away from any kind of acceptance, as also from performing sacrifices for others; intent on Vedic studies; always doling out alms, fruit, root, beggings, etc.; intent on conducting himself for the benefit of all the created beings.

One whose teeth alone is the pestle and mortar *i.e.* the means of separating the chaff, such a one; in course of time *i.e.*, without effort ripened, such as the plum fruits, $niv\hat{a}ra$ etc.; one whose food is that; one who does the pounding by a stone. By the use of the word $w\hat{a}$, 'or,' is included 'or he may eat what is cooked on fire,' as stated by Manu.¹

Śrauta, such as the Agnihotra and the like; Smārta, such as the Vaiśvadeva etc., has been indicated as necessary performances, as also the acts of eating, maintaining the dependants and the like, he should perform with the products of the fruits of sacred trees in the place of oils, clarified butter etc. and that also in a manner as laid down in the rules. (48-49)

Śûlapâni

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Yâjñavalkya, Verse 49

Teeth &c. One, of whom teeth themselves are in the place of a pestle and mortar; he should have such a description with the unction producing fruits *i.e.* from the unctuous juice of the *inguda*, madhûka and like other fruits, he should perform the $Sm\hat{a}rta$ rites as also make the anointing of the body &c. (49)

The Author states in regard to the taking of two meals stated in connection with the rules of worldly life

Yâjñavalkya, Verse 50

By the (observance of) Chândrâyaṇas he should pass his time, or 30 he should always live by the Krchchḥras; or he should eat after the lapse of a fortnight, or when a month or a day has passed. (50)

Mitâkṣharâ:—Chândrâyaṇaiḥ, by the Chândrâyaṇas, as will be described hereafter,² with their characteristics, kâlam nayet, he should pass his time; kṛchchḥrair vâ, or by the kṛchchḥras, such as the Prâjâpatya and the like, one should live, vartayet, his time. Wâ pakṣhe, or, after

^{1.} Ch. VI. 17. 2. See Verses 324-325 of Prâyaschittâdhyâya.

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a fortnight, i.e. after fifteen days are passed, asnîyât, he should eat, mâsena wâ, or after a month, ahani gate wâ, or after a day has passed, at night, he should eat. By the use of the word api, even, or even at the fourth meal, as says Manu!: "He may eat either at night, or in the "day time after collecting the food according to his capacity, or at "every fourth meal time, or even at every eighth." In regard to these rules as to time, there is option according to one's capacity. (50)

Vîramitrodaya Yâjñavalkya, Verse 50

By the performance of the Chândrâyana, one should always pass 10 his time. Or by the observance of the Prajapatya and other Krchchhras, one should pass his days. The word 'always,' goes with all. After the lapse of a month, or the lapse of a fortnight, or the lapse of a day. he should eat and not like a householder, every day; this is the meaning. By the use of the word api, 'even,' is included, an eighth meal also, vide this text of Manu1: "Or at every fourth meal time, or even "at the eighth meal time." (50)

Sûlapâni Yâjñavalkya, Verse 50

20 Chândra &c. Kṛchchḥras, such as the Prājāpatya and like others. The rest is clear. (50)

Yâjñavalkya, Verse 51

He should sleep on the ground, pure in his mind, at night; during the day he should pass his time by walking about, or by standing, sitting, and roaming, or by the yogic study also. (51)

Mitâksharâ: -- Moreover, excepting the period of eating or roaming, râtrau suchih, at night pure in mind, and restrained swapyât, he should sleep; he should not sit, nor also stand; sleeping during the day being prohibited for every individual, it is not intended as a rule of abstention from that. Also, on the ground alone, he should sleep. That, moreover on the ground, not on a sofa with a bed spread on it. The day, however, samprapadail, by walking out, i.e. by wandering, he should pass. Sthânâsanarupairvâ vihâraih, or by diversions in the form of sitting, standing i.e. by movements such as for some time sitting, for some, moreover, sitting, or in this way he should pass the day.

^{1.} Ch. VI. 19.

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Yogâbhyâsena wâ, or in Yogic study. So also Manu¹: "And also "various Upanishads and Vedic texts for the unification of the soul," unification of the soul, i.e. for the attainment of the Brahma. From the use of the word tathâ, also, is meant, or he may pass by rolling on the ground, as Manu² has stated: "He may roll about on "the ground, or stand on tip-toe during the day." On tip-toe ie on the ends of the feet. (51)

Vîramitrodaya

Yâjñavalkya, Verse 51

At night, having purified himself, on the ground, and not on a cot or the like, should he sleep. At day, i. e. during the day time, by good i.e. such as could secure religious merit, walks i.e. movements, by standing, i.e. standing up; by sitting, i.e. sitting down, and the vihâra i.e. in the diversion of listening to the upanishads; as also by the practice of the yoga; but he should never sleep. Manu!: "And "also various Upanishads and Vedic texts for the unification of the soul." He should hear, is the context. Also²: "He may roll about on the "ground, or stand on tip-toe during the day."

Śûlapâņi

Yâjñavalkya, Verse 51

Purified &c. 'On the ground,' i.e. not on a cot &c. by the forefeet i.e. on the ends of the feet, he should stand during the day. 'Standing and sitting,' i.e., for some time he should remain standing alone: for some time sitting also, and should not roam about in the interval. The rule is for periods other than the necessary time for bathing &c. (51)

Yâjñavalkya, Verse 52

During the summer season, seated in the midst of the five fires³; during the rainy season, he should lie on a platform; with wet clothes on, however, during the cold season; or according to his capacity should he practice austerities. (52)

Mitâkṣharâ:—Having regard to the text4: "Of three seasons is the "year; grîṣhma, warṣhâ and hemantaḥ." grîṣhme, during the summer

- 1. Ch. VI. 29. 2. Ch. VI. 22,
- 3. पंचानय:-The five sacred fires are अन्वाहापर्यचन or दक्षिण, गार्हपत्य,आह्वनीय, सम्य and आवसस्य and the sixth औपासन is also added to. The author of the Mitakshara refers to these as made up of the four quarters and the fifth, the sun, over the head.
 - 4. See Taittirîya Samhitâ V. 7. 6.

season, i.e. during the period of four months, such as the Chaitra and the rest, in the four quarters fire and overhead the Sun; thus in this manner, in the midst of the five fires he should be seated. So varshasu, during the rainy season, i.e. in the period of four months such as the month of S'râvana and the rest, sthandilesayah, he should lie on a platform, i.e. he should dwell on the portion of the ground which is without any means of warding off the rainy showers; hemante, during the cold season, i.e. in the period of four months such as the Mârgaśirsha and the rest, he should put on a wet cloth.

One unable to practice austerities in this manner, may practice austerities according to his capacity. He should strive in such a manner that there may come about the emaciation of the body, as Manu has stated: "Practising austerities of the highest rigour, he "should dry up his own body." (52)

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Vîramitrodaya

Yâjñavalkya, Verse 52

"Of three seasons is the year, the summer, the autumn and the "cold season". There in the summer i.e. in the four months commencing with Chaitra onwards, seated in the midst of the five fires, he should perform the austerities in the form of taking in the five fires. On the four sides, the four fires and on the top the fire in the form of the Sun; thus the five fires. During the showers he should sleep on a platform; he should perform the austerities in the form of sleeping on a raised post on the ground which is without the means of warding off the shower streams. In the cold season, however, putting on a wet cloth i.e. by wearing such a cloth, he should perform the austerities for the whole season. When unable to perform austerities in this manner he should practice any other kind of austerity according to his own capacity as would dry up the body. By the use of the word api, 'even,' has been indicated as a secondary course the adoption of the last alternative. (52)

Śûlapâni Yâjñavalkya, Verse 52

'Summer &c.' By its association with the seasons and the year, this rule is for every year. (52)

Ch. VI. 24.

Yâjñavalkya, Verse 53

To one who torments (him) with thorns, as also to one who anoints him with sandle pastes, unangered, or undelighted either, and equal to this as to that also. (53)

Mitakshara: -- Moreover, yah, one, i.e. some one with thorns and such other means tudati, torments, on the several parts of the body and causes pain, with him he should not get angry. He who, with sandal paste and the like limpati, anoints, him over and causes

pleasure, towards him also he must not exhibit PAGE 198* delight. But, to both these two he should be equal,

samah, i. e. should be indifferent. (53)

Vîramitrodaya Yâjñavalkya, Verse 53

With thorns, one who tries to cause pain, towards him unangered. one who anoints him with sandals, with him not overpleased; towards both equal i.e. indifferent, should he be. The genetive case with the several uses of the word cha, indicate the co-existence of one who is indifferent, and the absence of delight or sorrow. (53)

Śûlapânī

Yâjñavalkya, Verse 53

'He &c.' He who causes pain with thorns, to him he should be unangered. One who anoints him with sandal paste, towards him also he should not exhibit pleasure. Thus should he be even-minded towards

For one who is unable for the fire service, the Author states

Yâjñavalkya, Verse 54

Or having consigned the fires within himself, also taking his residence in a tree, and with measured diet in the houses of the $v\hat{a}naprasthas$ only, should he practice begging for his maintenance. (54)

Mitakshara: —Agnîn, the fires, having put in his own self, vrkshavasah, taking his residence in a tree, one whose place of residence is the tree only; such a one of this description. Mitasanah, one with measured diet, i.e. who eats very little. By the use of the word api, also, is indicated, also that he should subsist on roots and fruits. As says Manu:1 "Having deposited the sacred fires within himself, according to the

1. Ch. VI. 25.

both. (53)

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"prescribed¹ rule, being without fire and without a dwelling, silent "he should subsist on roots and fruits." 'Silent,' i.e. observing the vow of silence. When, however, the roots and the fruits are not available, as much as may sustain life, to that extent only should he practice begging at the houses of the vânaprasthas. (54)

Śûlapâņi Yâjñavalkya, Verse 54

Fires &c. When unable to bear up the fires, then after six months in accordance with the rules regarding the *Vaikhûnasa*, having consigned the fires within oneself, for the sustenance of life, he should bring in alms. (54)

When, however, that is not possible, or there is an attack of a disease then what should be done? So the Author says

Yâjñavalkya, Verse 55 (1)

Or having brought from the town, he should consume eight mouthfuls restrained in speech. (55 [1])

Mitakshara:—Gramadwa, or from the town, alms, ahriya vagyato, having brought, restrained in speech, i.e. observing silence ashtau grasan bhunjita, eight mouthfuls he should consume. By stating the rule about begging from the town the rule as to the food for an ascetic is by implication superseded. When, however, with eight mouthfuls, sustenance of life is not possible, then, "Eight mouthfuls for the muni" is the alms; for the vânaprastha, sixteen," this rule stated in Another Smrti should be observed. (55 [1])

For one who is unable to observe all the rules, the Author states Yâjñavalkya, Verse 55 (2)

Subsisting on the air he should go towards the North-East, until the fall of the body. (55 [2])

Mitakṣhara:—Air itself is the diet of whom, such a one is vâyubhakṣhaḥ, subsisting on the air. Prāgudîchim, North-East i.e. the iśâni direction, gachchhet, he should go. Âvarṣhmasankṣhayat, until the fall of the body; varṣhma means the body; until the falling of that, with an uncrooked pace should he go. As says Manu?: "Setting himself

^{1.} यथाविधि—i.e. भस्मपानादिविधानेन । आत्मिन समारोपणविधिश्च श्रावणकाद्वगन्तव्यः सेधातिथिः q. ४६६ पं. १४-१५. 2. Ch. VI. 31.

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"towards the North-Eastern direction, he should proceed in an un-

When he is unable for this great journey even, he should practise the *bhrgupatana* and the like, as has been stated in a Smṛti: "A vânaprastha may betake to a warrior's path, or enter into the "fire or water, or let himself fall from a height" the duties as to bathing, sipping water stated in the chapters relating to celibate students and the like, being not inconsistent are applicable to him also. Since Gautama⁴: "For the later ones, also this, as being not inconsistent."

Thus, by observing all the sacred rituals such as the moon rituals, Dîkṣhâ, as far as the mahâprasthâna, ending with the giving up of the body, one gets a respectable position in the region of Braḥma; as says Manu⁶: "By means of any one of these modes "prescribed for the great rṣhis, a Brâḥmana by getting rid of his "body, is exalted in the region of Braḥmâ free from sorrow and "fear." 'Region of Braḥmâ' i.e. a particular region, and not the perpetual Braḥma, in regard to that the word region not being used; and there, without resort to the fourth order, absolution is not accepted to be possible. Nor should it be supposed that the possibility of attaining Braḥma is indicated in the text?: "Or with the practice "of Yoga" would become refuted; for it is possible to construe that text as being stated in regard to the attainment of the region of Him. And hence also in the S'ruti", "three are the pillars of Dharma" thus

^{1.} महाप्रस्थान—i.e. proceeding to the अपराजिता direction on महापथ, सत्पथ &c. on the routes higher up the Kedâra and other points.

^{2.} भूगुपतन—See Bâlambhatta. Collection Vol. 8. pp. 16-21.

^{3.} वीराव्यासनम्—A battlefield etc. 4. Ch. III. 9. 5. See Verse 50 above p. 1509.

^{6.} Ch. VI. 32. 7. See above Verse 51 p. 1511

^{8.} The passage is from the छान्दोग्योपनिषत् २।२३।१. The full passage reads thus, त्रयोधर्मस्कन्धाः।यज्ञोऽध्ययनं दानमिति प्रथमः। तप एव द्वितीयः। ब्रह्मचार्याचार्यकुलवासी तृतीयोऽस्यन्तमात्मान-माचार्यकुलेऽवसाद्यन् । सर्व एते प्रण्यलोका भवन्ति ब्रह्मस्स्थोऽमृतत्वमिति ॥ १ ॥

In the comments by Nityananda (see Ânandâśrama Series No. 79 pp. 49-50), the meaning of this passage has been very clearly brought out thus: Three parts (स्कन्धा:) of धर्म exist viz. for the householder, यज्ञोऽध्ययनं दानं, is the first; the second is for the hermit नानप्रस्थ, viz. तप्, such as कृष्ट्यान्द्रायणादि; and the third for the आचार्यकुलवासिन्नेशिक. He remarks सर्वेऽप्येते त्रयोऽप्याथमिणो भवन्ति. A different result, has, however, been stated for the संन्यासि.

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premising, "the sacrifice, study, and donation" is the first, 'austerities alone', is the second, and 'a celibate student residing in the premises of the preceptor' is the third; residing at the house of the preceptor to the very end, and ending his life, thus having stated the characteristics of the duties of a householder, a vânaprastha, and a perpetual student, and thereafter by stating that all these attain to meritorious worlds, has been stated the attainments of meritorious worlds by the members of the three orders, and by the statement viz. "one who has been established in the Brahma, secures

PAGE 199* a neverdying state, deductively has come to be stated the attainment of a neverdying condition in the form of the absolution by the parivrajaka alone who has been established in Brahma. As for the text¹: "One performing the śrâddha and "always speaking the truth, even a householder gets absolution", in which even for a householder the absolution has been demonstrated, that should be understood only as having a reference to the ascetic condition gone through in another birth. (55 [2])

Here ends the Chapter on the Vanaprasthas.

Vîramitrodaya

On account of the inability for storing food, the agnihotra may be impossible; so the Author says

Yâjñavalkya, Verses 54-55

In pursuance of the rule precribed for the $Vaikh\bar{a}nasa$, after having consigned the fires within oneself, one whose place of residence is a tree itself, that he may live by the roots, fruits etc., such a one (should be) with measured diet *i.e.* shall have his meals restricted. In the absence of that, in the houses of Vanaprasthas, he should do the begging for his maintenance *i.e.* for the preservation of life. By the use of the word eva, 'only', the householder is excluded.

When maintenance is not possible from that, from the town *i.e.* from the class of householders residents of the town, having collected eight mouthfuls,—and if by that much the sustenance of life be impossible, sixteen mouthfuls, observing silence he should eat.

^{1.} Prâyaschitta Verse 205.

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If he is unable anywhere then, however, until the crumbling of the body i.e. as far as the body could be sustained, eating in the air, he should proceed towards the North-Eastern direction in a non-crooked manner. In another Smrti1: "Eight mouthfuls are the alms for a "muni; for a vânaprastha, sixteen." Manu2: "Having consigned the " vaitana fires within himself according to the rules, he should remain "without a fire, without residence and subsisting on roots and fruits." Also³: "Or setting himself towards the North-Eastern direction he "should proceed in an uncrooked manner." A Smrti: "A vâna-" prastha may betake himself to a warrior's path, or enter into the fire or 10 "water, or let himself fall from a height." For this vâna prastha order of life, the Brâhmana and the Kshatriya alone have the privilege to enter. "Four have been stated to be the Asramas for the Brahmanas as "pointed out by the Śruti; for the Kshatriya, three have been stated; "two and one for the Vaisya and Sûdras respectively," thus the Author 15 himself having stated in the Yogi Samhitâ.

Here ends the Chapter on the Vanaprastha.

Śûlapâni

Yâjñavalkya, Verse 55

From the town &c. Having collected from the town, eight mouth-Being attacked by an incurable disease fuls he should consume. subsisting on air, he should proceed towards the North-Easterly direction until the fall of the body. (55)

Here ends the Chapter on the Vânaprastha

See Baudhâyana Dh. S. II. 10-53. cited. वैद्यनाथदीक्षितीये पृ. २०० पं. १४.

^{2.} Ch. VI. 25.

^{3.} Manu Ch. 31.

CHAPTER IV

Duties of the Yatis (Ascetics)

Having enumerated the duties of a hermit Vaikhânasa, the Author begins in due course (the consideration of) the duties of the ascetics—the Parivrâjakas

Yâjñavalkya, Verses 56, 57

Either from the forest or from the house, after having performed the sacrifice in which the dakṣhinâ is bestowed as in regard to all the Vedas, and known as the Prâjâpatya, and at its conclusion after having reposited the fires within himself.

One who had studied the Vedas, was performing the $j\alpha p\alpha$, had sons living, had been doling out food, had maintained the fires, and had performed sacrifices according to his capacity, should turn his mind for final emancipation; and not, however, otherwise. (56, 57)

Mitâkṣharâ:—By as much period as the sensual desires of one whose body has been dried up by several austerities, become boiled up in a cauldron and there remains no possibility of the revival of the upshot of arrogance, for so much period having completed the residence in the forest, immediately thereafter, one may turn his mind towards the final emancipation. By the words forest and house, are indicated the stages of life in connection with these. By the word moksha—final emancipation—that which yields the sole result of emancipation, viz. the fourth stage.

Or, grhât, after the house, i. e. immediately after the householder's stage, one may turn his mind towards emancipation. By this, moreover, the Author indicates that the aforestated rule as to the cumulation of the four stages in life is optional. A similar option is seen in the Jabâla śruti: "After having completed the celibate studentship, one should become a householder; after having become a householder, one should become a forest-dweller; after having become a forester, one should become an ascetic. If, however, otherwise, even from the celibate studentship itself one should enter into the ascetic's life, or from the house, or from the forest".

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Moreover, the negation of the orders subsequent to the house-holder's has been pointed out by Gautama 1 "Only one order, however, "according to the venerable preceptors; as the householder's has been "actually prescribed."

Of these several courses, moreover, of cumulation, alternation, or negation, as all these have the *śruti* as their origin, the selection is at one's option.

Therefore what has been stated by some wiseacres viz., 'By 'reason of their smârta character, the perpetual student and like 'others are annulled by that of the householder's order, as it has a 'śrauta origin, or these may be taken as having a reference to the 'blind, impotent and the like who are excluded from the privileges of 'a householder', that may be neglected; as it is evidently the result of their entire absence of the study of the Vedas.

Moreover, just as by reason of their inability to perform the Viṣḥṇukramaṇa,² or the Ājyâvekṣḥaṇa,³ the lame⁴ and others are excluded from the S'rauta rites, similarly even in regard to the Smârta rites also is their inability for carrying water, or going round for the bhikṣhâ and the like, how then can it be said that the order of the perpetual student etc, has a reference to the lame and the like?

Moreover, for this âśrama the Brâḥmaṇa alone has the right. Manu says⁵: "After having consigned the fires within oneself, a Brâḥmaṇa "should enter the ascetic's order from the householder's", also⁶:

^{1.} Dharma S. III. 35.

^{2.} See Taitt. Samh. V. 2. 1.7 It consists of the four steps which the sacrificer has to put in from the दक्षिण fire towards the आहवनीय.

^{3.} See Taitt. Samh. I. I. VI. 2.

^{4.} Ch. XII. 88, 89, 90 विष्णुक्रमण, आज्यावेश्चण etc. See Jaimini VI. I. 4-5. द्वितीयाधिकरणे अश्कानामाधिकारनिराकरणाधिकरणे सूत्रे ४-५ also called तिर्माधिकरण in which the question was whether those who are incapacitated by nature such as the blind, the lame, the deaf and others are excluded from the privilege of performing a sacrifice. The पूर्वपृथ says the desire for the attainment of heaven is common to all; the injunction is स्वगंकामो यज्ञेन। and that should not be limited by the insistence of the performance of subsidiary rites such as the आज्यावेश्चण &c. The सिद्धांत answers that if these rites of आज्यावेश्चण had been prescribed as पुरुषार्थ then there would be no flaw in the performance of the sacrifice; but here as it is a part of the ऋतु itself its absence would be a material flaw in the fruition of the ऋतु. यद्याज्यविश्चणाद्य: पुरुषार्थन्या विधीयरम्, तदा तक्कोपेऽपि न क्रतोचेंकरपम्। इह तु ऋत्यङ्गन्या ने विहिता इति नक्कोपे न ऋतुरेव निषदाने।

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"This law has been stated to you as for a Brâhmana and is of four "varieties", thus both by the introduction and by the conclusion this has been demonstrated by Manu as the privilege for a Brâhmana.

"The Brahmanas enter sannyasa," from this S'ruti text, the right is

of the fore-born only, and not of all the twice-born.

Others, however, by reason of the three (orders) being in the context, and on account of the text of the Author of the Sûtras, " for "the three orders, after studying the vedas, are the four stages in "life," maintain that the right is of all the twice born.

When, moreover, either from the forest or from the house he enters the fourth order then sarvavedasadakshina, in which the dakshina is bestowed as for all the vedas; sârvavedasi, i. e. in connection with all the vedas, the dakshinas in which, such a one, as of that description: that sacrifice in which Prajapati is the deity, having performed, tadante, at its conclusion, tan, these, i.e. the vaitana agnin, fires, atmani, within oneself, in conformity with the procedure stated in the S'ruti, samaropya having consigned.

By the use of the word cha, 'also,' "during the half-year when the "Sun is progressing towards the north, on a full moon day, after hav-"ing first performed the preparatory rites with a purified body, eight "śraddhas one should offer, or twelve," thus stated by

PAGE 200 * Baudhâyana² and others, after having performed the initiataryr ites, also adhitavedo, one who has studied the

Vedas, who is devoted to the japa, one who has sons born, whohas bestowed away his wealth for the humble, the blind, and the helpless, and who has also been bestowing food as alms, and in the absence of any hindrance such as the non-consecration of the fire or of being the eldest, one who has consecrated the fires, having performed the ordinary and occasional sacrifices, mokshe manah kuryat, direct his mind towards emancipation; should enter the fourth order; nanyatha, and not otherwise.

By this, the Author points out that one who has not redeemed himself from the three debts has no right for the pravrajyâ or sannyasa. As says Manu3: "After having discharged the three debts, one may direct his mind towards final emancipation; without paying "off however, one who tries for the absolution, goes down."

See Brhadaranyakopanishad III. 5 and IV. also Satapatha Brahmana.

See Dh. S. III. 7.8, 2. 3. Ch. VI. 35.

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When, however, he enters the fourth order from celibacy, then there is no restriction as to the begetting of issue, since one who has not married a wife has not that privilege; and, moreover, marriage is induced by a will (for it). Nor should it be supposed that the rule as to the discharging of the three debts itself, involves with it the acceptance of a wife. Like as in the case of the rules regarding the acquisition of knowledge or wealth, acceptance of a wife being possible to be induced by other motives, it is not in need of a motive power.

Indeed, the text: "When being born, a Brâhmana is born "with three debts as a debtor, (he becomes free An objection "from his debts) by the celibate studentship, to the

"rshis, by the sacrifices, to the gods, and by the

"issue, to the ancestors," points out that the begetting of children &c. are the essentials for every one born. Not so. Not

The reply indeed is one authorised for the performance of a sacrifice and the like by being born merely, and

when he has not entered into marriage or consecrated the fires-

Therefore 'when (so) authorised, one when born a Brâhmana should attend to the performance of sacrifices &c.' is its meaning. And therefore also, of one who has been initiated, the study of the Vedas alone is a necessary duty; and of one who has married a wife and kindled a fire, the begetting of the issue. Thus it is unblamable. (56-57)

Vîramitrodaya

Now the Author introduces the fourth order reached in due course while stating the duties of the Sannyâsi

Yâjñavalkya, Verses 56, 57

Vanât, 'from the forest', i.e. from the order of the hermit; grhât, 'from the house', i.e. from the householder's order. By the use of the word wâ 'or', expressing indifference, or 'from a celibate student's order', when the passions have been boiled down, mokshe, 'for the emancipation', i.e. for the emancipation alone, to the ascetic's order, one should direct his mind. For this order, the Brâhmana alone has the right, vide the text of Vâjñavalkya.

"After having consigned the fires within oneself, a Brâhmana "should become a hermit from a householder", commencing with this and 'this fourfold duty for a Brâhmana has been stated to you'

1. Of Vasishtha Dh. S. Ch. XI s. 48. Taitt. S. VI. 3. 10.5. Satapatha B. I. 7, 2. 11.

having thus concluded, by Manu¹ also this privilege has been expressed to be for the Brâḥmaṇa alone. Also vide the Śruti: "The Brâḥmaṇas "become hermits."

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'For all the Vedas' i.e. in connection with all the Vedas; one in which such is the dahshina, that i.e. the sacrifice, in which, Prajapati is the deity; if one other than a celibate student be with fires, then having performed, at its conclusion i.e. after the performance of the sacrifice, the Vaitana fires, having consigned i.e. made over into onself according to the procedure stated in the Śrutis. By this, although in the text, 'One should turn his mind', is implied the immediate contiguity of obstruction and other similar undesirables, the priority or posteriority of the performance of the sacrifice and the winding up of the fire has not been indicated and thus the expression 'at its end' is not meaningless. 'One having a son' is indicative of one who has taken a wife.

By the use of the first cha is indicated the group of performances stated by Baudhâyana viz: "When the sun is passing towards the "North, on the full-moon night having first performed the purascharana," "with the body purified, one should offer eight śrâddhas, or twelve." By the second use of cha has been added that he should have performed the ordinary and the extraordinary and other performances. By the use of the word tu, 'however,' is excluded the right for the sannyâsa for one who acts to his whims.

'Not otherwise,' i.e. the meaning is the acceptance of the ascetic's order should not be made without the necessary acts such as the performance of the Ishti and the like. In this connection jâbâli (see p. 1518, ll. 29-34). Moreover: "When being born, a Brâhmaṇa is "born with three debts as a debtor, (he becomes free from his debts) "by the celibate studentship, to the rshis, by the sacrifices, to the gods, and by the issue, to the ancestors", so is the Sruti³ text. "After hav-"ing discharged the three debts, one may direct his mind towards final "emancipation; without discharging, however, one who strives for the "absolution, goes down", so has also been stated the order by Manu.4

If it be asked, how can the capacity for becoming an ascetic be congruous for the celibate student? The answer is, that the purport of these two passages from the $\acute{S}ruti$ is, that for one who has taken a wife the authority for entering the ascetic's order is only after the procreation of sons. Otherwise from the $\acute{S}ruti$ text of Jābāli, the authority for the celibate student is established. This is the line. (56-57)

VI. 25 and 97.
 The repetition of the Gâyatri Mantra.
 Taittirîya Samhitâ VI. 3. 10; Satapatha Br. I. 7. 2. 11.
 Ch. VI. 35.

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Śûlapâni

Yâjñavalkya, Verses 55-57

One who has completed the Vedic Studies &c. 'After the foresters &c.' this is in the case of all the four stages in life (having been gone through), "from the householder's"—this is when the alternative course has been adopted. To that effect says Jâbâla: (See p. 1518 ll. 29-35). 'After the forester's or the householder's &c.'

After having performed the Prâjâpatya sacrifice as stated in the Yajurveda in which the entire possessions are given away as dakṣhiṇâ, at its conclusion, (and) under the Yajurveda rite also having consigned the fires within oneself, one who has completed the study of the Vedas, who is repeating the gâyatri, has procreated a son, has doled away food, who has consecrated the śrauta and the smârta fires, and who has performed the Jyotiṣhtoma and like sacrifices according to his capacity, mokṣhe, 'towards absolution,' in which absolution is the main objective, i.e. in the ascetic's order, may direct his mind.

For this, the privilege is only of the Brâhmana, as says Manu: "Having consigned the fires within oneself, a Brâhmana may go forth into "the forest from the house." As to the use of the word twice-born elsewhere, that is only intended as an extended use of the word Brâhmana. As to what has been stated by Visvarûpa, viz. "A Brâhmana, a Kṣhatriya, "or a Vaisya may go forth into the forest from the house", that is not found in any work, and is without authority. (56-57)

In this manner having determined who is authorised, the Author states his duties

Yâjñavalkya, Verse 58

Kindly towards all the beings, appeased, having three staffs, with the bowl, sole-companioned, having entered the ascetic's order, in search for his alms, he may resort to a town. (58)

Mitakshara:—To all created beings, whether doing pleasant or unpleasant deeds, hitah, kindly, i.e. detached and not acting for his benefit, as Gautama² has stated: "Of harm or of favour not taking any "notice." Santah, appeased, indifferent externally as well as at heart. One for whom are three staffs is tridandee, one having three staffs. These staffs to be taken should be of bamboo, as it is observed

^{2.} Dh. S. Ch. III. 23-24.

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in Another Smṛti: "After the completion of the Prâjâpatya sacrifice, "three bamboo staffs of the height as far as the head, one should hold "by the right hand, by the left the bowl with water." Or he may hold one staff, vide the Smṛti of Baudhâyana¹: "Having one staff or three "staffs;" and as it is observed in the Chaturvińsatimata also: "One may enter into the fourth order (in life), when intent on the study "of the knowledge of Brahma; having one staff, or having three "staffs, and avoiding all attachments."

Moreover, the holding of the top knot is also optional as Gautama² has stated, "Having a close shave, or with a knot on the head". "With a close shave, selfless, passionless and without any belonging", as has been stated by Vasishtha.³

The wearing of the sacred thread also is optional only as it is observed in the Kâthaka S'ruti: "Along with the top-knot having cut off the hair, "and having given up the sacred thread": as also note the Smrti of Bâşhkala: "After having abandoned the family, the sons and the wife "also, and the veda and the angas in entirety; and after having given up "the hair and also the sacred thread, one should move in silence," and as also it is observed in the Parisishta: "Now after that he offers the "sacred thread as an oblation into the water with the words Bhûh "swâhâ; thereafter he takes up the staff! with the words 'friend, "protect me'." If there be inability, then even a bag may be taken, as Devala has stated: "Having red clothes on, with a close shave, "having three staffs, and possessing only the bowl, the pavitra, the "sandals, the seat, and the bag." For the purpose of purification &c. he should be with the bowl.

Ekârâmah, sole-companioned, i.e. not accompanied by another sannyâsi, by the women sannyâsini either, since "For the women also according "to some", in this text, Baudhâyana having stated the fourth stage in life for the women also. So also Dakṣha: "When one only, he is a "bhikṣhu as has been described; when two only, they are known as a

^{1.} Ch. II. 10.40.

^{2.} Ch. III. 21.

^{3.} Gh. X. 6.

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"couple; when three, it is described as a village, and after that it be"comes a town. They then have among themPAGE 201* "selves political gossip¹ as well as the gossip of the
"begging of alms; and even slander, jealousy, by
"reason of close contact; there is no doubt."

Parivrajya, having entered the ascetic order; pari is used for before, and vraja for renunciation. And therefore also, the conceit about the 'I', and 'mine' and all the worldly consequences brought about by it, as also the Vaidika one consisting of the ordinary and those done with specially desired results, he should give up. That has been stated by Manu²: "Leading to happiness and prosperity, "and also leading to emancipation are the two-fold Vaidika acts viz. the "pravrita and nivrita. An act which has been commenced with the "object of accomplishing a particular purpose either here or in the next "world is called pravrita; an act, however, which is done without any "desire for gain and as the result of higher perception is designated "nivrita. Having abandoned all the acts as prescribed, the best of the "Brâhmanas shall strive for the knowledge of self, the subjugation of "passions and the study of the Vedas."

Here, 'Study of the Vedas' means, the study of the pranava; one practising the same. For the purpose of begging the alms he may resort to a village *i.e.* enter it, and not for comfortable residence. During the rainy season, however, there is no sin—as Sankha has stated: "After the two months of rain not residing in one place."

If unable, however, one may stay even for four months; one 25 should not reside in one place for a long time excepting in the rainy season. "The four months commencing with S'râvana is the rainy "season" vide this text of Devala. "For one night, one should reside "in a village; in a town for five nights, during a period other than "the rains; during the rains, however, one may dwell for four 30 "months," so the smrti of Kanva. (58)

^{1.} वाता

^{2.} Ch. XII. 88, 89, 92.

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Sûlapâņi Yâjñavalkya, Verse 58

'All &c.' Śânto, 'appeased', i.e. devoid of attachment or hatred. Tridandee 'three-staffed', i.e. with three bamboo staffs. So in the Nṛṣiṃha Purâṇa: "Three staffs of bamboo, soft, with the bark on, even, and "covered with a rope of a black cow's hair, of four fingers; or having three "knots, one versed in the mantras should take up in the right hand with "(the recital of) the water-consecrating mantras". One alone, is himself, i.e. unaccompanied. After becoming an ascetic, for the begging of the alms he should resort to the town. (58)

How should the wandering for alms be one? So the Author says

Yâjñavalkya, Verse 59

Not uncontrolled, he should go begging in the evening unnoticed, in a village without beggars, just sufficient for his sustenance, and without being greedy. (59)

Mîtâkṣharâ:—Apramattaḥ, not uncontrolled, i. e. free from the activities of the speech, eye, and the like; bhaikṣhyam charet, he should go begying. In this connection, a special rule has been pointed out by Vasiṣhṭha¹: "Seven houses not premeditated should he go begging." Sâyânḥe, in the evening, i.e., during the fifth part of the day. So also Manu²: "With no smoke, with the pestle lying motionless, when the embers "have been extinguished, and the people had finished their meals, "when the remnants in the dishes have been removed, let the ascetic "always go about to beg." So also³ "Let him go to beg only once "(in a day); he should not be anxious to obtain a large quantity; for "an ascetic who is excessively attached to alms, may also get inmersed "in sexual enjoyment."

Anabhilakshitah, unmarked, i.e. not bearing the stamp of an expositor of astrology or the like. As has been observed by Manu⁴: "Not by (explaining) prodigies and omens, nor by skill in astrology "and phrenology; nor by giving advice or by the exposition (of the "laws) should he ever desire to obtain the alms."

¹ Ch. X. 7.

^{2.} Ch. VI. 56.

^{3.} Ch. VI. 55.

^{4.} Ch. VI. 50.

^{5.} সঙ্কাৰ্মা—Science of prediction by the signs of the limbs of the body e. g. palmistry, bumpology. Ch.51 of Varahamihira treats of this.

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"whatever he may obtain, that he should eat morning and evening, "excepting flesh," that is in regard to the weak. Bhikshukaih, by the mendicants, i.e. by the professional beggars such as the Pâkhandis and the like others; devoid of these; in such a village. By Manu's here a special rule has been stated: "Let him not go near a house occupied by "hermits, Brâhmanas, birds, as also by dogs, or other mendicants". With as much as the sustenance of life could be maintained, for so much only should he go about and beg. So also Sainvarta: "Having collected "eight alms, or seven, or also five, the ascetic after having sprinkled "all these with water, thereafter should eat, restrained in speech" Alolupah, not greedy, i.e. not intensely anxious for sweet viands etc. (59)

Śûlapâṇi

Yâjñavalkya, Verse 59

Apramattah &c. 'In the evening' i.e. during the last three muhurtas of the day. 'By regard to the family &c.' one whose real identity is not known, should go round the begging. 'Mendicants' is an extension of birds, cocks &c. Yâtrâ, 'living,' i.e. sustenance of life with as much may be secured, for so much only one should go about. 'Not greedy' i.e. devoid of the desire to go round for alms. (59)

The Author mentions the pot for begging the alms Yajñavalkya, Verse 60

The ascetics' pots should be of earth, bamboo, wood, or gourd; water is (for) the purification of these, and their scrubbing is by the cows' hairs. (60)

Mitakshara:—Prepared of earth &c. should be the vessels of the

ascetics. Of these, water and the scrubbing by the cows' hairs is the means of purification. This puri-

Page 202 * cows' hairs is the means of purification. This purification, moreover, is that which is incidental to the begging of alms and has reference to the pollution by impurities etc. In the case of a (pollution by) contact with these, the purification mentioned in the Chapter⁴ on the 'Purification of Things' should be observed. And hence also in the text: 5 "His vessels shall not be

1. Ch. 24.

^{2.} In the text at p. 2011. 23 for तदाशक &c. read तदशक &c.

^{3.} Ch. VI. 51. 4. See above pp. 397-427 (Vol. II. Rs. 2).

^{5.} Ch. VI. 53.

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"made of metal, and shall be free from fractures; their purification has been ordained to be with water, as of the *Chamasas*¹ at a sacrifice." by taking up as an illustration the *Chamasa*, Manu has pointed out the ritualistic² purification. When another vessel is not available, the eating also should be done in the same, as **Devala** has stated: "Taking up the alms begged, with that vessel or with another, in silence, one should eat." (60).

Now the Author states the duties of those of the fourth order Yâjñavalkya, Verses 58-60

'Towards all beings' i.e. animate beings; hitah 'kindly,' i.e. averse to making evil remarks, and not one working for their benefit, as Gautama3 has stated: "For harm or for favour not taking any notice" Sânto 'appeased,' i.e. one who has brought under control his organs; three i.e. of bamboo, are the staffs of whom, such a one is tridandi. 'Three-staffed,' 'three of the bamboo tree, measuring as far as the forehead, by the right hand one should hold, by the left, the gourd,' vide this text of Another Smrti. 'Having one staff or three staffs' so Baudhavana, Gautama : 'Having a close shave, or with a knot on the hair.' The Parisishta: "The sacred thread he offers as an oblation "into the water, with the words 'bhûh swâhâ,' thereafter, he takes up the "staff with the words 'friend, protect me." Sakamandaluh, 'with the bowl, i.e. the meaning is that for the purpose of ablution etc. one who has taken hold of a bowl. One, without a second, alone diverting himself is ekârâmah, 'sole-companioned.' So says Daksha (see p. 1524 11.30-31). Parivrajya, 'having entered the ascetic's order', i.e. having given up the vaidika and worldly performances and others specifically mentioned, in search for the alms he should resort to the town, i.e. should find subsistence. 'In the evening' i.e. after twelve muhurtas during the day; moreover, apramattah, 'not uncontrolled,' i.e. not puffed up; anabhilakshitah, 'unnoticed,' i.e. one who has not revealed his own greatness; in a town, devoid of other mendicants; alolupo, 'without being greedy,' i.e. not excessively addicted to sweet viands; Yâtrâmâtram, 'just sufficient for sustenance,' i.e. enough for sustaining life, he should go round begging.

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^{1.} A vessel e.g. a cup etc. used at a sacrifice for drinking the Soma juice.

^{2.} प्रायोगिकी—i. e. having a reference to the sacrifice.

^{3.} Ch. III. 23-24.

^{4.} II. X. 40.

^{5.} III. 21.

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For the purpose of begging, an ascetic's vessels shall be of earth, bamboo, wood, sanjîvani, or of any of these, and not of polished metal. For these ascetic's pots, rubbing with the cow's hair is the means of purification. This purification has here been mentioned as part of the process of going round the begging. The purification for removing impurities caused by contamination, however, has been already stated before.

By the first cha is included the use of the begging pots as pots of eating also in the absence of other vessels, vide this text of Devala: "Taking up the alms begged, in a corner, either with that vessel or in another, in silence should one eat." The second cha is intended as an adjustment of the option: "Of the earthen ones, by water; and of those made of gourd, the purification is by the rubbing with the cows' hairs," in consonance with what has been stated before viz: 'with cows' hairs of those made of fruits'," as also in harmony with the text of Manu¹ (see p.1527-28). Yama says: "In golden or silver pots, as also in copper, zink and iron ones, by giving alms, there is no religious merit; by accepting, one would go to hell." (58-60).

Sûlapâṇi Yâjñavalkya, Verse 60

'Ascetics' &c. The meaning is easy. In their absence, even of leaves, also, but not however, of metals as says Yama (see above) (60).

For an ascetic so characterised, the Author states the restrictive rules as part of his devotion

Yâjñavalkya, Verse 61

Having completely restrained his senses in entirety, and also having cast off love and hatred, and having given up all (sources of) danger to created² beings, the twice-born becomes immortal. (61)

Mitâkṣharâ:—The eye and all other organs of sense, from the (beautiful) forms and like objects samyañ nirudhya, having completely restrained, i. e. having withdrawn, râgadweṣhau, love and hatred, in regard to likes and dislikes prahâya, having cast off, i. e. having abandoned,—by the use of the word cha, and, jealousy and the like also—similarly, to the created beings not causing fear by any injury; with a pure heart, by realising the Non-dual amrto bhavati, bacomes immortal i. e. is emancipated. (61)

1. Ch. VI, 53, 2. भूतानां,

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Śûlapâni Yâjñavalkya, Verse ói

Having completely restrained &c. Bhayam, 'danger', such as killing &c. 'Becomes immortal' i. e. becomes free (61).

Yâjñavalkya, Verse 62

Of the seat of the sense of duty, the purification, however, must be made by the ascetic mendicant in particular; for that is the means of the origin of knowledge, and for bringing about liberation also. (62)

Mitakshara:—Moreover, of the heart (which is) the innermost organ which has been contaminated with the sin generated by the desire for worldly¹ enjoyment, śuddhih, the purification, i.e the wiping off of the sin, should be made by (means of) the restraint of breath, since such purification is the cause of the knowledge in the form of the realisation of the non-duality of the soul.

In this way, moreover, by the removal of the obstruction in the form of the sin generated by attachment to sensual pleasures, he becomes free in regard to concentration upon the self and the like. Therefore, by the ascetic mendicant, however, this purification should in particular be performed, as that is the means for absolution. And absolution without a pure heart is difficult to obtain. As says Manu²: "As the impurities of the metals are burnt off when subjected to the burning fire, in the same manner are burnt off the sins from the "organs of senses by the restraint of the breath."

Vîramitrodaya

Having stated the rules of conduct, the Author states the rule for internal behaviour as part of the worship of self which would be the cause of securing absolution

Vâjñavalkya, Verses 61-62

Of the organs, the group, i.e. the collection, having properly restrained from sensual objectives such as beautiful forms etc., and having discarded i.e. abandoned, affection or hatred which are directed towards those who do good service or serve badly, and having abandoned the generation of the fruit of one's actions towards created beings i.e. sentient beings,—so the Mitâksharâ—that however is connected with the author's text³: 'towards another, one should not do that'—which follows hereafter. Therefore this is the meaning: After discarding all

^{1.} विषय-such as sensual pleasures &c. विषयाभिलाषः attachment to sensual pleasures.

^{2.} Ch. VI. 71. 3. Verse 65; see p. 1534 l. 15.

fear such as from the tiger and the like, immortal i.e. fit for absolution, becomes a twice-born.

By the mendicant, of the heart *i.e.* of the innermost organ, the purification in the form of the annihilation of desires should be made; particularly by restraints of breath. What for? So the Author says, 'knowledge etc.' The meaning is that as this is the means of the purification of the heart for the realization of the unity, for that purpose, by the destruction of the faults, the acquisition of an independent capacity for the contemplation and concentration of the (supreme) self.

By the use of the first cha are included malice etc.; by the second cha is included grief, and by the last cha, the annihilation of the accumulated sins and merits. By the use of the word tu, 'however', is discriminated the means of securing absolution, the only means of accomplishing religious merit by renunciation as stated in the first verse. (61-62)

Sûlapâņi

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Yâjñavalkya, Verse 62

'Must be made, &c.' By the persons in all orders (of life), the purification of the mind should be made &c. 'In particular by the mendicant,' as the beginning of the knowledge of Brahma is dependent upon it.

'For bringing about liberation also;' for in a dependent condition, as it rests on worldly pleasures, mental stability will not be secured. (62)

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As a means of controlling the senses, the Author discusses the real nature of the worldly life

Yâjñavalkya, Verses 63, 64 (1)

(By him) should be visualised the embryonic existences, as also the consequences of acts, the mental pains, as also the pains of the body, afflictions, decrepitude, and distortions of form. (63)

Births in thousands of species and vicissitudes of pleasant and unpleasant occurrences (64 [1])

Mitakshara:—For accomplishing (complete) non-attachment² the garbhavasah, the embryonic existences, of various kinds full of urine, ordure etc. should be visualised, i.e. contemplated; by the use of the word cha, 'also,' the births and deaths also. Similarly the consequences, gatayah, of acts prohibited and the like, in the form

1. Herr-Cycle of birth.

^{2.} बेराव—Some render it as dispossession. It is the feeling of satiety for all wordly enjoyments; a recession from them.

f falling into the hells such as the mahâraurava etc. So, âdhayaḥ, nental pains; vyâdhayaḥ, bodily pains, also, such as fever, dysentry etc. odily afflictions, kleśâḥ, such as illusion, egotism,¹ love, hatred and atensive attachment—these five; jarâ, decrepitude, the appearance of vrinkles, grey hair etc.; rûpaviparyayaḥ, distortion of form, on account f lameness or a humpback condition, a transfiguration of the former orm. Similarly, bhavaḥ, birth, e.g. in the dog, hog, reptiles and the like pecies. Also, the non-attainment² of what is desired, and the accession of the undesired—in these and in other forms, having fully visualised the real nature of the worldly cycle as leading to Page 203* great affliction, with a view to its avoidance, one should strive for the conquest of the senses as the means of the realisation of self-knowledge. (63, 64[1])

Vîramitrodaya

By a proper comprehension of the nature of the cycle of births one should secure (the faculty of) discrimination which is the originating cause of the restraint of organs aforestated. So the Author says

Yâjñavalkya, Verses 63-64 (1)

The 'embryonic' existences, appertaining to various births are painful; 20 'should this be visualised', i.e. should be realised in connection with those subjected to the revolutions of birth; the consignment to the various hells such as the raurava and others as the result of (doing) forbidden acts; adhayo, 'mental pains'; vyâdhayah, 'bodily sufferings'; such as fever and the like troubles i.e. exertions caused while seeking the means of livelihood; 951 'emaciation' i.e. old age brought on by the various distempers brought on by food, drink etc.; 'distortion of form', of beauty during youthful periods. and during old age; 'in thousands of species', such as the human, bovine, of the pig etc.; of the sensual pleasure which is pleasant at sight but unpleasant in the end, in regard to the wife, the son, and the like, or the means thereof; the destruction i.e. the cutting off of these. These all should be visualised as full of pain in the birth cycles. Therefore, the meaning is that renunciation is good. By the use of the word cha, 'also', death, and by the word tathâ, the Author adds by inclusion the bodily punishments inflicted by the king. (63-64 [1])

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^{1.} अस्मिता—The thought where the first person e.g. अहं, I, अस्मि, I am &c. prevails which is indicative of the egoistic mentality. हुग्दर्शनशक्त्योरकात्मता. यो. स्त्. Apte.

^{2.} इष्टानिष्टपाप्तिः

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After having visualized in this manner, what should be done? So the Author says

Yâjñavalkya, Verse 64 (2)

With concentration and meditation he should carefully realise the (supreme) soul as centered in (his) soul. (64[2])

Mitakshara:—Yogah, concentration, i.e. 'the' restraining the movements of the mind.' Concentration of the soul' is dhyanam, meditation, absolute cessation from (any association with) external objects. With concentration and meditation otherwise known as nididhyasa or profound and repeated meditanation, the Kshetrajña or individual soul which is different from the subtle body, and the vital organs etc. atmani, in the (supreme) soul, i.e. in Brahman, is centered, avasthitah. Thus in this manner, the identity of the meaning of the words 'that', 'thou', he should carefully realize, pasyet i.e. should directly perceive.

Hence also in the **S'ruti²:** "The soul should be early perceived", thus having prescribed the visualisation in the form of direct perception, as the means for that, "should be heard, meditated, and profoundly "contemplated", thus the hearing, meditation and profound contemplation has been prescribed. [64(2)].

Vîramitrodaya

The Author states the next step when there arises a satiety for worldly affairs

Yâjñavalkya, Verse 64 (2)

Dhyânam, 'meditation,' i.e. aversion from external objects; concentration characterised by that i.e. in the form of the concentration of the inclination of the mind, in the soul, otherwise described as constant application; âtmani, 'in the soul' i.e. in the supreme Brahman; sthito, 'centered', i.e. like the foam in the ocean; sûkṣhma, 'subtle' i.e. invisible to those who have been overpowered by illusion; âtmâ, 'the soul', sandṛṣyaḥ, 'should be carefully realised', i.e. should be subjectively perceived.

Or, the meaning is that by means of meditation and concentration, the actual realization of one's own origin should be subjectively perceived. (64[2])

[.] See Yogasûtras I. 1. 2. See छान्दोग्योपनिषत् VI. VIII. 7.

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Sûlapâṇī

Yájñavalkya, Verses 63-64

'Should be visualised'&c.; 'Birth'&c.; 'embryonic existence' is full of innumerable afflictions; 'Consequences of acts' i. e. the obtaining of the bodies of man, beast &c, 'Vicissitudes of pleasant and unpleasant occurrences', such as the separation of the loved ones like the son etc. and contact with the ferocious and the like undesirables. All this should be visualised as the cause of affliction. Therefore by one desirous of giving up such affliction, by meditation and concentration, the great soul, in its subtle form, without organs centered in the individual soul should be realised i. e. seen. (63-64)

Yâjñavalkya, Verse 65

Not (resorting to) the order (in life) is the essence in regard to the duty; for, (it is) in being¹ performed (that) it is accomplished; therefore, whatever is to oneself not agreeable, that to others one should not do. (65)

Mitakshara:—Moreover, in regard to the duty, dharme, described in the last verse viz that of concentrating upon the (supreme) soul, naśramo, not (resorting to) the order, such as taking hold of the staff, the gourd, and the like, is the essence, karanam. Since that, kriyamano bhavedeva, in being performed it is accomplished certainly, it is not very difficult. Therefore, yadatmano apathyam, whatever is to oneself not agreeable, i.e. which may cause dismay, such as harsh words and the like, tatparesham na samacharet, that to others one should not do.

By this the essential qualification being the purification of the heart—the inner organ—which is the cause of the origin of knowledge, and (for that) the absolute discarding of the feeling of love and hatred being the most important, by way of specially stressing it, is the subordination of the order, and not for its abandonment, as that also has been ordained. That has been stated by Manu:

30 "Even though censured, one should perform the duy of whatever order he may happen to be in—equally disposed towards all created beings; the outward symbol is not the essence of the duty". (65)

^{1.} Mr. Mandlik translates: "For that (i.e. the final purpose of asceticism) is attained even otherwise."

^{2.} Ch. VI. 66.

Śûlapâņi

Yâjñavalkya, Verse 65

'Not the order &c.'; merely holding the three staffs prescribed for the ascetic's order is not the source of duty; but on the other hand, that comes about (only) when it is being performed according to the prescribed rules. Therefore, even although without the emblems of an order, one intent on duty, that which is the cause of affliction to oneself such as killing &c., such he should not practise towards others. On the other hand, in regard to all the beings, viewing these as Brahma, should have an even regard. This moreover has been stated with a view to (indicate) the prime importance of duty, and not for giving up the emblem. (65)

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Yâjñavalkya, Verse 66

Truthfulness, avoidance of theft, aversion from anger, modesty, cleanliness, a discriminating mind, steadiness, restraint, control over the organs (of sense), knowledge, all (these) are declared as duty. (66)

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Mitakshara:—Moreover, satyam, truthfulness, speaking a fact and yet pleasant; asteyam, avoidance of theft, i.e. not taking away another's property; akrodho, aversion from anger, even to one causing harm, non-manifestation of anger; rhih, modesty, i.e. bashfulness; śaucham, cleanliness, purity in regard to diet &c.; dhih, a discriminating mind, discrimination as to what is good and what is bad; dhrtih, steadiness, the restoration to the normal state of the mind disturbed at the deprivation of what is desired and the accession of what is not desired; damo, restraint, i.e. the abandonment of arrogance; samyatendriyata, control over the organs (of sense), i.e. even in regard to unprohibited items of worldly enjoyment, not too much attachment; vidya, knowledge, i.e. Knowledge of the (supreme) soul. By these i.e. truthfulness &., by being observed, sarvah dharmah, the whole of the duty, comes to be accomplished.

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By this the Author points out the essential position of truthfulness and other qualities of the soul as compared with the taking hold of the staff, the gourd, &c. which are the external marks. (66)

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Viramitrodaya

Indeed, by the (use of the) word absolution, the fourth stage (in life) is implied, and sannyâsa having for its object absolution, absolution follows as of course; then why (refer to) meditation, concentration, and the like characterised by cessation from active life? So the Author says

Yâjñavalkya, Verses 65-66

Asramah, 'order', i.e. the ascetic's order alone by itself only in regard to the duty of securing absolution is not the means; since by one who has resorted to that order, the truthfulness and the like duties when performed, become a means for absolution. Therefore, as such performance is expected as part of that duty; âtmano apathyam 'whatever is not agreeable to one's self', i.e. is the cause of grief, such as harsh words, beating etc. one should not do towards others. And, therefore, truthfulness and the rest as a duty has been declared i.e. stated, by the sages.

Satyam, 'truthfulness', i.e. the knowledge of the truth which is useful as a means of attaining moksha; dhrtih, 'steadiness', i.e. firmness of the mind upon a deprivation of the desired and the accrual of the undesired. The keeping the mind under control is 'restraint', damah; the word indriya, 'organ', has a reference to external organs; vidya, 'knowledge', i.e. consisting of contemplation and constant musing of the supreme soul; the rest is clear.

In the Mitakshara, however, this has been explained thus: "asramah, 'order', such as taking hold of the staff, the gourd etc. is not "the 'essence', karanam, in the duty regarding the concentration of the "supreme soul; since that in being performed is accomplished certainly, "it is not very difficult." (65-66)

Sûlapâņi

Yâjñavalkya, Verse 66

'Truthfulness' &c., dhîh, 'a discriminating mind', i.e. the knowledge of the truth as expounded by the Sâstra; 'restraint', i.e. the 'controlling the mind is restraint' as stated by Manu; 'capacity to bear the pain of cold and heat is restraint' so Govindarâja. 'Control over the organs (of sense) i.e. from the worldly objects of enjoyment warding off the eyes &c. Vidyâ, 'knowledge', i.e. the knowledge of the Self. Of this and the like sort has been stated to be the essence of duty.' (66)

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It may be objected: Indeed, it has been stated that one should realize the soul centred in oneself by contemplation; but there is no difference between the individual soul and the supreme soul? so the Author says

Yâjñavalkya, Verse 67

Rush out as do from an iron-ball when heated, the tiny sparks of fire, from the (supreme) soul, in the same manner, the (individual) souls, are produced indeed. (67)

Mitakshara:—Although in the real sense there is no difference between the individual self and the supreme soul, still by reason of the difference generated by the special cause viz. non-knowledge, the individual souls are produced, atmanah prabhavanti, hi, indeed, wherefore, therefore, proper indeed is the separate exhibition of the individual and the supreme soul. As indeed, taptallohapindat, from a heated iron ball, visphulingakah, tiny sparks, i.e. balls of fire, nissaranti, rush out, and when emitted assume the differentiated characterisation of sparks, tadvat, in the same manner. Therefore, it is proper, that the individual soul should be realized as centred in the supreme soul.

Or, this is the (alternative) meaning: Indeed, during the period of sleep, as also during the period of chaos, all the individual souls having been merged in Brahma, for whom is (meant) this rule regarding the contemplation of the self? So the Author says, Nissaranti, rush out &c. — although in tiny forms they were merged during the period of the universal chaos, still on

Page 204* account of non-knowledge and other causes the individual souls become manifest away from the supreme soul, and again under the influence of actions are born with attachment for physical bodies. Therefore, there is no contradiction in the rule as to concentration. On account of the separate manifestation of the firy balls, the simile of the iron ball has been used. (67)

^{1,} Verse 64 p. 1534 above.

Vîramitrodaya

It has been stated that the subtle soul is centred in the individual soul; that, moreover, is on account of the perpetual distinction between the receptacle and the object contained in it; so the Author says

Yâiñavalkva, Verse 67

From that iron ball as tiny sparks of the big fire rush out, in the same manner, from the supreme soul are brought forth the individual souls.

The purport is this: In the case of a tiny spark, although it contains fire, still it is only by starting with a differentiation between the fire, and the spark that there is the relation of the producer and the product; similarly although there is no differentiation between the individual souls and the supreme soul, it is only by starting with a differentiation between the supreme soul from the individual souls that the position of the product and the producer becomes possible. The quality of the product is simply the manifestation, since the tiny sparks and the individual souls were already established (to be in existence) before. (67)

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Śûlapâņi Yâjñavalkya. Verse 67

Now the nature of the individual soul and the Brahma: Nissuranti etc.

'rush out.' As from an iorn ball which while it is being blown into fire tiny sparks rush out, in the same manner from the supreme soul under the effect of good or bad actions, the individual souls which have a fancy for the material body are produced. Thus, as is the case in the creation of a lamp from another lamp, there is no diminution of the supreme soul, nor the abatement of capacity, nor also a deviation from its individuality. So also in the Brahmapurâna: "From the one sentient Being alone are "produced the species of individual souls, like rays thrown out from an "iron (ball) heated with fire."

It may be asked, the individual souls had not taken corporate forms and had no motion; how then the assumption of the four varieties of forms viz. the viviparous, the oviparous, and the like would be connected with these? So the Author says

Yâjnavalkya, Verse 68

There the soul performs actions partly by itself voluntarily, partly involuntarily, and partly by habit, proper, improper, or containing both. (68)

Mitakshara:—Although in that condition, there is an absence of the action of motion, still action partaking of the proper or improper does certainly occur in the mind; and that becomes the cause of

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the assumption of a particular body, as Manui has stated: "By the "actions of speech, to the state of the birds and beasts, and by " mental actions to the lowest class."

Thus having taken to a corporate form, swayam, by itself, even. i. e. independently of any thought by affirmative or negative (reasoning) e. g. whether by sucking the milk from the breast there would be satisfaction, or there would not be - thus in this manner the reasoning by affirmation² and negation — independently of that. one inspired to an action as the result of the impressions formed of the experience of past happenings, kinchit, partly, such as, sucking³ from the mother's breast or the like actions, karoti, performs; kinchit swabhavato, partly involuntarily, and partly by chance, i.e. independently of the combination of causes, e. g. eating the ants4 &c. karoti, performs, partly under the influence of a habit (formed) during another birth, performs something which involves both. So also Another Smrti: "In every birth, whatever has been acquired as a habit "e. g. donation, study or austerity; in consequence of that habit itself, "he repeats the same over again." In this manner, the variety of acts of the souls and as their consequence the variety of bodies such as the oviparous &c. is consistent indeed. (68)

Vîramitrodaya

It has been stated before that 'the subtle soul...in the soul'; this verse is intended as the reason for that statement. It has been stated before⁵ 'Births in thousands of species'; what is the evidence as to the births over and over again? So the Author says

Yâiñavalkya, Verse 68

Tatra, 'there', i.e. in the succession of births and deaths, the individual soul kinchit karma, 'some action', such as sucking the mother's milk, swayam, 'by itself' only i.e. independently of the actions

^{1.} Ch. XII 9.

^{2.} अन्वय and व्यतिरेक. अन्वय concomitance, affirmation, अन्वयव्याप्ति-Universal concomitance 'All A is B'. व्यतिरेक, absence; and व्यतिरेकव्याप्ति-assertion of the concomitance of the absence of the साध्य (major term) and of the हेतु (middle term) 'All not B is not A'. अन्वयन्यतिरिकन्यामि-method of Agreement and difference. The reasoning by affirmation and Negation. The positive and negative reasoning.

^{3.} An instance of squer-proper acts.

अध्म-of an improper act. 4.

^{5.} Verse 64.

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appertaining to the particular (species of his) birth, karoti 'performs.' Some actions such as in the case of a camel, consuming thorny bushes swabhavatah, 'involuntarily', i.e. under the influence of the rules of his own species; in short by observing his own (species) consuming thorns. Someone, moreover, partaking of both proper and improper acts such as desire for another's wife etc. or under the influence of a particular desire, study etc., does acts actuated by good and bad advice. Moreover without a previous birth, by itself or voluntarily or by habit the doing of acts does not fit in.

In this way actions in the particular birth also will not be accounted for, if there were no birth previous to that, and thus there being many births the beginning of which cannot be ascertained, it follows that for one soul are a thousand births. The word hi indicates limitation. (68)

Śûlapâņi

Yâjñavalkya, Verse 68

That individual trying to secure what is good and avoid what is bad independently, does something, and something he does involuntarily *i. e.* under the environmental influence of the species, as in the case of the camel, the habit of consuming thorny bushes; something under the influence of habit, as making donations, study. and the like (68).

Indeed, if this be so, then somehow jiva (the individual soul) is only a designation of Brahma itself, and that, moreover, having the attributes of eternity &c how then it is the practice (of saying) that 'Vishnumitra is born'? Anticipating this question the Author says

Yâjñavalkya, Verse 69

Instrumental¹ cause is the imperishable, the doer, the knower, the Brahma which has attributes, is independent, which is not born; on account of (its) having taken to a body, it is declared as born. (69)

Mitakshara:—It is a true, that the soul, in the unfolding of all the varieties in the whole world, by reason of its being itself the material, (1) non-material, (2) and instrumental (3) cause and not moreover

^{1.} निमित्तकारण—Cause. निमित्तकारण is instrumental cause as opposed to उपादानकारण. कारण according to the Naiyâyikas is of three kinds viz. (1) समनायि—i.e. intimate or inherent, the material cause, the inseparable e.g. the threads in a cloth, 'अन्ययावयविने-एण्युणिनोः क्रियाक्रियावतीर्जानियद्वयविशेषयोश्च यः सम्बन्धः स समनायः' सिद्धान्तसुक्तावत्याम् । (2) असमनायि—the non-material, or non-inherent e.g. the conjunction of threads in a cloth; and (3) निमित्त, the instrumental, e.g. the weaver's loom.

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involved in the myriads of the products, on account of which it is akshara, imperishable, not liable to destruction-

Indeed, in this wide expanse which is the resulting product of the illusion of pleasure and pain, and which is the modification of the satva and like qualities, it is proper that the *Prakrti* which is endowed with these qualities should itself be regarded as its maker, and not the *Brahma* which is devoid of these qualities.

Do not think in this way; the soul itself is the maker. Since it is cognisant of the invisible causes of pleasure and pain which the individual soul has to bear through. Nor indeed does the building up of the wide expanse of the creation which is the abode for experiences of the class of sufferers from various deformities in regard to name and form, hold in the case of the lifeless Prakrti. Therefore, the soul itself is the doer, kartâ; similarly that itself is the Brahma, which grows, i. e. expands. Nor is it without attributes, since its threefold power, otherwise known as the illusion or Mâyâ, Prakrti and Pradhâna exists. Therefore, although itself beyond the attributes, yet through the medium of its power, it is described as having the attributes, such as the Satva and the rest.

Nor in this way will the *Prakrti* be the cause, since the soul (by) itself is vasi, independent i. e. self-dependent; while what is known as *Prakrti*, is nowhere known as an independent entity, as there is no warrant for its being (regarded) like that. Nor should it be said that although it is functioning as power, still that itself has been the doer. Since that which has the śakti is the doer, and not the śakti itself. Therefore the Supreme soul itself is the cause of the creation even of the three kinds.

^{1.} নিযুগা—Mâyâ or illusion. দুগ্—quality, attribute. At p. 204 l. 25 for নিযুগা read নিযুগা.

^{2.} अविद्या-Illusion personified or Mâyâ; by means of this illusion one perceives the universe, which really does not exist, as inherent in Brahma which alone exists (according to the Vendânta doctrine).

^{3.} प्रति—The personified will of the Supreme Spirit in the creation (identified with Mâyâ or illusion) Apte.

^{4.} प्रधान—The first evolver, the originator, the primary germ out of which all material appearances are evolved.

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Similarly, ajah, not born, without birth. Therefore although its direct birth does not hold, still, sariragrahanamâtram, merely by reason of its having taken to a body, jata iti, he is born, as he is declared, on account of his having entered into another state, just after the manner 5 of the expression 'one has turned into' a householder.' (69)

Vîramitrodaya

Indeed if the soul be without a beginning, then how of the popular usage viz: 'Devadatta is born?' So the Author says

Yâjñavalkya, Verse 60

Instrumental, but only the cause and not the effect also; so also 10 imperishable, and so in reality it is the soul in fact, and therefore Brahma, i.e. pervading the whole space, by reason of its taking to a form, it is declared as entirely born in the body, by reason of its appearance in a particular environment; as e.g. in the expression 'he has become a householder'; this is the meaning. 15

And not that because the agency of the Prakti as the doer is necessary on the ground that she has the developments of the three qualities of pleasure, pain, and illusion, and therefore has three qualities. and so the soul is not the instrumental cause, as there is no authority for this; so the Author says, boddhâ, 'the knower' i.e. another only is the doer, and not the Prakrti. Even though inanimate, it sets out as if placed in the animate.

It may be asked, how can one who is devoid of attributes have a share in the effect which has attributes, so the Author says, 'independent, i.e. dependent on himself. The Śakti, however, is dependent, and not the doer, as it is inanimate. This is the sense (69).

Sûlapâņi Yâjñavalkya, Verse 60

Nimittam &c. 'Instrumental cause'—is the case of all: 'imperishable' which does not perish; 'the doer,' of actions; 'the knower', of worldly acts. Brahma, in the form of unsurpassable bliss; 'having attributes', through the medium of his power, having the attributes of small &c; 'independent' dependent upon himself, hence without birth. Although of this nature is the supreme soul, still by regard to his connection with the body is described as having become, as in the expression he has become a householder' (69).

^{1.} यहस्यो जात:—जात, lit. born; become; entered into a householder's order.

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The Author describes the manner of the assumption of the body Page 205* Yājñavalkya, Verse 70

At the beginning of the creation, just as he creates the ether, wind, light, water and earth, each with one attribute more than that of the one preceding, even so he takes (it) even when he assumes form. (70).

Mitakshara:—At the time of the creation, that supreme soul as he srjate, creates, ether and the rest viz. the space, with the single² quality of sound; wind, with the attributes of sound and touch; light, with the qualities of sound, touch and form; water, with sound, touch, form and taste as the qualities; and earth, with the qualities of sound, touch, form, taste and smell; thus ekottaragunan, each succeeding with one quality more (than the one preceding), similarly, the soul having been reduced to the state of the individual soul, bhavannapi, even when he assumes form, i.e. even with the commencement of his own body, assumes these. (70)

Śûlapâņi

Yâjñavalkya, Verse 70

Creation &c.—As the supreme soul in the beginning of the creation creates others &c. having the attribute of sound &c., so he himself incorporating into a form, takes up those for the creation of one's own form. (70)

How do earth and the rest begin a body? So the Author says Yâjñavalkya, Verse 71

By the oblation is gratified the Sun; from the Sun, the shower; from that the plants; that food in fluid form develops into the state of semen. (71)

Mitâksharâ:—From the oblations, âhutyâ, thrown in by the sacrificers, by the Purodâśa juice âpyâyate Sûryah, is gratified the Sun; while

1. সাকার্য—The subtle and ethereal fluid pervading the whole universe; one of the nine dravyas or substances recognised by the Vaiseshikas.

2. Of the quality 'sound'; शब्दग्रणमाकाशम्-

3. एकोत्तरण्णान्—One succeeding having one attribute more than the one preceding, as has been made clear in the Mitakshara thus:

द्रव्य	गुण
आकार्श	शब्द्र:
वायुः	शब्द, स्पर्श
तेजः	शब्द, स्पर्श, रूप
उद्कम्	शब्द, स्पर्श, रूप, रस
मही	शब्द, स्पर्श, रूप, रस, गन्ध

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from the Sun, Sûryât cha, in course of time, from the completely boiled and clarified butter and the like oblation fluids Vṛṣhṭiḥ, the shower, is produced; from that the food in the form of paddy and other vegetables; and tadannam, that food, when consumed, develops respectively from the fluid, blood &c. into the semen, blood &c. (71)

Vîramitrodaya

The Author describes the process of taking a form in fourteen verses Yâiñavalkya, Verses 70-71

That supreme soul at the time of the creation, as he creates the five elements such as the $\hat{a}k\hat{a}sa$ and the rest, with attributes increasing by one in addition for each succeeding, in the same manner even when he assumes form *i.e.* enters into an individual soul, he takes up those *i.e.* the $\hat{a}k\hat{a}sa$ &c., for the purpose of beginning the body. The attributes necessary are the sound, touch, form, taste and smell; and of these *i.e.* the $\hat{a}k\hat{a}sa$ &c. with the combination of the seminal fluid occurs the beginning of the body.

In the name itself is the commencement of the invisible reasons initiated by the oblation, so the Author says, 'by the oblation' etc. By the oblation thrown in by the sacrificer, the Sun is gratified *i.e.* is satisfied. From that satisfaction itself, is produced the shower. Thereafter from the showers is produced the development of the paddy and other crops and vegetables. From that, *i.e.* from the vegetables, is produced the food. The food, moreover, by the development in the shape of fluid and through its medium resorts to seminal fluid, blood ctc. (70-71)

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Śûlapâṇi Yâjñavalkya, Verse 71

'By oblation' &c. By oblations to the fire in order is the origin of semen; that is this food, from food, the phlegm. This very import is further elaborated. (71)

Thereafter what? So the Author says
Yâjñavalkya, Verse 72

Upon the union of a woman together with a man, however, and when the seminal fluid and the blood are pure, the Lord simultaneously takes over the five elements, himself being the sixth. (72)

Mitakshara:—At the period of menses, stripumsayoge, upon the union of the woman and the man, the seminal fluid and the blood to-

gether (make up the compound) the seminal fluid and the blood; that when mutually united, visuddhe, when pure, i.e. when they are devoid of any of the defects stated in Another Smrti viz., "The seminal fluid "having the wind, the bile, phlegm, a diseased tumour, pus, and the "smell of emaciation, urine, ordure, is seedless"; pancha dhâtûn, the five elements, i.e. the five great elements such as the earth and the rest, and by beginning a body swayam shashthah, himself the sixth, the mental element, prabhuh, the lord, i.e. one who is competent in the matter of beginning a body by the combination with the invisible actions, yugapadadatte, simultaneously takes over, i.e. makes his own as the medium¹ of endurance. So also in the S'arîrika²: "Upon the sexual "union of a woman and a man, the male semen combined with the "female menstrual fluid through the female organ, immediately at the "moment along with the universal soul and also into the attributes of "satva, raja, and tamah, being goaded on by the wind, becomes "stationed on the uterus." (72)

Vîramitrodaya

Yâjñavalkya, Verse 72

Upon the union of a woman and a man at the menstrual period, i.e. at the sexual intercourse, and when the male semen and the female blood are mutually mixed together, Visuddhe, 'pure', i.e. not affected by windiness; pañchadhâtûn, 'the five elements,' which uphold the body such as the earth and like other great elements; shashthah, 'the sixth', element in the form of the mind; prabhuh, 'the Lord'; swayam 'by himself', i. e. not inspired by another, yugapad âdatte, 'simultaneously takes over', i.e. mixes with a view to commence a: body. By the use of the word tu, 'however', the Author discriminates the mixture of the semen and the blood otherwise than by a sexual union (72)

Sûlapâni

Yâjñavalkya, Verse 72

'Woman and man' &c. 'Pure', i.e. not affected by windiness &c., the semen and the female blood, the five elements, i. e. the five elements of creation, and simultaneously the great Lord the sixth himself takes over. In that moment also stays in the womb stirred on by the wind; and himself even stays there also, (72)

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भोगायनन.

स्रुवे-शारीरस्थाने ३,४,

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Yâjñavalkya, Verses 73,74

The organs, the mind, vitality, knowledge, life, happiness, steadiness, retentivity, motive power, affliction, desire, and egoism also.

Effort, form, colour, harmony and hatred, affluence and poverty—all this is the creation of itself, of this one without a beginning, and desiring for a beginning. (73-74).

Mitâksharâ:—Moreover, indriyâni, organs, viz. of perception and action, to be described hereafter; manaḥ, the mind, moreover, is common to both. Prâṇa, apâna, vyâna, udâna and samânaḥ in this manner differentiated in five kinds on account of its five-fold actions, the wind in the body is Prâṇa, the vitality. Dnyânam, knowledge, i.e. the acquisition (of knowledge). Âyuḥ, life, the life differentiated by the limitation of a particular period. Sukham, happiness, pleasure; dhṛtiḥ, steadiness, firmness of the mind.

Dhâraṇâ, retentivity etc., intelligence as well as ready-wittedness;

Preraṇam, motive power, i.e. the central seat of the
PAGE 206 * organs of sense and action. Dukkham, affliction,
mental agitation; ichchhâ, desire, craving; ahankârah,
egoism, the (supreme) sense of self; prayatnah, effort, i.e. attempt;
âkṛtiḥ, form, i.e. the figure; varṇo, colour, such as fair &c; swaraḥ,
harmony, e.g. the first¹ note, or the third² note; dweṣho, hatred, i.e.
enmity; bhavaḥ, affluence, prosperity such as sons, cattle &c.; abhavaḥ,
poverty, its reverse.

Tasyânâdeh, of him without a beginning, of the perpetual soul, âdimichhatah, desiring for a beginning, i.e. wishing to take to a body, sarvametat, all this, i.e. the organs &c., is created by himself.

The meaning is that it is produced by actions in the former birth (73-74).

2. गान्धार is the third note.

^{1.} षड्ज—The first (or according to some the fourth) of the seven primary notes of the Indian gamout; so called because it is derived from the six organs: नासाकंट पुरस्ताञ्जिह्नाद्वांत्र संस्कृशन् । षड्भ्यः संजायने यस्मानस्मायङ्ग इति स्वतः ॥

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Viramitrodaya

Yâjñavalkya, Verses 73-74

Indriyânî, 'the organs', such as the eyes etc., and also the five vital elements and five of the mind; Prâna, 'vitality', and knowledge, happiness, desire, hatred and effort; âyuh, 'life', uninterruptedly living for a hundred years and the like; dhṛtiḥ, 'steadiness', mental stability; dhâranā, 'retentivity i. e. intelligence; preranam, 'motive power', the organs functioning in their own objectives; ahankârah, 'egoism', i.c. pride; âkṛtiḥ, 'form', the proper combination of the limbs; varna, 'colour', such as fair and the like; swara, 'harmony', such as the gândhâra etc.; bhavaḥ, 'affluence', the acquisition of prosperity such as the sons, wealth etc.; its converse is abhavaḥ, 'poverty.' All this is produced as 'from himself,' i.e. as continuing from its previous birth, in the case of the individual soul of the supreme soul which is without a beginning, when first desiring to have a corporate existence. By the use of the word cha, 'and', are included, duty, bravery etc. (73-74)

Sûlapâņi

Yâjñavalkya, Verses 73-74

'Organ &c.;' Effort &c.,' Retentivity i.e. intelligence; 'motive power, i.e. of the organs &c.; 'egoism', the cause of the feeling of pride indicated in the expression 'I' &c.

'Colour', such as fair &c.; 'harmony', such as, melodies &c.; 'affluence', wealth, sons and like prosperity; 'poverty', its reverse. Of that who is 'without a beginning', when desiring for a birth of oneself. This is connected in a subtle form with its own creation at the time of the birth. (73-74)

Of the combined male semen and the female blood, the Author describes the stages in the development of the result

yâjñavalkya, Verse 75

In the first month, (he is) in a fluid condition, being submerged in the 30 elements; in the second, however, a tumour, while in the third it is endowed with limbs and organs. (75)

Mitakshara:—This live organism the sixth element dhatuvimurchhitah, being submerged in the elements; in the elements such as the earth etc., vimurchhitah, submegred, i.e. shaken; in short, unified like milk and water; prathame, in the first month of the embryo, sankledabhûto,

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in a fluid condition, remains in the liquid state which it has reached; it does not ripen into hardness.

Dwitiye tu mâse, in the second month however, arbudam, tumour, a slightly hardened ball of flesh it becomes. This is the sense: By the 5 wind in the abdomen and the heat in the belly being gradually dried up every day, and liquified by contact with the male semen, the elemental group acquires hardness by thirty days. So also in the Suśruta1: "In the second, being boiled up by cold and hot winds, the "elemental group becomes hard."

Trtîye tu mâsyangairindriyaischa, in the third month, however, with

limbs and with organs also, it becomes endowed. (75)

Śûlapâni Yâjñavalkya, Verse 75

'In the first &c.' The fœtus in the form of a simultaneous admixture of the male semen and the female blood, in the first month being submerged in the five elements such as the earth and the rest, and being mixed, is in a fluid state follows the nature of all. In the second being stirred on by cold winds, becomes solid and hard. In the third, however, it becomes endowed with the five balls (which are) the generators of the five limbs viz. the hands, feet and the head, and with organs such as the eyes &c. (75)

Yâjñavalkya, Verses 76, 77, 78

From the $\hat{a}k\hat{a}sa$, agility, subtilty, sound, ear, strength and the like; from the wind, moreover, touch, motion, dilation, and dryness also. (76)

From the bile, however, sight, digestion, heat, appearance, and luminousness; from the liquid, however, taste, cold, unctuousness, and moisture with softness. (77)

From the earth, smell, also nose, weight and form also; the soul unborn takes all this in the third, and thereafter moves. (78)

Mitakshara: -- Moreover the expression 'The soul... takes' follows everywhere. From the sky, levity, useful in the act of crossing over-Saukshmyam, subtilty, acute perception; sabdam, sound, the object, (and) śrotram, the ear, the organ of hearing; balam, strength, firmness: by the use of the word adi, 'and the like', porpusness and detached-

^{1.} ज्ञारीरस्थाने ५.१८.

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ness also (are included), as it has been observed in the Garbhopanishad: "From the $\partial k \partial \hat{s} a$ sound, ear, separateness, and the group of all the "cavities."

From the wind, the organ of touch; cheshtam, motion, such as going, coming &c.; vyûhanam, dilation, various extensions of the limbs; roukshyam, dryness, i.e. hardness; from the use of the word cha, also, touch also.

Pittât, from the bile, i.e. from the light, darśanam, the sight, i.e. the organ of the eye; paktim, digestion, i.e. the assimilation of the consumed food; aushnyam, heat, the hot touch of the limbs; rûpam, appearance, such as blackness &c.; prakâśitâm, luminousness, i.e. resplendence; also, rage, intolerance &c. as it has been observed in the Garbhopanishad: "The organs of bravery, intolerance, sharpness, digestion, heat, res-"plendence, rage, colour, and forms are of the light."

In this manner rasat, from the liquid, i.e. water, the organ of taste, saityam, cold, cohesion of the limbs; unctuousness together with softness.

Also **bhûmeh** from the earth. smell i.e. the organ of smelling; and weight and form also. All this, although in reality birthless, the soul takes over in the third month.

Tatah, thereafter, i.e. in the fourth month, spandate, moves. So 20 in Sarîrika: "Thereafter in the fourth month, towards movement &c., "he indicates an inclination." (76, 77, 78)

Śûlapâṇi Yâjñavalkya, Verses 76, 77, 78

'From the $\hat{a}k\hat{a}$ &c.' 'From the bile &c.' 'From the earth &c.' 25 'Touch' i.e. the organs of touch, as well as the touch. $Vy\hat{a}hanam$, 'dilation' i.e. cumulative growth.

'From the bile' i.e. from the fire, 'sight', the organ of the eye; 'digestion', i.e. the capacity for digestion; 'taste', i.e. the organ of, taste.

Mûrtih, 'form', i.e. solidity. All this, the unborn individual soul takes over in the third month.

Thereafter, in the fourth month, it moves. Hence also, has been stated by Pâraskara², the ritual in the second or the third in the text "the *Pumsavanam* after the movement". (76-78)

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Page 207* Yajñavalkya, Verse 79

By not granting the desire of the duplicated heart, the fœtus may contract defects, (such as) deformity, or death also; therefore the woman's desire should be fulfilled (79).

Mitakshara:—Moreover, of the feetus, one heart, and of the pregnant woman, another; in this way she is with a duplicated heart; by that woman whatever has been desired, that is the dwauhrdam, the desire of the duplicated heart; tasyapradanena, by not granting that, garbho, the feetus, contracts defects developing into deformity or even in the form of death. Tasmat, therefore, for avoiding that, for the pregnant woman striyah, whatever is desired by her should be fulfilled.

So also in Suśruta¹: "A woman with two hearts, they call one "with the duplicated heart. What is desired by her, one should give. "She gives birth to a valiant and long-living son."

Moreover exercise and the like also should be avoided after the commencement of the conception. As it has been stated also there?:

"Thereafter, exercise, sexual union, overindulgence, sleep during the "day, waking at night, grief, fear, riding a conveyance, withholding "the calls of nature, the 3cock-posture, and letting out blood, (all these) should be avoided."

The commencement of the conception, moreover, should be inferred from (a feeling of) fatigue and like other signs. It has been stated also there: "Of one who has recently conceived, fatigue, langour, "thirst, the itching of the thighs, the mixing together of the semen "and the menses, and the throbbing of the female organ (occur)." (79)

Śûlapâṇi Yâjñavalkya, Verse 79

Dwauhrde &c., Of the life in the womb, as also of the pregnant woman, the two hearts united with one; a thing desired by that. The form is irregular. The rest is clear. So also the Śrūti¹: "By not granting (the "desire of) the double heart, a blind, a humpback, or a dwarf is begotten. "Therefore, what she desires should be granted to her. A vigorous and "long living child is produced."

^{1.} III. 18.

^{2.} III. 16.

^{3.} कुक्कटासनम्-द्वाभ्यां पादाभ्यामेनानस्थानम्-sitting on the two legs alone like a cock. Bâlam.

^{4.} III, 13.

Yâjñavalkya, Verse 80

Steadiness, in the fourth (month) however, of the limbs; in the fifth, the appearance of blood; in the sixth, the origin of strength, colour, nails and the hair. (80)

Mitakṣhara:—Moreover, of the group of limbs which had appeared in the third month, chaturthe, in the fourth month, sthairyam, steadiness, occurs firmness. Pañchame, in the fifth, of the blood, udbhavah, the appearance, the production. Similarly, shaṣhṭhe balasya varṇasya in the sixth of strength, of colour, and of the nails and hair on the head, also cha, sambhavaḥ, origin. (80)

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Śûlapâni

Yâjñavalkya, Verse 80

'Steadiness &c.', Of the limbs such as the hands, feet &c. appearing in the third month, in the fourth month a solidity becomes manifest. The rest is clear. (80)

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Yâjñavalkya, Verse 81

With mind and vitality is he endowed and with the pulse, sinews and arteries, in the seventh, and in the eighth month also with skin, flesh and memory. (81)

Mitâkṣharâ:—Moreover, this fœtus, as aforestated saptame, in the seventh month, with mind i.e. mentality, and also with vitality being endowed, nâḍibhiḥ, with pulses, i.e. the wind circulators, snâyubhiḥ, with sinews, i.e. with the ligaments of the bones; śirâbhiḥ, with arteries i.e. the circulators of the wind, bile and phlegm being endowed; similarly aṣḥṭame, in the eighth month, tvachâ, with skin, mânsena, with flesh, smṛtyâ with memory, also becomes endowed. (81)

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Sûlapâņi Yâjñavalkya, Verse 81

'Mind' etc. with the mind, i.e. vitality, is endowed; in the seventh and in the eighth also with skin etc. (81)

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Yâjñavalkya, Verse 82

Again to the mother, then again to the fœtus, its vital power moves forth; in the eighth month therefore, a fœtus (if) born, is deprived of vital breaths. (82)

Mitakshara:—Moreover, of that feetus in the eighth month ojah, the vital power, a certain particular quality, dhâtrim garbham, to the mother and to the fætus also, punah punah, again and then again, i.e. with extreme swiftness, quickly goes. Ato ashtame mâsi jâto garbhah prânairviyajyate, therefore in the eighth month the fætus (if) born is deprived of the vital breaths.

By this, the Author points out that the stability of the vital force is alone the basis of life. The nature of ojas, 'vital force', has been pointed in **Another Smṛti:** "That which exists in the heart, pure, slightly "hot, and with a yellow tinge, is declared as ojas, 'vital force', in the "body; upon its destruction, it goes to destruction." (82)

Sûlapâņi Yâjñavalkya, Verse 82

'Again' etc. Since the oja of the being in the womb which had moved over to the uterus from the mother, in the eighth month again goes back to the uterus as well as to the mother by reason of its instability, therefore a fectus born in this month is deprived of vitalities; since the stability of the vitality is independent of the stability of the oja. The oja moreover is placed in the heart. (82)

Yâjñavalkya, Verse 83

In the ninth, or even in the tenth, by forceful delivery quams, it is thrown out like an arrow, through the cavity of the organ, in extreme pain. (83)

Mitakshara:—Moreover, in this manner with fully developed limbs and organs such as the hands, feet, eyes &c. navame dasame vapi, in the ninth or even in the tenth month—by the use of the word api, even, or even before, in the seventh or in the eighth either—owing to extreme labour and such other adverse causes, pushed on by the forceful wind causing speedy delivery, with the body made up of the sinews, bones,

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skin &c., yantrasya, chhidrena, through the fine and delicate cavity of the organ, sajvaro, in extreme pain, experiencing unbearable contortions; nissâryate, bâna iva, is thrown out, Page 208* like an arrow, thrown out through the weapon of the bow by an accomplished archer; with extreme velocity.

Simultaneously with his coming out, having come in contact with the external air, he loses old memories, as it has been stated in the eighteenth chapter of the Nirukta: "When born, being in touch with "the air he does not remember the past birth and death, nor either "the deeds, good and bad." (83)

Vîramitrodaya

Yâjñavalkya, Verses 75-83

The fœtus, 'in the elements', i. e. in the earth, 'being merged', i, e, become one like milk and water, 'in a fluid condition', under the force of the liquid, remains overpowered. In the second month, 'tumour', i.e. a slightly hardened condition of the flesh, remains. In the third month, it becomes endowed with limbs such as the hands etc., and by the organs, such as the eyes etc. The soul also in the third month from the five elements such as the âkâśa and the rest, takes lightness etc. and having entered into the fœtus, through the medium of the fætus establishes connection with itself. Thereafter i.e. after that i. e. in the fourth month, moves the fœtus. So also the śârîrakam: "In the fourth month, he begets a desire for movement etc." Paraskara1 also: "The pumsavana before movement, in the second or in the third "month, should be perfored". Lâghavam, 'agility,' i.e. levity as may be helpful in crossing; saukshmyam, 'subtilty,' entry into the interior of another thing. By the use of the word âdî, 'and the like', are included all cavities, in consonance with the Upanishad.

Sparsanam, 'touch,' the organ of the skin; vyûhanam, 'dilation,' i.e. the various expansions of the limbs; roukshyam, 'dryness,' i.e. hardness; by the use of the word cha, 'also,' touch also. By the use of the word tu, 'however,' has been discriminated the taking up from other beings. In this way, further on also. By the use of the word eva, 'only,' are excluded tendencies like moving sideways and the like.

^{1.} Gr. S. I. 14. 1-2.

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From the bile, i.e. from the light—the result of cause and effect being the same—'sight,' i.e. the eye. 'Digestion,' i.e. the assimilation of consumed food; 'heat,' i.e. the heated touch; prakâsitâm, 'luminousness,' i.e. resplendence; rasât, 'from the liquid' i.e. from water; 'unctuousness,' i.e. oiliness; 'moisture,' i.e. tending towards wetness, mârdavam, 'softness.' i.e. soft touch; with that.

Gauravam, 'weight,' connected with heaviness; mūrtiḥ, 'form', hardness. By the use of the word cha, 'also', is included colourful form and the like. By the use of the word eva 'only', is excluded another period of time as referred to in the expression 'in the third.'

From the beginning of the third month, the Author states in due course, the duties of the husband in regard to the pregnant woman, Dohadasya etc. By not giving the object desired by the pregnant woman such as sweet meals at dinner, absence of toil, and the like, the fœtus contracts defects such as deformity, or even death and the like. The meaning is that, therefore the desire of the pregnant woman should be fulfilled. By the use of the word api 'even,' is included the absence of virility. In the case of the reading dwauhrdasya, 'of the duplicated heart,' the meanning is—by reason of the heart of the fœtus, as also of her own heart; desired by the pregnant woman having a duplicated heart. The au, is an irregular form. So also the Sruti (see above p. 1550 ll. 12-14).

In the forth month, 'of the limbs,' which had appeared in the third month, sthairyam 'steadiness,' i.e. in the appointed places firmness of position, should be stated. By the use of the word cha, 'also', in the expression 'in nails, hair also,' are included the hair, on the head.

In the seventh month, 'with the mind,' i.e. with the innermost organ; chetasâ 'with vitality,' i.e. with knowledge, being endowed, thereafter, he is covered with 'pulses', i.e. with the wind circulators, such as the idâ¹ etc.; with snâyus i.e. 'sinews', i.e. ligaments of the bones; sirâbhih, 'with arteries,' i.e. those connected with the navel. In the eighth, with the skin, full of flesh i.e. in abundance, as also with the memory of the past birth which he has experienced, he becomes endowed. By the use of the word api, 'also,' is included vairâgya 'satiety from worldly pleasures.' The two cha, 'and', are used in the sense of tu 'however.' By the use of the word eva, 'only,' is excluded the non-connection of the effects: produced in all other months.

^{1.} The tubular vessel on the right side of the body. The other two are থিলো and দুৰুলা,

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Of it, i.e. of the feetus in the eighth month, ojah, 'vitality,' i.e. the vital part of the feetus, to the mother who holds it, moves through agility. Therefore if born in the eighth month i.e. moving out of the womb, is deprived of the vital powers which are swiftly moving.

In the ninth or the tenth month, by forceful delivery-quams sufficiently powerful for the discharge, with pain and which being troubled with unbearable pangs, the child with skin, flesh and all the limbs fully developed, like a propelled arrow, is thrown out from the uterus through the cavity of the organ. One not fully developed in skin, flesh etc. however, even before the ninth month, owing to defect in labour or such other cause, is thrown out.

At the touch of the external air, however, the memory of the experience in the past birth vanishes, as it has been stated in the Nirukta: "When born, being in touch with the air, he does not remember the "past birth and death, nor either the deeds, good or bad". (75-83)

Śûlapâṇi Yâjñavalkya, Verse 83

'In the ninth &c.' Thereafter, in the ninth or the tenth month, by the forceful winds causing delivery, through the cavity of the organ it is speedily thrown out, like an arrow by the mechanism of the bow. At some places the reading is 'The being through the cavity '(जन्तुभ्द्धिण). (83)

Describing the nature of the body in detail, the Author proceeds Yâjñavalkya, Verse 84

Its sixfold bodies put on six coatings, it has six limbs; and likewise the bones are three hundred and sixty. (84)

Mitakshara:—Tasya, its, i.e. of the soul, with its bodies, such as the viviparous and the oviparous—These each are of six varieties on account of their contact with the six seats of fire which are instrumental in bringing about a complete development of six secretions¹ (of the body) such as the blood and the rest. Thus, the essence of food being boiled up in the abdominal fire developes into blood. The blood, moreover, being boiled up in the fire in its own sheath, becomes flesh. The flesh also being boiled up in the fire

^{1.} Verse 84-413-the secretions of the body such as blood, fat, marrow etc.

in its own sheath becomes fat; and the fat too being boiled up in the fire in its own sheath matures into the condition of bones; the bone also when boiled in the fire in its own sheath, developes into the condition of marrow; and the marrow too, being boiled up in the fire of its own sheath, becomes developed into the last elemental secretion. Of the last elemental secretion, however, there is no further development, and thus it is the first sheath. Thus in this manner by contact with the fires in the six sheaths are (formed) the six varieties of bodies. Of the first elemental secretion viz. that of the food essence, however, on account of its unsettled character no transformation occurs.

These bodies, moreover, put on six covers. The six elemental secretions viz. blood, flesh, fat, bones, marrow, and the semen, placed externally and internally like the coating of the trunk of a plantain tree and covering like the skin, these bear six coverings. This is well known in the Âyurveda1: tathâ angâni cha shadeva; so also, the limbs also are six only viz. two hands, two feet, the face, and the body.

Asthnâm, of the bones, however, the three hundred and sixty, may be known from the six verses hereafter² following. (84)

20 Vîramitrodaya

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Restraint of the organs is the basis for an aversion for worldly pleasure; so for securing the feeling of aversion, the Author describes at details in twenty-four verses the real nature of the body born in pain

Yâjñavalkya, Verse 84

Of that soul, six are the bodies with the six coatings of blood. flesh, fat, bones, marrow and semen; and six kinds of skin coatings enumerated in Susruta viz: "Resplendent, scarlet, white, brown, Rohini, "and Vamsadhara;" and the two hands, two feet, and the limbs of the head together viz., the three hundred and sixty bones, as hereafter to be described by six verses, bear these. By the use of the word cha, 30 'also', are included the arteries, sinews and veins. (84)

^{1.} Science of Life; medical science.

In the original it is उपहितन—All the copies read thus. अध्रतन would be better.

Śûlapâni

Yâjñavalkya, Verse 84

'Its &c.' Of that, its own bodies are of six varieties. These moreover, the earth and the rest five, and itself the sixth. These bodies put on six varieties of skins. In the Suśruta has been stated to be of seven varieties (see above).

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The limbs also six they put on.—Two arms, two thighs, head, and the body. Of the bones also, three hundred and sixty. (84)

Yâjñavalkya, Verse 85

Together with their roots, sixty-four are the teeth; indeed, twenty are the nails, as also the pointers in the hands and the feet; their places are fixed. (85)

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Mitakshara:—Moreover, sthalani, roots, i.e. the bones at the roots of the teeth, thirty-two; together with these, and the thirty-two teeth become sixty-four, dantaschatusshashtih. Nakhah, nails, growing on the hands and the feet, vimsatih, twenty, at the hands and the feet. S'alaka, pointers, i.e. the bones resembling points situated above the wrists, at the roots of the fingers, twenty also. Tesham, of these, &c., of the pointed bones, sthanachatushtayam, the fourfold roots, two feet and two hands and thus of the bones, one hundred and four. (85)

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Śûlapâņi

Yâjñavalkya, Verse 85

The Author mentions their division. 'With the roots &c.', sthânâni, 'places', i.e. the places of the connection of teeth. With these the teeth sixty-four, and the nails twenty; and the points of the hands and the feet also twenty. Of these, with the two hands and the two feet are the four places. Thus, moreover, one hundred and four are the bones. (85)

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Yâjñavalkya, Verse 86

Sixty of the fingers, two in the (pair of) heels, and in the ankles also, forty-four in the points of the elbow, equally of the thighs also only. (86)

Mitakshara: --Moreover, twenty are the fingers; of these, for each, three, and three for every one, thus, the bones at the fingers

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become sixty in number. The hind parts of the feet are the heels; their bones are two. In each foot are two ankles; thus in the four ankles are four bones. In the arms, of the measure of a cubit, are four; of the thighs an equal number; and thus there are seventy-four. (86)

Śûlapâņi

Yâjñavalkya, Verse 86 'Sixty &c.' Of the fingers, for each, three, thus the bones are sixty. The elbow bones, of the arms; thus seventy-four bones. (86)

Yâjñavalkya, Verse 87

Two each for the knees, the cheek, the flat thighs, the base of the shoulders, the temples, the palate, and at the broad hips should be noted. (87)

Mitâksharâ:—Moreover, the junction of the thighs and the lap is jânu, the knee; kapola, the cheek, galla. Ûru, the thigh,

Page 209 * its flat portion; amsah, shoulder, the top of the arm; akṣhaḥ, the temple, the part between the ears and the eyes and lower down the bone of the forehead. Tâlūṣhakam, palate, at the top. S'roni, the hips, with elevation; the broad portion of that. Of these, for each, two bones, vinirdišet, should be noted. Thus, in this manner it comes to fourteen bones. (87)

Śûlapâṇi Yâjñavalkya, Verse 87

Two, two &c. At the temples two, at the knees two, and Arms fourteen bones. (87)

Yâjñavalkya, Verse 88

The perineum bone is one; so on the back are forty and five; the neck has fifteen bones, one for each of the joints, and one for the chin. (88)

Mitakshara:—Moreover, the bone in the secret part is one; pṛṣhṭhe, on the back, i.e. on the back side, are pañchachatvarimsadasthîni, forty-five bones; grîva, the neck; that pañchadasasthî syat, has fifeeen bones; the junction of the breast and the shoulders is a jatu, the joint; for each jatu, one for each. Hanuh, the chin; there also one bone; thus sixtyfour. (88)

^{1.} अरानि—A cubit of the middle length, from the elbow to the tip of the little finger, an ell. मध्यांगुलीक्क्ष्परयोमध्ये प्रामाणिकः करः । बद्धमुष्टिकरो रानिररानिः सकनिष्ठिकः ॥ Halâyudha (Apte).

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Śûlapâṇi Yâjñavalkya, Verse 88

'Anus bones' &c. Hanu, chin. Thus sixty-four bones. (88)

Yâjñavalkya, Verse 89

At its root, two; (so) at the forehead, eyes, and temples; the nose has the *ghana* bone; the sides along with their base-bones, and together with the *arbudas*, seventy-two. (89)

Mitakshara:—Moreover, of that i.e. of the chin, at the root dwe, two; lalatam, the forehead; akshi, the eye; gandah, temple, the portion between the cheek and the eye; the compound of these is the forehead, the eye, and the temple; there, for each, a couple of bones. The nose has a bone called ghana. Parśwakah, the sides, the bones connected with the lower part of the armpit, supporting these are the base-bones; with these base-bones, sthalakaih; together with also the arbudas, particular bones, the sides are dwisaptatih, seventy-two; these along with the nine stated before amount to eighty-one. (89)

Śûlapâņi Yâjñavalkya, Verse 89

'At its base'&c. 'At its base' i.e. at the base of the chin, two; at the forehead, the eyes, and temples, two; at the nose, at the ghana bone, one. The sides, the skeleton bones, and with their bases the arbudas also become seventy-two. Thus eighty-one bones. (89)

Yâjñavalkya, Verse 90

Two are the S'ankhakas; the skull-bones four, also are at the head; at the breast seventeen; this is the collection of bones in the man. (90)

Mitâkṣharâ:—Moreover, the particular bones in the portion between the brows and the ears are the two śankhakas. Connected with the head, śirasaḥ, are the four skull-bones, chatwâri kapâlâni. Ûraḥ, is breast; that has seventeen bones; thus, in this way, twenty-three; and these, together with those stated before, come to three hundred and sixty. Thus the collection of bones in a man² has been stated. (90)

2. 959—human body-as distinguished from other species. See Vîramitrodaya.

^{1.} i.e. in verses 84 at pp. 1555-1558 above, and detailed in verses 85,90 thus: Verse 85-104, 86-74, 87-14, 88-64, 89-81, 90-23. Total-360.

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Vīramitrodaya

The Author enumerates the three hundred and sixty

Yâjñavalkya, Verses 85-90

With thirty-two roots, *i.e.* the bones at the roots, the thirty-two become sixty-four. The hand and the foot nails are twenty; and the pointers in the hands and the feet, the bones of their size also are twenty, in the front of the wrist and the ankle. Of these nails, as also of the pointers, the places are the basic points, as also the two hands. Thus here one hundred and four bones have been stated, the fourfold bases other than the bones having been incidentally mentioned; or, it may be interpreted as the base points of the nails, thus without differentiating them; and the four have been stated intended as the pointers of each hand taken together; thus there is no contradiction.

Of the fingers, are sixty bones, as with each of the fingers are connected three bones; of the heels, i. e. the hind portion of the foot, the bones are two; and in each foot the left and the right ankles are each two; and thus in the four ankles are four bones. Of the arms of the measure of the elbow are four bones; of the legs, four bones; thus seventy-four.

The knees, i. e. the joint of the legs and the thighs; the Kapola is the cheek; the flat thighs are the thighs; the shoulders, are the bases of the arms; in the formation of these, two bones per each. The temple is the portion between the ears and the eyes; the palates, i. e. the roofs of the palate; the flat buttocks, i.e. the waste; for each, two bones should be pointed out, thus fourteen bones.

By the word 'secret part' is also included the male organ; its bone is one; in the back are forty-five bones. Griva is the neck, has fifteen bones. Resting on one bone, the collar bone, the joint of the breast and the shoulder, two; and the chin; thus, in this way sixty-four bones.

At its base i. e. of the chin two bones; the forehead, the eyes, and the temples in the region between the cheek and the eyes, each two. The nose has one—the ghana bone. The bones in the sides, i. e. the bones in the ribs, together with the root bone at the teeth i. e. the bones which are their support, and also with the particular bones known as arbudas seventy-two; and thus eighty-one are the bones.

The two Śańkhakas i. e. the bones between the brows and the ears, two; the skulls of the head, four; the breast &c. are seventeen

bones, thus in this way, twenty-three. Thus totalling these three hundred and sixty are counted as the man's bones.

The word wai is used for fitting out the quarter. The other twelve adverbial words are used for excluding the greater or less enumerations of the numbers started in the six verses (85-90).

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Sûlapâņi

Yâjñavalkya, Verse 90

'Two etc.' Between the ears and the brows two śańkhakas. Of the head, four kapâlas. At the breast, seventeen; thus twenty-three. In this manner the collection of a man's bones has been mentioned, (90)

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The Author mentions the organs of perception, together with their objects

Yâjňavalkya, Verse 91

Smell, form, taste, touch, and sound are stated to be the objects; and nose, eyes, tongue, skin and ear the organs. (91)

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Mitakshara:—These, i.e. the smell and other objects are the enthralling causes of a man, the word vishaya (object) having been derived from the root shinya 'to bind'. And from these i.e. the smell etc. which have been adjusted as the objects of perception, the five organs such as the nose and the rest are inferred by reason of their being the means of perception through the concordant perception of each. (91)

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Vîramitrodaya Yâjñavalkya, Verse 91

The nose and the like others are the organs of perception incorporated in the body. Of these, moreover, in the respective order, smell &c. are the objects indicated by the derivation such as — particularly attracts i. e. enthrals men — In this way in the next verse also. (91)

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Sûlapâni

Yâjñavalkya, Verse 91

"Smell etc." In this hody the objects are five; the organs six. (91)

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The Author proceeds to point out the organs of action Yâjñavalkya, Verse 92

The two hands, the anus, the generative organ, the tongue, the two feet, are the five organs of action, one should know; and the mind also as being of both. (92)

Mitâkṣharâ:—Hastâu, the two hands, are well-known; pâyuḥ, the anus; upastham, the generative organ, the means of securing Page 220* the pleasure of sexual intercourse; jivhâ, the tongue, is well-known, so also pâdân, the two feet. These, the hands and the rest, pañcha karmendriyâṇi, the five organs of action, as the means of receiving, of throwing out, of pleasure, of exchange, of sports and the like, jânîyât, one should know. Manaḥ, the mind, the innermost organ, is perceived by the non-perception of knowledge simultaneously; that, moreover, by reason of its co-operation with the organs of perception and of action is ubhayâtmakam, as being of both. (92)

Vîramitrodaya Yâjñavalkya, Verse 92

Pâyuh i.e. 'the arms.' Upastham, the generative organ, which is the means of sexual intercourse. The rest are well-known.

The organs of action are those which bring about the five-fold acts of taking away, joy, mutual dealing, and contraction. The mind, moreover is of both *i.e.* of the organs of perception and of the organs of action. Since it creates knowledge in regard to the action, and has the nature of (the organ also). By the use of the word 'eva,' are excluded others from having the nature of both. The word 'vai' has the use of fitting out the quarter. (92)

Śûlapâņi

Yâjñavalkya, Verse 92

30 "The two hands etc." "The organs of action etc." The action has been stated in the Viṣṇupurâṇa, thus: "Excretion, mechanical arts, "strength, the acts of strength, and speech are described as their actions." Here excretion means the excretion of urine and forces. The mind, more-ever, being instrumental for both, partakes of both. (92)

The Author proceeds to indicate the places of vitality

Yâjñavalkya, Verse 93

The Navel, the ojas, the anus, semen, blood, the two temporal bones likewise; the head, the shoulders, the throat, and the heart are the abodes of vitality. (93)

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Mitakshara: - The navel and the rest are the ten places of vitality. Although the wind known as samana has circulation through the whole body, its particular reference in the text to the navel and the other places is intended as indicating abundance (in these parts). (93)

Vîramitrodaya

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Yâjñavalkya, Verse 03

The ten including the navel and others are the extraordinary receptacles of the ten-fold vital forces which rest on them; the ojas is in the eye; the two temple-bones have been explained; by the use of the word tathâ i.e. similarly, are added in the words such as the fat etc. which will be mentioned hereafter. By the use of the word cha, is included their function as receptacles generally. The rest can easily be understood. (93)

Sûlapâni

Yâjñavalkya, Verse 93

"Navel etc." The navel and the rest are particularly the places of vitality. (93)

The Author states at details the places of vitality

Yâjñavalkya, Verses 94, 95

The fat, the suet, the lungs, the navel, the gall-bladder, the liver, the 25 spleen, the small cavity of the heart, the kidneys, the urethra, and also (94)the rectum.

The stomach, and the heart, the larger intestine near the anus, and the anus also, the stomach also, and the two abdominal glands; this the detailed account has thus been stated. (95)

Mitakshara: - Vapa, fat, is well-known; vasa, suet, the fat of the flesh; nabhih, the navel, is well-known; avahananam, the lungs; pliha, the

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gall-bladder, is well-known in the medical science. These two, moreover, are in the form of balls of flesh and in the left abdominal cavity. Yakṛt, liver; kloma, the gall-bladder; these two are balls of flesh. Kṣhudrāntram, the small cavity of the heart, i.e. in the inner portion of the heart: Vṛkkakau, the kidneys, the flesh accumulations near the heart; bastiḥ, the wrethra, where urine accumulates; puriṣhādhānam, the rectum, where the fœces collects. Âmāšayaḥ, the stomach, the receptacle of the undigested food; hṛdayam, the heart, the lotus of the heart; sthūlāntragudodarāṇi, the larger intestines, the anus, and the stomach, are well known. From the outer intestinal tubes, the inner intestinal tubes are two; these are the two at the anus, gudau; koṣḥṭhan, the abdominal glands, situated at the region below the navel.

Ayam, this, vistârah, detailed account, moreover, of the places of vitality, has been stated. In the previous verse, however, it was given in a short statement. And therefore, some mentioned in the previous verses have been repeated here. (94, 95)

Śûlapâṇi

Yâjña valkya, Verses 94-95

"The fat etc.," "The stomach etc." The fat i. e. that which is near the heart, known as tandana, and formed out of the clots of blood and parts other than fat; the avahanana, known as the lungs near the spleen; the navel is the collection of veins in the midst of digested stomach; kloma, the gall-bladder near the lever; the lever placed below the heart towards the right side; the spleen is towards the left side below the heart; kṣhudrântra i. e. the small cavity of the heart, formed of blood and fat three and half vyâmas. Vṛkkakau, the kidneys situated near the heart and resembling in size a thunderbolt; bastih, the urethra, the receptacle for the urine; the rectum is the receptacle for the fœces.

The stomach is the receptacle for the undigested food; the heart resembling the lotus; vide the following from Susruta: "Resembling the "lotus the heart of men has its opening turned downwards; of those "who are awake during the day, it expands; at night, during sleep, it "contracts." The larger intestines, the gland pipe. The two abdominal glands situated in the abdomen. This detailed account has been given of the vital places. (94-95)

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The Author states again at further details the vital places Yâjñavalkya, Verses 96, 97, 98, 99

The pupils of the eyes, the corners of the eyes, the orifice of the ear, the lobes of the ear, the ears, the two bones at the temples, the eye-brows, the gums of the teeth, the lips, the two cavities of the loins. (96)

The groins, the testes, the kidneys, the two breasts produced by the accumulated phlegm, the urula, the buttocks, the arms, and the flattened flesh at the legs and the thighs. (97)

The palate, the stomach, the urethra, the head, the chin, the projections at the neck, and the depressed parts; these other parts of the body. (98)

The four coloured parts of the eyes, the feet, the hands and the heart, and those very nine orifices are the seats of vitality. (99)

Mitakshara:—Kaninike, the pupils of the eye. The junctions at the nose and the eyes are akshikûţe, the corners of the eyes;

Page 211* sashkuli, the orifice of the ear; karnapatrakau, the lobes of the ear, i.e. the outer edge of the ear; karnau, the ears, are well known. Dantaveshtau, the teeth-gums, i.e. the outer edge of the teeth; oshthau, the two lips, are well known. Kakundare, the cavities of the loins, i.e. the hollows of the loins. (96)

Vankanau, the groins, the joints of the loin and the thigh; vrkkau, the kidneys, have been stated before. Stanau, the breasts, moreover, are sleshmasanghatajau, produced by the accumulated phlegm; upajivha, the urula, the small bell; sphijau, the buttocks, the waste buttocks; bahû, the arms, are well known; janghorushu cha pindika, and the flattened flesh at the legs and the thighs; the flattened i.e. the fleshy portion of the legs and also of the thighs. (97)

Galasundike, the projections at the neck, the joint of the base of the chin and the cheek; sîrsham, the head; avaiah, the depressed parts, any depressed part in the body, such as the base of the throat, the armpit and the like. In the case of the reading avaiuh (अवदुः)—'the back of the neck'. (98)

So also of the eyes and of the pupils of the eyes, for each a couple of white back-ground, and thus four colours. Or alternatively,

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the four eyelids. The rest is well known. Thus these are the parts of the body in the lower portion. So also, the two eyes, two ears, the two nostrils, the centre, the mouth, the arms, and the generative organ, thus these as aforestated are nava chhidrani cha pranasyayatanyeva, the nine orifices the very seats of vitality. (99)

Vîramitrodaya

The receptacles of vitality have been particulary stated; the Author expounds these generally, and the common receptacles

Yâjñavalkya, Verses 94-99

Vapá i.e. the fat of the heart; the sweat i.e. the unctional flesh; avahanana, is known as the lungs; inabhih, the navel; although stated before, has been stated here with a view to a detailed treatment; thus there is no fault. Similarly should be observed elsewhere also. Kloma, the gall-bladder in the right arm-pit, near the lever, and darkish in colour; the spleen below the heart towards the left lying near the lungs; the short use is for poetic² convenience.

The small cavity of the heart; an entrail from the blood and the fat three and half vyâyâms in size; the kidneys, the balls of flesh situated near the heart; the urethra, the accumulated urine; the rectum, the internal receptacle for the fœces.

Stomach, the place where the undigested edibles are stored: the lotus of the heart, the larger intestines, the gland-pipe; the two abnormal glands formed at the lower region of the navel; these are the two at the arms.

This detailed statement of the abodes of vitality has been made by some. Others, however, in the case of their being more or less have stated the restraint of breath only; so the Author proceeds: the pupils of the eye etc. The corners of the eyes between the eyes and the nose; the orifice *i.e.* of the ear; the lobes of the size of a leaf and known as the ear; the cheek-bones have been explained; the teeth-gums *i.e.* the lines of the teeth; the cavity of the loins *i.e.* the hollows of the hips.

The groins, the joints of the loins and the thigh; the kidneys have been stated before; the breasts sprung up by the accumulation of phlegm; the special mention of the qualification is with a view to create

^{1.} कुत्सित—in the portion of the body which is despised. 2. छान्द्रसम्.

satiety from desire, repulsion; the urula, the small bell at the root of the tongue; the buttocks, the hip-boards; pindika is the fleshy portion at the thighs and the legs; the projections of the neck, the joint of the neck and the base of the chin; avatah, a depressed part of the body; the four coloured parts of the eyes i.e. the quadret of the corners of the cavities at the end of the eyes; these are well-known. The two eyes, the two nose-cavities, the two ears, the mouth, the anus, and the rectum are nine cavities. Thus these places in this vile body are the seats i.e. the supports of vitality. By the use of the word cha nine times, are included the ten special abodes, not stated; here; there according to some, six have been not stated; according to others, however, four have been not stated. This should be discriminated by oneself; by the use of the word eva twice, has been excluded the combination of the two views stated. The rest is easy. (94-99)

Sûlapâni

Yâiñavalkva. Verses oó-oo

"The pupils etc." 'The groins', etc.; the palate, the stomach etc. In the corners of the eyes the two hind skins; the orifice, i.e. the orifice of the ear; the gums of the teeth, the edges of the teeth; lips, covering the teeth; the cavity of the loins, i.e. the two cavities at the base of the spine; the groins, the base of the thighs; the breasts are produced from the phlegm; the urula, situated at the root of the tongue; the thighs i. e. the flesh accumulations of the legs and thighs; of these designations should particularly be found in the body. (96-98)

"The eyes" etc. the four corners of the eyes near the end; the two soles of the feet, as also the heart: thus these, ending with the heart are the places of vitality. (99)

Yâjñavalkya, Verse 100

Veins seven hundred only, nine hundred the sinews, of the arteries two hundred, and five hundred muscles-

Mitâksharâ: - Moreover, śirâh, veins, connected with the navel, forty in number, circulating the wind, bile, and phlegm, pervading the whole body through various branches, are seven hundred in number. So also the sinews, the ligaments of limbs, and the minor limbs, are nine hundred. Dhamanyah, the arteries emerging from the navel are twenty-four 15

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^{1.} cf. स्तनी मांसप्रन्थी कनककलशावित्युपिनती. —भर्तृहरि वै. श.

^{2.} कुत्सित.

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in number, circulating the *Prâna* and other airs, by regard to their branches are two hundred. **Pesyah**, muscles, moreover, fleshy in appearance connected with the tumours of the thighs and the like limbs and minor limbs are five hundred. (100)

Śûlapâņi

Yâjñavalkya, Verse 100

"Veins etc." 'The arteries etc.' the meaning is clear. (100)

Again, of these, the veins and the rest, the Author gives another enumeration by regard to the variety of their branches

Yâjñavalkya, Verse 101

Twenty-nine lakhs, and nine hundred and fifty-six are the arteries known as tubular vessels; please note. (101)

Mitâkṣharâ:—The tubular vessels in all together with the branches and sub-branches are ekonatrimśallakṣhâṇi, twenty-nine lakhs. In addition also nava śatâni, nine hundred, ṣhaṭpañchâśaṭ cha, and fifty-six; thus O Sâmaśrava and other sages, jâníta, please note. (101)

Vîramitrodaya

Yâjñavalkya, Verses 100-101

The veins connected with the navel and circulating the wind, the bile, and the phlegm and spread through the whole body, the arteries, seven hundred; of the sinews i. e. the nadis of the ligaments of the bone, nine hundred; of the arteries i. e. of the nadis circulating the prana and the rest, and of the muscles i. e. the fleshy parts resembling flesh balls, five hundred.

Twenty-nine lakhs, nine hundred and fifty-six should be known to be the arteries called veins by regard to the discrimination of the branches and sub-branches as stated before, one should know. The reading by sûlapâṇi is nineteen lakhs. This word lakh is in the feminine gender, and so it has been explained. By the use of the word cha in the beginning, middle, and end, has been excluded any additional enumeration in the explanation of all the four sentences other than the explanation of the differences of the branches and sub-branches. By the use of the third cha the Author indicates the greater plurality of the sinews by regard to the discrimination of branches. (100-101)

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Śûlapâṇi Yâjñavalkya, Verse 101

Twenty-nine lakhs etc. The arteries together with the tubular vessels should be known as twenty-nine lakhs, nine-hundred and fifty-six. The word lakshâ here is â—ending and in the feminine gender. (101)

Yâjñavalkya, Verse 102

Three lakhs, however, should be known to be the hair on the head of beings with bodies; one hundred and seven vital parts, and two hundred joints. (102)

Mitâkṣharâ:—Moreover, śarîriṇâm, on beings with bodies, the hair on the head and other hair together, trayo lakṣhâ vijñeyâ, should be known to be three lakhs. Marmâṇi, vital parts, i. e. places which may cause death, and also those which may cause pain; of these a hundred and seven should be noted. Of the bones, however, dve sandhiśate, two hundred are the joints. The joints of sinews, arteries &c. are moreover, endless. (102)

Śûlapâṇi

Yâjñavalkya, Verse 102

Three etc. The form trayo is due to poetic license. The meaning is clear. (102)

The Author states the number of all cavities &c. in the body Yâjñavalkya, Verses 103, 104

The crores of hair are fifty-four crores; and also sixty-seven lakhs together with half a lakh along with the sweat-holes. (103)

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By the air particles are counted the separated atoms. One even who can correctly understand the position of these entities. (104)

Mitâkṣharâ:—The atoms of the hair mentioned before as together with the veins, hair etc. in extremely minute and more minute parts together with the sweat holes are chatuḥpañchâṣat koṭyaḥ, fifty-four crores. Also ṣhaṣhṭhottara-ṣhaṣhṭhi-lakṣhâh, sixty-six lakhs, sârdhâḥ, together with half, i.e. fifty thousand; vâyaviyairvibhaktâḥ separated by the air particles i.e. by the air atoms made separate, vigaṇyante, are counted. This, moreover, has been stated from a scientific point of view.

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On account of its being beyond the reach of organs like the eye and the like, the double meaning of this fact which is very profound i. e. in the form of the condition of the veins etc., O sages, among you whoever knows thoroughly, he certainly is the greatest and the foremost among the intellectuals. Therefore, with effort, by the intelligent should be understood the position of the entities. (103-104)

Vîramitrodaya

Yâjñavalkya, Verses 102-104

The hair i. e. the hair on the face, the arm-pits etc. all together 10 should be known to be three lakhs; the use of the masculine gender is under the poetic licence. The vital parts i.e. those where on even a small stroke causes much pain; such parts such as the basti, are one hundred and seven. Of the joint of the bones, two hundred; the atoms of the hair other than the hair on the face or the body measured as 15 three and half crores and separated i. e. separately pointed out, by the atoms of the wind together with the outlets for perspiration, fiftyfour crores and sixty and one-half lakhs are inferentially counted. even one among these pupils comes to realise the limit of these conditions such as the bones, hair etc.—this is a half sentence—then such a 20 one would be having the celestial sight. This is the other half.

So it appears that Yajñavalkya has not mentioned it owing to the want of concentration necessary for the visualisation of the One which is beyond the reach of organs. The word nu is used as indicative of a conjecture, or then such a one is blessed; so should be inferred as stated hereafter. Or, although by others in this world these are measured only by a guess, still among these, I am one who actually knows the condition of these things.

In the two verses the words tu and cha used four times are with a view to exclude a small number in the import of the four sentences. 30 By the use of the word tathâ twice, the double meaning is imported viz. should be known in the case of one, and should be known in the case of two. By the use of the word cha in the third verse, is added the order of the formation of the body. The word eva goes either with these or here. (102-104)

Śûlapâņi

Yâjñavalkya, Verses 103-104

"Of the hair etc." Are sixty-seven and half lakhs plus forty-five crores. These, moreover, should of course, be known from the cavities of all the hair on the body, on the face, and other hair, as also from the outlets for the perspiration to flow. "Four crores" is another reading. (103)

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"By the air etc." The atoms of the flesh and the like are measured when separated by the air; not directly, but by a scientific inference and the like. Therefore in pursuance of my word if even one would himself realise the position and the state of the rasas etc. to be hereafter described and of the veins and bones in the body then "that wise man would become fit for emancipation", with this text as will be stated hereafter is the connection of this. (104)

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The Author mentions the quantities of the rasas etc. in the body Yâjñavalkya, Verses 105, 106, 107

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Of the rasa, nine should be known; of the water ten $a\tilde{n}jalis$; seven only of the feecs, of the blood eight have been declared. (105)

Six (of) phlegm, five (of) the bile, four only (of) urine, (of) fat, three, two (of) the marrow, of the marrow of the bones and flesh, one-half, however of the head. (106)

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Of the phlegmatic ojas, the same only, and of the semen also the same. Thus this body is transient; (and) one whose perception is such, that blessed one is fit for emancipation. (107)

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Mitâkṣharâ:—Well digested food is rasa; its measure is nine añjalis; of the means of bringing about a cohesion of the atoms of the earth i.e. of water, jalasya, añjalayah daśa vijñeyâ, the añjalis should be known to be ten; puriṣhasya, of the fœcis, saptaiva, seven only; raktasya, of blood, i.e. of the essence of food made red by the complete digestion by the abdominal heat, aṣhṭâu, eight, are the añjalis declared, prakîrtitâh. (105)

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Śleshmanah, of the phlegm, i.e. of the kafa, shat, six anjalis; pittasya pancha, of the bile, five; mutrasya, of the urine, i. e. of the excreta, chatvarah, four; vasayah, of the fat i.e. of the flesh oil, trayah, three; medaso, of the marrow, i.e. of the essence of the flesh, dwau, two anjalis;

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3. On p. 212 l. 12 in the second half of verse No. 106 read एकी उर्च for एके एके.

^{1.} Verse 107 below 11. 22-23.

^{2.} সন্তাল—a measure of corn—কুত্তৰ, equal to one-fourth of a দ্য and containing 12 handfuls.

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majja, the marrow of the bones and flesh, which has permeated to the bones through the cavities, eka, one anjali; mastake, in the head, moreover, ardha, a half anjali (106)

Sleshmaujasah, of the phlegmatic ojas, i. e. of the essence of phlegm, as also retasah, of the semen, of the final elemental development, tâvadeva, the same only. This, moreover, has been stated as in relation to the one in whom the elements are even. As for one in whom the elements are uneven, there is no rule; vide this text of the Âyurveda viz: "On "account of the abnormality of the bodies, as also of the impermatinence, no measure exists of the affected elements and impurities."

Iti, thus, of this character, this receptacle of the impurities commenced with the bones, muscles etc., varshma, the body, asthiram, is transient, thus yasya, one whose, perception is such asau krti, that wise one, i.e. the learned man, mokshaya, for emancipation, becomes competent. For the means of emancipation is the discriminating perception of the permanent and the transient, and the (consequent) avoidance of attachment; and an aversion of attachment is induced by a perception of the prevalence of bones, urine, feecis (in the body). And so holds also Vyasa: "For the sake of this body, which is the "receptacle of all impurities, is destructive of any good done to it, "and is perishable, fools perpetrate sins. If only what is internal "in this body were to be (exhibited) externally, this world would take "hold of a stick and ward (it) off (like) the dogs and the crows." Therefore for a complete cessation of (any attachment for) this extremely despicable body, an effort should be made for the contemplation of the Self. (105, 106, 107).

Vîramitrodaya

Yâjñavalkya, Verses 105-107

Of one who is in a normal condition, the quantity of rasas etc. in his body is declared to be of the number of anjalis as enumerated. The rasa is the result of well-digested food; of that nine anjalis. In this way, further on also. (105)

The fat is the unction of the flesh; the marrow is the flesh-juice; the marrow of the bones gone into the hollow is one anjali; in the 35 head also the marrow is of the measure of a half anjali of the phlegmatic ojas i.e. of the phlegmatic juice, of the same quantity viz. half

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anjali only. By the use of the twelve adverbials is excluded the more or less quantity of anjalis in the twelve objects. (106)

Of one who knows all this, the vairagya i.e. the feeling of satiety from desire is produced, which is the means for final emancipation. Intending this, the Author proceeds: "Thus etc." Thus, on account of the collection of perishable things being the cause of its origin, this body is asthira i.e. not permanent; the man by whom it is so recognised as impermanent, unsubstantial, and full of misery, and who by means of Yogic studies prepares for the emancipation (moksha), such a one is blessed. (107)

Śûlapâņi

Yâjñavalkya, Verses 105-107

"Of the rasa etc." 'Six of the phlegm etc.' The handfuls of the quantity of the rasas and others are to be ascertained by one's own cavity of the hand when in normal health; majjā, the marrow has one añjali; between the eyes, half; and half also in the head; at the source of the phlegm, the same quantity i.e. half only; of the semen also, half. The form majjā, marrow, in the Nominative is used in the sense of the Possessive case. The body, thus described is made up of a collection of impermanent created things and is transitory and unstable. One, therefore, for whom it is serviceable for the (attainment of) emancipation, such a one is a wise man. (105-107)

The Author states the nature of the Soul which should be contemplated

Yâjñavalkya, Verses 108, 109

Seventy-two thousand (in number) spread out from the heart, known as hita and ahita are the tubular organs of the body; in the middle of these is the disc with moonlike hallow. (108)

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Situated in the middle of it is the soul, like a lamp without a flicker; that should be known; after having realised it, never is one born here again. (109)

Mitakshara:—From the region of the heart, hrdayad, abhinissrtah, spread out, like the filaments of a Kadamba flower setting out on all sides, by reason of their capacity to do good and evil, designated as hita and ahita, are dwasaptatisahasrani nadyo, seventy two thousand nadyo, the tubular organs of the body. There are three other nadis; of these the two

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called the $id\hat{a}^1$ and the $pi\tilde{n}gal\hat{a}^2$ on the left and the right sides, inverted in the heart and connected with the nasal hole, are the places of abode of the $pr\hat{a}na^3$ and the $ap\hat{a}na$. The third called the $sushumn\hat{a}^4$ moreover, like a pole in the centre, has reached out through to the brahmarandhra. Tasam, of these nadis, madhye, in the middle is the disc, mandalam, with the moonlike hallow. In that is the atma, the soul, like a lamp dipa iva, in a windless place, achalah, without a flicker, is shining. Sa, that, of this description, should be known. By that reason, iha, here, in this world; na punah, never again, does again recur, i.e. attains deathlessness. (108-109)

10 Śûlapâņi

"Seventy-two etc." "The disc etc." In the midst of it like a lamp is placed the soul motionless. From the region of the heart round about *i.e.* on all sides, seventy-two thousand nâdis are spread out. These, moreover, by reason of their circulating the rasas are beneficial to the body, and thus having contemplated in their midst a disc resplendant like the moon in the middle of the heart, and in the midst of it also, the Soul is in a shining form like the lamp. After having realised it here *i.e.* in this

Yâjñavalkya, Verse 108-100

Yâjñavalkya, Verse 110

cycle of birth, one does not get any birth again. (108-109)

Should be mastered the $\overline{A}ranyaka$, which I obtained from the Sun; as also the science of yoga propounded by me, by one who desires (to master) yoga. (110)

Mitâkṣharâ:—Moreover, after discarding from the mental path all other subjects, and reaching an internal stability, is yoga; for the attainment of that the Bṛhadâraṇyakam was obtained by me from the Sun; that, moreover, should be mastered; so also what was propounded by me, yogaśâstra, the science of yoga, that also should be studied. (110)

^{1.} इडा—The tubular vessel (नाडी) on the right side of the body.

^{2.} पिंगला—another vessel on the left.

^{3.} प्राण, अपान, उदान, समान, च्यान are the five vital airs, the principles of life. Their places are indicated as follows:

हृदि प्राणी ग्रदेऽपानः समानो नाभिसांस्थितः । उदानः कंठदेशस्यो व्यानः सर्वशरीरतः ॥

^{4.} सुपुन्त —the third in the middle viz. of इडा and पिंगला.

^{5.} ज्ञह्मस्त्र—The aperture on the crown of the head through which the Soul is said to escape upon its leaving the body.

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Sûlapâni Yâjñavalkya, Verse 110

Should be mastered etc. Aranyakam i.e. the Yajurveda Brahmana. That Veda which Yajñavalkya obtained from thh Sun, that should be known by one desiring for the accomplishment of the Yoga. The science of Yoga, moreover, is known as the Yogi-Yajñavalkya. Yoga, moreover, is the placing of the mind in the desired objective after taking it away from the pleasures of the senses. (110).

How then should this Soul be contemplated? So the Author says Yâjñavalkya, Verse 111

After having withdrawn from all other objects his mind, intellect, memory, and the organs, should be contemplated the Soul, the Overlord, which is seated in the heart like a lamp. (111)

Mitakshara: - From objects other than the Soul, having withdrawn the mind, the intellect, the memory, and the organs, and after having concentrated them exclusively on the Soul, atma dhyeyah, the Soul should be contemplated; he who the prabhuh, the Overlord, like a lamp, pradipavat, in a windless place, resplendent, and without a flicker, is seated in the heart. This itself is its attribute to be contemplated viz. the highest concentration on the Soul by discarding all external objects from the scope of the mind, and like the concentration of a lamp the expansion of whose resplendence has been obstructed by the cavity of the cover. (111)

Vîramitrodaya

In this manner when a feeling of satiety for the worldly pleasures arises, the contemplation of the Soul should be made; the Author states the manner in which it should be done

Yâiñavalkya, Verses 108-111

These seventy-two thousand nadis which although known as hita and ahita — still the hitas which are spread all round the region of the heart of the body - in the midst of these is a disc with moon-like splendour; in the midst of that like a lamp without a flicker and shining, is the Soul that should be known i. e. should be realised. Author states the fruit: "Having realised the Soul directly, one is not "born again in this cycle of birth."

The Author mentions the means of direct realisation viz. should be known etc. That which I obtained from the Sun, the preceptor

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nat Aranyaka i. c. the Brhadaranyaka should be known for the ation of the soul.

The Author mentions the mode of contemplation: the science instrating the performance of Yoga propounded by me in the form abridged text should be known by one desiring for yoga i. e. all steadiness.

The Author mentions the intensive contemplation. Ananya etc. i. e. the innermost organ; intellect, the great principle; memory uch as is particularised by the inclination of the mind concent on intellect. Organ, such as the ear etc.; withdrawn from all objects i. e. having turned it away from all objectives other than oul; that Soul which is in the midst of the heart like a lamp as above should be contemplated.

By the use of the word tu, it is pointed out that the final emancin cannot be secured without the self-realisation. By the use of the cha twice, the Chândogya Upaniṣad and the like as also the raśastra and the like are included. (108-111)

Śûlapâņi

Yâjñavalkya, Verse 111

Ananya etc. When the mind is drawn to another objective, there is a action of the intellect, and the organs also when they betake to another tive they have contact with outside objects such as the form, &c.; when memory, however, resorts to another object, there would be the rebrance of the ghata etc., therefore one should try to bring about a centration of these apart from other objectives. Heretofore has stated what should be known, here, however (is considered) what ald he contemplated. (111)

One, however, the bent of whose mind is not drawn to contemtion in regard to the formless, by such a one should be made the templation of S'abda-Brahma; so the Author says

Yâjñavalkya, Verse 112

By studying according to the prescribed rules the singing of the $S\hat{a}ma$ hout a flaw, and with close attention, by its study he reaches over to the hest Brahma. (112)

Mitâkṣharâ:—Without infringement of the manner known for study of the Vedas, sâmagâyam, the singing of the Sâma, the Sâma nting. Although Sâman includes singing, the special word gâyam

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is used to exclude the Pranta mantras. Avichyutam, without a flaw, i.e. without any mistake. Savadhana, with close attention, with concentrated attention closely linked with the Sama notes. Pathan, studying, and as the result of the constant repetition thereof, becoming an adept in it, by contemplating the vacancy in the form of sound, param brahmadhigachchhati, reaches the highest Brahma. That has been stated: "One who has become an adept in Sabda-Brahma, reaches the highest Brahma." (112)

Vîramitrodaya

The Author states the means of attaining emancipation in the case of one who is incapable of concentration owing to the absence of the purity of intention

Yâjñavalkya, Verse 112

By repeating with a concentrated mind with bent attention according to the prescribed rules *i.e.* in the manner laid down in and directed by the Vedas, the Sâmas i.e. the literature relating to singing; without a flaw i.e. without any mistake; by the study of that and in consequence of the concentration produced by the purity of intention, one reaches the highest Brahma i.e. attains direct visualisation. In the Sûlapâṇi the reading is Sâmagâyam. (112)

Śûlapâņi Yâjñavalkya, Verse 112

For the attainment of the Brahma the Author mentions another method; the one singing the gâyatrī hymn viz. tat savituh etc. in the manner prescribed by the sâma school without a flaw i.e. without a mistake, with concentration. One concentrating in this way attains Brahma like the one contemplating Brahma. (112).

One whose mind is not drawn to the Vedic song, by him should be performed contemplation in pursuance of the popular songs; so the Author says

Yâjñavalkya, Verses 113, 114
Aparântaka, Ullopya, Madraka; also Makari, Auvenaka, Sarobindu, and the Uttara songs. (113)

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The Rggâthâ, Pânikâ, Daksavihitâ, and the Brahmagîtaka. These should be sung. By its constant repetition it is called moksha. (114)

1 a particular metre. 2 Vishuu Purana (Bâlam)

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Mitâksharâ:—The Aparântaka, Ullopya, Madraka, Makari, Aurenaka, together with the Sarobindu, and the Uttara, the chapters so named are the seven songs, gîtâni. By the use of the word cha, also, the Asârita, Vardhamânaka, and the like mahâgitas are included.

The four gitakas, songs to be sung, are the Rggatha and the rest.

Thus, the identity with the Soul produced by the Aparântaka and the other songs, as it is the means for absolution, it is called moksha, mokshasamjñitam; thus it is to be understood; for the reason that by the means of concentration produced by its repetition, the concentration of soul is secured. (113-114)

Vîramitrodaya

The Author mentions the means of absolution for one who is ignorant of the $S\'{a}ma$

Yajñavalkya, Verses 113-114

The Aparântaka and the rest are the seven great treatises on singing well-known in musical science; the four songs such as the Rk Gâthâs and the rest are also well-known therein; both of this should be known. By means of the study in that, and by the constant contemplation of the nature of the Soul which is designated as moksha, by the result i. c. it is known as moksha i. e. in short, being the means for moksha, it has that designation. By the use of the word cha, the Author indicates the mutual cumulation. (113-114)

Śûlapâņi Yâjñavalkya, Verses 113-114

Apara etc. Rk gûthâ etc., Aparântaku, Ullopya, Madraka, Makari, Auvenaka Svarah and Bindu the last, these are the seven songs. The Rk gâthâs also are the four songs. This is well-known in the science of music such as the Višākhin and the rest. Under its instructions it should always be known. (113-114)

Yâjnavalkya, Verse 115

One who is an adept in the principles of playing on the $Vin\hat{a}$, who is a thorough master in the S'ruti and $J\hat{a}tis$, and who is conversant with the $T\hat{a}la$ also, (such a one) without effort controls the path to absolution. (115)

Mitâkṣharâ:—Moreover, vîṇâ-vâdana-tatwa-vedi, one who is an adept in the art of playing on the Vîṇâ, as expounded by Bharata and other

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sages. That which is heard is a śruti, in the seven notes of twenty-two varieties. For, the Shadja, Madhyama and Puñchama, have each four śrutis; the Pṣhabha and Dhaivata are each of three śrutis; the Gandhâra and the Niṣhâda are each of two śrutis. The Jâtis, however the shadja and the rest, have each seven pure; and the mixed jâtis, however each of eleven, and thus of eighteen varieties; among these viśaradah, a thorough master, i.e. an expert:

By $T\hat{a}la$ is stated the time measure³ of a song. One knowing its nature also by reason of the contemplation of Brahma linked together out of fear for a breach in the $t\hat{a}la$ &c., the concentration of the mental forces becomes easy, and with little effort only, he controls, niyachchhati, i.e. reaches the path to absolution. (115)

Vîramitrodaya Yâjñavalkya, Verse 115

Moreover the Śrutis i. e. the sub-divisions of notes i. e. the twenty-two sub-divisions of notes; the jâtis viz. seven in number, such as the nishâda and the rest; tâla i. e. the time, the special sound such as rápaka etc., controls i. e. secures the pâth to absolution in the form of the mental concentration. The word cha goes with all. (115)

Sûlapâni Yâjñavalkya, Verse 115

This itself when contemplated in its ultimate significance being the means for moksha is the moksha; by the constant study of that, by means of concentration, he reaches the non-dual state. So the Author says: $V\hat{m}\hat{a}$ etc. That which is heard is the Śruti, is of twenty-two varieties. Among the seven svaras such as the Shadja and the rest, the $j\hat{a}tis$, i.e. the six $j\hat{a}tis$ are pure. One who is adept in these is an adept in the principles of playing on the $V\hat{n}\hat{a}$. Also one who is an expert in the knowledge of the different sounds of the $t\hat{a}la$ without any effort i.e. even without trouble, reaches the path to absoultion; since by the fear of a break in the harmony of $t\hat{a}la$ etc., the mind which is concentrated in it becomes steady. (115)

For a further exposition of each see रामाअमीटी का pp. 81-82.

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¹ It means a division of the octov a quarter-tone or an interval.

² These seven varieties are thus enumerated.

निवादर्वभगाधारवड्जमध्यमैधवताः । पंचमश्चेत्यमीसप्त तन्त्री कण्ठोत्थिताः स्वराः ॥

अमरकोठो १।७१३

३ ताल, कालाक्रियामानम् अमर १।७१९. It is thus described. तालः करतलेङ्गष्टमध्यमाभ्यांच संमितः । गीतकालक्रियामानः

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For one who has been frustrated by an obstruction such as the distraction of the mind or the like, the Author states another result

Yâjñavalkya, Verse 116

One versed in music, if by concentration he does not attain to the highest stage, having become a follower of Rudra, with him even enjoys happiness. (116)

Mitâkṣharâ:—Gitajño yadi, one versed in music, if, i.e. by some reason, yogena paramam padam nâpnoti, by concenstration does not attain to the highest stage, then, Rudrasya, of the Rudra, having become bhûtwâ, a follower, tenaiva saha modate, with him even enjoys happiness, i.e. sports. (116)

Vîramitrodaya

The music sung with the intention of contemplating the Brahma are the means of moksha; of those which are not, however, so performed the Author mentions the fruit

Yâjñavalkya, Verse 116

By yoga i. c. by means of the yoga; then moksha itself will surely follow; this is the construction. The rest is clear. Also the import is: by the worship of Rudra, having secured the purity of the mind, one secures absolution. (116)

Sûlapâni

Yâjñavalkya, Verse 116

 $Gitaj\tilde{n}a$ etc. One knowing music etc. If he does not attain i.c. the meaning is on account of the occurrence of an obstruction etc.; the rest is clear. (116)

The Author concludes what has been stated before

Yâjñavalkya, Verse 117

The Soul has been declared as being without a beginning; its commencement, however, is the body; from the Soul, however, is the entire universe, and from the universe is the origin of the Soul. (117)

Mitakshara:—According to the manner stated before, anadiratma, the Soul is without a beginning, the Kshetrajña; of that, moreover, the taking on of the body itself, the beginning, adih, i.e. the origin, kathitah, has been stated, i.e. in the text1: 'Unborn by taking on the body &c.'; here from the Great Soul is the creation of all, such as the earth and the like, and from that creation, i.e. the collection of the creation, such as the earth and the rest of the individual souls through the corporate body, the creation has been stated in the text2: "In the beginning of the creation, he as the ether &c." (117)

^{1.} Verse 69 p. 1540 ll. 26-27.

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Vîramitrodaya

The Author rounds up what has been stated above in the text viz. Unborn by the assumption of the body '&c.

Yâjñavalkya, Verse 117

The Atman has been stated as without a beginning; its beginning is the assumption of the inferior form itself, as has been stated before. Of the great soul is the entire world ι . e. such as the earth and the other great elements. The meaning is that the origin of the body of the individual soul is from this world. By the use of the word ιu is excluded the origin in the principal form. By the first use of the word ιha is included the great element and the like as the cause; and by the second use of ιha , of the visible cause. (117)

Sûlapâņi

Yâjñavalkya, Verse 117

That the body itself is the soul is the doctrine of the atheist. With a view to refute it the Author proceeds: Beginningless etc. This Soul has been stated in the Śruti to be without a beginning. For the working of actions a body is taken on; through the acts of the souls is produced the whole world, and from the world itself under the text²: "Ahutyāpyāyah svargah" "by the oblation is the sun pleased etc." and the process stated, the origin of the Soul is in the serving of the body. (117)

This itself, the Author clearly expounds premised by a question Yâjñavalkya, Verse 118

How is this? We are at a loss to know how the universe has sprung up along with the gods and men? How also the Soul in it? Please explain to us. (118)

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Mitakshara:—As to how this universe along with all the gods, demons, men, and the rest, has sprung up from the Great Soul, and how the soul also in that becomes endowed with the bodies of animals, men, reptlies &c. in this matter, vimuhyamah, we are at a loss to know. Therefore with a view to dispel our ignorance vadaswa, please speak. (118)

^{2.} Verse 71 p. 1543 l. 221.

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Vîramitrodaya

The origin of the Soul is from the elements, and from it spring the elements; considering that this is inconsistent on the face, the sages ask

Yâjñavalkya, Verse 118

How is it that this world together with the gods, the asuras and humanity, and inclusive of the five elements has sprung up from the Soul, and the Soul also has sprung up in that world? We are perplexed by this state of contradiction, and we have been subjected to doubt, therefore, please explain to us by removing the cause of the perplexity. By the use of the word cha has been added the further question: How indeed is the beginninglessness of the soul? (118)

Sûlapâņi

Yâjñavalkya, Verse 118

Those sages feeling a doubt asked Yâjñavalkya, How etc. How was this world together with the gods, the asuras, and the humanity produced? And the soul also how was it produced in that world? Please explain that to us. (118)

Thus questioned by the sages, the Author states in reply Yâjñavalkya, Verses 119, 120

20 After having thrown off this vast expanse of delusion, the Purusha as is observed, has thousand hands, feet, and eyes, has the resplendence of the Sun, and has thousand heads (119)

That itself is the Great Soul, as also the sacrifice even; he is omnipervading, the Lord of the created beings, the overlord; and in the form of food develops into the sacrifice (120)

Mitakshara:—In this world, the delusion which exists in regard to the material bodies in the form of the conceit about the Great Soul, mohajalam, this delusion, that apasya, after having discarded, devoid of that the Purusha, having numerous hands, feet and eyes; sûryavarchâh, has the resplendence of the Sun, i.e. with numerous rays sahasrakah, as having many heads. This, moreover, is stated on the strength of the power which can be felt in each, as there is absence of any direct connection or the like.

Sa eva âtmâ yajñaḥ Prajâpatischa, that itself is the Great Soul, the sacrifice, the lord of creation. Since he is visvarûpaḥ, omnipervading, he exists in all beings. If it be asked, how is his omnipervasion proved?

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The answer is, since this virajah, the overlord, through the sacrificial balls and similar form of food annarûpena yajñatwamupagachchhati, developes into the sacrifice, from the sacrifice, moreover, through the medium of showers, &c. is the creation of beings, and thus is the omnipervasion. (119-120)

Vîramitrodaya

From the Great Soul which is without any environment is the origin of the world; and from that the soul incorporated in the body is sprung up, and the body itself with particular attributes is produced; this is the fact; therefore there is no contradiction. Thus in words and in substance, Yâjñavalkya propounds an answer by ten verses

Yájñavalkya, Verses 119-120

By throwing off the cobweb of illusion by the knowledge of the great truth, that Great Soul which is visualised by the yogis, having the resplendence of the Sun, and possessing thousand hands, feet, eyes and heads, situated in the lotus of the heart as stated before, that itself is the sacrifice to be propitiated by offering a sacrifice; he himself is the lord of the created beings, i. e. the Brahma. He is omni-pervading, the great; that itself in the form of food which developes into a sacrifice such as the vajapeya and the like. By this statement of the omnipervaded the relation of the producer and the produced is not contradicted, and thus has been indicated the satisfaction also. (119-120)

Śûlapâṇi Yâjñavalkya, Verses 119-120

As stated in the text viz. "After having been overpowered on all sides "the intellect which becomes incapable of throwing light, in the hearts of "the incorporated and an inborn illusion is first produced", after discarding the cobweb of illusion thus described, that person who by means of concentration and the like as aforestated, in the region of the heart realises him as possessed of innumerable hands, feet, and eyes, thus called the thousand-rayed and innumerable heads also—Like the sun, the resemblance is on account of innumerable limbs; so also the Mantras! "Thousand-headed etc." By the expression thousand hands and feet is indicated his omnipervasion, and by the eyes the omniscience. (119)

That soul etc. That soul itself is the individual soul, the sacrificial person being omnipresent, and hence also the lord of created beings, and the overlord that itself, in the form of food when developed serves as a means of a sacrifice. (120)

^{1.} The Purushasûkta.

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This itself, the Author expounds further Yâjñavalkya, Verses 121-124

The excellent rasa, which springs up from the oblations of things offered to the deities, that after having pleased the gods, and giving satisfaction to the sacrificer by also connecting him with the fruit. (121)

By the wind it is carried to the moon; from there, by the rays it is carried to the solar region stated to be in the form of Rk, Yajus and Sâma. (122)

From his own disc, this sun sends forth nectar, the most excellent which is the origin of all created beings, both consuming food and not consuming. (123)

From that food again the sacrifice, again the food, and again the sacrifice, in this manner this beginningless and unending wheel rotates round and round. (124)

Mitakshara:—Of the things, dravyasya, i.e. of the purodasa and the like of boiled rice offered as tyága, oblations, intended for the gods that rasa in the invisible form in the transformed state, uttamah, the excellent, by reason of its being the source of all worldly creations sambhutah, had sprung up. Sa, that, after having well pleased deván, the gods, who had induced the offerings, and phalena samyojya yajamanam cha, having joined with the fruit, the sacrificer also, being propelled by the wind, is carried on to the region of the moon; tatah, from there, i.e. from the Moon's region to the Sun's in the form of Rk, Yajus, and Sâma, as stated in the text: "That the three lores combined in this "lustre which itself shines with resplendence," is carried, upaniyate. From that his own region, swanmandalat, asau sûryah, this sun, the nectar juice in the form of showers, uttamam, the best, that which is the cause of the origin of all created beings, bhûtânâm, asanânasanâtmanâm, consuming food and not consuming, i.e. the moving and not moving.

Tasmat, from that, i.e. from the food, annat, in the form of the vegetables brought about by the showers, and which is the cause of the creation of all beings, punaryajah, again the sacrifice; and from the sacrifice also in the round about manner described above punarannam, again the food, and from the food again the sacrifice, punah kratuh.

^{1.} Taittirîyaranyaka; see Anandasram Narayanopanishad

^{2.} Mandlik Tr. Organic and inorganic.

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Thus in this manner this entire wheel of creation, in the form of an incessant flow free from creation and destruction Page 216 * rotates in regular order. Thus in this order is the creation of the world from the Great Soul. There, moreover, is the assumption of a form, or with no form in accordance with one's own action. (121, 122, 123, 124)

Vîramitrodaya

Yâjñavalkya, Verses 121-124

The rasa generated in the sacrifices such as the Vâjapeya and the like from oblation etc., offered as intended for the presiding deities of the several performances; the essence of it, i.e. the best development of it in the form of the invisible result inferrable from the production of the world, that rasa having given satisfaction i.e. pleased, the gods and endowed the sacrificer with the fruit, is wafted to the moon by the wind. The meaning is, that the wind moved on by the offerings takes the water on to the moon; there by means of the rays offered by the Moon herself it is carried on in a line to the abode of the Sun i.e. the region connected with the Sun and the disc, as laid down in the three Vedas etc. and so generated; the meaning is that the water is carried on as pushed on by that invisible result. From that disc i.e. the region, this Sun creates the best of the water on this earth as the source of the world, being the final developed form of that particular invisible result.

The Author makes clear the best quality itself: From which *i.e.* from which water of those who consume *i.e.* of the souls which eat *i.e.* the movables, and also those which do not consume *i.e.* those which do not eat, such as the trees, the crops etc. Of all the created beings *i.e.* the animals, occurs the origin. Or the meaning is, from which is the origin of all the created beings, the edibles and the unedibles.

From that *i.e.* from the food created from the water accumulated from the showers, the paddy etc.; and from that again the sacrifice, again from the same sacrifice in the manner stated, the food, and from that food even again the sacrifice, in this manner this wheel of the cycle of birth in the form of a constant flow of the beginning or an end rotates round and round *i.e.* performs revolutions. By the use of the word cha has been included the idea that from the sacrifice offered as intended to be conveyed to the manes and the rest, the rasa which is produced gives satisfaction to the manes and the like. (121-124)

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Śûlapâņi Yâjñavalkya, Verses 121–124

That etc. In that sacrifice from the oblation offered as intended for the gods, that rasa which is produced in abundance, that rasa having given satisfaction to the gods and having joined the sacrificer to the fruit of the sacrifice, being wafted by the winds, that rasa is carried to the region of the moon and to the region of the sun. That sun by means of that rasa when his own region is filled with nectar sends forth showers of water. And by means of the showers happens the creation, of those who consume, such as the movable, and of the unconsuming, such as the immovables. (121–123)

From that etc. Without a beginning or end perpetually the wheel i.e. like the rotation of the wheel, the cause and the effect recur. (124)

Indeed, if the cycle of births of the Soul is beginningless and unending, then it might lead to the contingency of there being no absolution (at all)? so the Author says

Yâjñavalkya, Verse 125

Without a beginning is the soul. For the inner soul no birth exists. The $Puru \not h a$ becomes associated with the results produced by actions due to illusion, desire, and hatred. (125)

Mitakshara:—Although, of the soul on account of its being without a beginning sambhûtir na vidyate antaratmanah, no birth exists for the inner soul, occupying a body, still the Purusha becomes associated with it samawâyî. In the body which is the medium for undergoing (the fruits), he enjoys all the happy results in the form of happiness and pain. Thus by the association in this manner, he certainly becomes associated. That combination, moreover, is to be inferred from actions produced by illusion, desire, and hatred mohechchhâdweshajanita; and not arising by nature. Its destruction is inferrable from the effect, and not non-absolution. (125)

Vîramitrodaya

It may be asked, 'indeed if this wheel of the cycle of births be without a beginning or an end, then there might happen to be an absolute absence of any emancipation.' So the Author says

Yâjñavalkya, Verse 125

The soul in its intrinsic nature is without a beginning, therefore, in the midst of the cycle there is no possibility of birth for that soul.

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Still the individual soul having obtained birth and taken to a body by reason of actions performed through illusion becomes amenable to pleasure, pain etc. Moreover, in the absence of a cause such as the illusion etc., there being an absence of a birth, and the pleasure and pain being cut off, the final emancipation does become possible indeed. According to the Mîmârisakas, in the case of an individual soul there may always be an absolute emancipation, and the beginninglessness and the unending character of the wheel of birth, and not however of the entire soul. The endlessness is the absence of an end excepting by the universal destruction. In this manner should be read the beginning also. By the use of the word tu the Author discriminates the ordinary pains and other pains etc. wellknown in the Sânkhya system. (125)

Śûlapâņi Yâjñavalkya, Verse 125

It may be said that if the cycle of birth rotates like a wheel, then how can the souls who are subjected to creation and destruction have absolution? So the Author says:—Without a beginning etc. This soul is without a beginning; therefore of that which is the innermost, there is no birth. But this purusha which is the individual soul becomes associated with the actions due to illusion, desire, and hatred. Therefore, this environment of the birth-cycle is due to the action under illusion, desire, and hatred. When, however, he is without the actions of this sort, then from this itself is its emancipation. This is the meaning. (125)

It has been stated that from the Soul is the birth of the world; the Author proceeds to expound it

Yâjñavalkya, Verses 126, 127, 128

The thousand-souled who has been described by me as the Primeval Lord, from his mouth, arms, thighs, and feet sprang the four varnas in their order. (126)

The Earth from his feet, from his head was produced the heaven, from the nose the vitalities, the directions from the ear, from the touch the wind, from the mouth the fire. (127)

From the mind the Moon, and from the eyes the Sun; and from the hips the sky, and also the movable and the immovable world. (128)

Mitakshara:—That one who by reason of his being a part of all 35 living beings, as also by reason of his extended soul, sahasratma, is

the thousand-souled, i.e. has various forms; similarly by reason of his being the cause of the entire world has been described as **âdideva**, the Primeval Lord by me to you; of him, from the mouth, arms, thighs, and feet, are born in order the four orders, such as the first-born and the rest. So also from his feet, the Earth, from the head the abode of the Gods, from his nose the vitalities, from the ear the directions from the touch, the wind; from the mouth, the fire who carries the oblations; from the mind, the Moon, from the eye the Sun, from the hip, the sky, and the moveable and the immovable world also. (126-128)

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Vîramitrodaya

It has been stated that the Great Lord is the director of the wheel of birth in the form of food. The Author points out its special quality of directing the production of the earth etc. The earth, the varnas etc which are the principal basis of the cycle of birth

Yâjñavalkya, Verses 126-128

The Over-lord which I have described to you before viz. the thousand-souled Primeval divinity, by reason of its ommipresence, from his mouth etc. are sprung the varnas such as the Brâhmanas and the rest in their order, from the nostrils i.e. from the nose; from the touch, however, i.e. from the feeling of touch of the skin, the entire world including the movable and immovable together with the animals. The rest is easy. By the use of the several 'cha's the Author indicates the creation established by the Purusasukta in regard to another kalpa, viz. of the wind and life from the ear, and of the sky from the navel. (126-128)

Śûlapâņi

Yâjñavalkya, Verses 126-128

The Author mentions the creation of the varnas. Thousand etc. Oh sages that supreme soul, the Primeval Lord mentioned by me as having a thousand hands, feet etc. from that supreme soul, from his mouth, arms etc. are born the Brâhmaṇas and the rest in respective order. Moreover, as he is without limbs, this statement is merely formal. The meaning of the text "the earth from his feet, from his head was produced the heaven' etc. from the nostrils i.e. from the nose; sikhi i.e. the fire; from the hips i.e. from the region of the waist; the earth etc., are produced from his feet etc. (126-128).

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Here the sages ask

Yâjňavalkya, Verse 129

If so, how is he, oh, Brahman! born in sinful bodies? Being the overlord, how is he associated with undesirable conditions? (129)

Mitâkṣharâ:—O Braḥman, Lord of the Yogis, if the Soul itself takes to the state of individual souls &c. then how is he born pâpayoniṣhu, in sinful bodies, such as the beasts, birds, and like others? If it be said that the birth there is on account of vitiation by illusion, desire, and the like faults, that also is not so, since he is Iśvara, overlord, independent, how can he be associated with undesirable conditions such as illusion, desire, etc. (129)

Śûlapâni

Yâjñavalkya, Verse 129

The sages again ask 'if so'etc. 'Brahman', if the soul itself betakes to the state of individual soul etc., how is it that he is born in sinful bodies? How also is it that he is joined to the conditions of grief, illusion etc., for he is the over-lord. (129)

Yâjñavalkya, Verse 130

Although joined to limbs how does he not have the knowledge of the past? For what reason does he not know the feeling experienced by all although he is omni-present. (130)

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Mitakshara:—Moreover, similarly here is another fault. Although endowed with the means of knowledge such as the mind and the like, why does not arise to him, pûrvajñanam, the knowledge of the past, in regard to objects experienced in other births? Similarly, although sarvawyapi, omnipresent, i.e. present in all bodies, kasmanna vetti, for what reason does he not know, vedanam, the feeling, experienced by all sentient beings in the form of happiness, pain &c.? Therefore the statement that 'The Soul itself, the overlord, betakes to the state of individual souls &c.' is not proper. (130)

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Vîramitrodaya

Yâjñavalkya, Verses 129-130

The sages say, "O, Brahman! i.e. the Lord of the Yogis! if thus there be any unity of the supreme soul and the individual soul then that soul i.e. the overlord, having an indomitable will, how is it born in all sorts of evil i.e. blameworthy bodies, and how, moreover, is it linked for a long time with several forms to a large extent with undesirable conditions such as pain, illusion etc. and the birth among the Chândâlas, the lower animals and the like? Not indeed even a dullard if he has the capacity will undergo the undesirable experiences such as pain etc. Such is one argument of the opponent.

If the individual soul is not differentiated from the supreme soul, then on account of his omnipervasion although endowed with organs, such as the mind and the like, how is it that he does not know what was experienced in the past birth? If the body itself is the mind, then there will be no ultrapervasion as regards the soul. The remembrance of the past birth not being the intention, the experience of the past birth being by a separate existence, the memory of that birth is not the intention. Such is the second argument.

If from the great Soul the individual Soul be not different, then being omnipresent he will be in the innermost recesses of all the created beings. Then how is it that he does not know *i.e.* the sorrow which exists in all the animated beings? Such is the third argument.

The use of the word *api* twice is indicative of opposition. By the use of the word *cha* the Author also adds another argument viz. What was seen by Devadatta, how is it that it is not remembered by Yajñadatta?" (129-130)

Śûlapâņi

Yâjñavalkya, Verse 130

With limbs etc., Although he is joined with organs such as the mind, intellect etc., how is it that the knowledge of all objects does not exist in this case as before? How again is it that although he is present in all the bodies, he does not know the pains, pleasures, and other feelings existing in the case of all who have been consigned to the bodies. (130).

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There, the Author states a reply to the first question Yâjñavalkya, Verse 131

To the condition of the lowest, the birds, and the immovables,¹ this personal soul goes forth by the faults generated by actions of the mind, of the speech, and of the body; as also to hundreds of bodies in the cycles of births. (131)

Mitâkṣharâ:—Although the Overlord in his own state is characterised by truth, knowledge, and bliss, still by reason of contact with non-knowledge, being overpowered by illusion, desire, and the like feelings, does the series of acts of the three kinds such as the mental, and the like others, which are the causes of the birth in the several lower bodies, and on that account he is reduced to the lower bodies such as the lowest born, and the like. The lowest i.e. the Chandâla and the like; birds, such as the crows &c. The immovables, i.e. the trees &c.; the condition of these is the condition of the lowest, the birds, and the immovables, antyapakṣhisthâvaratâm. To that in respective order, on account of the faults of manovâkkâyakarma, actions set on by the mind, speech, and the body, this personal soul is reduced to the thousands of lives. (131)

Sûlapâņi

Yâjñavalkya, Verse 131

With a view to propound an answer in regard to the topic of the question the Author propounds the actual state of things. The lowest, such as of the birds, etc. the state of the lowest, birds and of the immovable also, this individual soul goes to, on account of the faults generated with the actions of the mind, and speech, and also on account of the residue of those not undergone; by these very faults again and again he gets into birth and new birth. (131)

vâjñavalkya, Verse 132

Endless as are the conditions in the bodies of those having² the bodies; the forms also are similar in all species of the incorporated. (182)

Mitakṣharā:—Moreover, of the souls having bodies, śarīriṇam, śarīreṣhu in the bodies, bhava, the conditions, i.e. the particular feeling differentiated by the preponderance of the gentle or other notions, as are endless, yatha anantah, similarly their effects also, api, such as the state of a humpback, a dwarf &c. and the like, in the forms of the incorporated in all species rūpāṇi dehinam sarvayoniṣhu occur. (132)

^{1.} On p. 217 l. 5 for स्तावरतां read स्थावरतां.

^{2.} Read ज्ञारीरिणां for ज्ञारीराणां at 1. 13 on p. 217.

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Viramitrodaya

The Author propounds a reply to the argument

Yâjñavalkya, Verses 131-132

Although the Overlord is not distinguished (by any attributes), this individual soul marked off by illusion appearing in several births on account of the faults of illusion, desire, and the like, produced by the acts of the mind, speech, and the body, and thereafter goes to the lowest orders such as that of the Chândâla, the birds, and the immovables. By the use of the word cha are included the innumerable conditions such as that of the gods, insects etc.; just as the conditions incorporated in the bodies are innumerable, in the same way those who betake to the bodies of all varieties in this cycle of birth discriminated by the several illusions and the innumerable forms are of the great soul; in the same manner as by the Naivâyikas, is inferred the conditions of the Chāndala and the like, by regard to difference in time of the one single scul, in the same manner by us also in regard to the supreme Soul even though one, still by regard to the particular kinds of illusions discriminated by the absence of each are reduced the individual soul as well as the supreme soul; and thus there is no contradiction. This is the meaning.

By the use of the word *cha* is indicated that in the hundreds of varieties of birth is he (present); the word *api* is used to indicate probability; its meaning is that this interpretation is possible. By the use of the word *cva* it being established by the Vedânta, the Author intends a restrictive meaning. (131-132)

S'ûlapâņi

Yâjñavalkya, Verse 132

Innumerable etc. conditions i.e. particular sentiments; as they are of innumerable varieties of the same kind occur the blindness or the dwarfness etc., of those born into the bodies of the men and other species. (132)

Indeed, if the condition of the hump-back &c. is the result of actions, then these should occur immediately after the actions; anticipating this doubt the Author says

Yâjñavalkya, Verse 133

The result of some acts is produced after death in this world; or here, or in the other world in the case of others; the motive is the prime cause. (133)

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Mitakṣhara:—Keṣhanchitkarmaṇam, of some acts, such as the Jyotistoma sacrifice and the like, vipakaḥ, the result, i.e. the fruit, occurs pretya, after death i.e. in another body. Of some, moreover, such as of the Kārirya and the like performances, the fruit in the from of showers and the like, ihaiva, in this world itself, occurs. Of others such as of the Chitrā and the like, the fruit such as the beast &c is in this world or in another body; it is uncertain. Indeed, the import of the S'āstra is not necessarily that the fruit of the acts must always be immediate. Here, moreover, in the matter of producing good or bad results of the acts, the good motive and the like alone is the generating prime cause, as the variety of results are dependent upon it. (133)

Vîramitrodaya '

Indeed if on account of the faults of actions are the hundreds of births and the condition of the immovables, the actions leading to the varieties of birth, then there will be an absence of the reason for determining the acceptance of a particular species of body? So the Author says

Yâjñavalkya, Verse 133

In the case of some actions the appearance of the fruit is after death when their development is seen in other bodies; in the case of some actions such as the sacrifice for a son and the like, the result is realised in this birth; in the case of others such as of the donations and the like *iha i.e.* in this world, the fruition is visualised in the form of reputation etc., and in the other world the fruition is seen by the attainment of heaven. The result in some cases when dependant upon a particular time, the particular time and the like are the cause *i.e.* it directs a condition by regard to the more or less intensity in regard to the result. This is the meaning.

The future form is used as indicating the Instrumental case. In some places the reading is itself. The meaning is that that particular condition of undergoing the state of immovability as the result of that particular action not being possible to be at one and the same time. The use of the word cha has a cumulative significance. Thereby the option is excluded. (133)

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Śûlapâņi

Yâjñavalkya, Verse 133

If this is dependant upon conditions of the mind then how is it that in this cycle of birth is not born in that kind in those species? There, the Author says 'Result etc.', the result of actions is seen in the fruition that appears. This arrangement is controlled by this rule; prayojana, motive i.e. the motive power. (133)

It has been stated that one goes to the lowest and the like bodies as the result of the acts of the mind and of the body; the Author elaborates this

Yâjñavalkya, Verse 134

One always musing upon others' wealths, also contemplating evils, as also one who persists in falsehoods, is born in the lowest bodies. (134)

Mitâkṣharâ:—'Others' wealth, in what way can I take away,' in this way one who is always musing; similarly, aniṣhṭâni, evils, such as a Brahmicide and the like, I shall commit, one who is thus, contemplating chintayan, in falsehoods i.e. in untrue things. Persistence, i.e again and again resolving and having it, such a one is born jâyate in the bodies of dogs, chânḍâlas or the like lowest species, antyayoniṣhu. (134)

Yâjñavalkya, Verse 135

The man who habitually speaks falsehoods, is wicked and harsh also, as also who indulges in unrestrained speech, is born among the beasts and the birds. (135)

Mitakshara:—Moreover, the man who habitually speaks falsely, a pisunah, is wicked, i.e. a back-biter, parushah, is harsh, Page 218* i.e. causes dismay to others; anibaddhapralapi, who indulges in unrestrained speech, as also talks irrelevantly about the matter under consideration, either intentionally or unintentionally, and accordingly either in the lowest or the highest mrgapakshishu jayate, is born among the beasts and birds. (135)

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Yâjñavalkya, Verse 136

One who is always intent on taking away things not donated; one addicted to enjoying others' wives, and also one who kills otherwise than what is ordained, is born among the immovables. (136)

Mitakshara:—Moreover, adattadananiratah, one who is always intent on taking away things not donated, i.e. who is addicted to misappropriate the wealth of another which is not given away, as also one who is addicted to others' wives, and also one who kills animals by modes not prescribed by the rules, sthavareshu jayate, is born among the immovables, such as trees, creepers, shooting tendrils &c. discriminated by regard to the enormity or smallness of the offence. (136)

Śûlapâṇi

Yâjñavalkya, Verses 134-136

The Author points out in particular detail the faults of the mind, the speech, and the body. Author etc. in purusha etc. and not given etc. The constant contemplation of another's wealth, the plotting for the deprivation of another's property, the contemplating of the evil i.e. plotting an offence against others, persistence in falsehood i.e. insisting upon unrealities, wickedness i.e. exposing others' faults by suppressing another's merits, irrelevant talk i.e. unreasonable speech. (134-136)

The Author states the matured result of good qualities. &c. Yâjñavalkya, Verse 137

One knowing himself, is given to austerities, has purity, one who has mastered his passions, one who has conquered his organs, who acts up to religion, knows the vedic lore, such a virtuous one is born among the gods. (137)

Mitakshara:—Atmajūah, one knowing oneslef, devoid of conceit on account of learning, wealth, high birth, and the like; sauchawan, has purity, i.e. one having external and internal purity; dantah, one who has mastered his passions, i.e. who is given to restraint; tapaswi, given to austerities, i.e. performs austerities such as the krchchhra and the like. So also not intensively addicted to sensual pleasures; intent on the performance of ordinary and special religious rites, as also one who knows the import of the Vedas, such a one is virtuous. He, moreover, by regard to the greater or less preponderance of virtuous elements is born in the highest and the more exalted bodies of gods. (137)

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Sûlapâni

Yâjñavalkya, Verse 137

One knowing the self etc. One knowing the real nature of the self and habitually having external and internal purity. One who has mastered his passions i.e. who can bear the privations of cold, heat etc. One given to austerities i.e. one performing the Chândrâyana etc.; the scholar of Vedas i.e. one who knows the import of the Vedas. These should be known as the sâttvikas and in other births they are born in the same bodies. (137)

Yâjnavalkya, Verse 138

One who takes delight in unrighteous acts, is unsteady, is always set on enterprises, and is given to sensual pleasures, is of the $r\hat{a}jasa$ character, (and) when dead, takes birth among men.

Mitâksharâ: -- Moreover, Asatkâryeshu, unrighteous acts, such as in the music, dancing &c. abhirato, takes delight, so also one who is adhira, unsteady, viz. is disturbed in mind, arambhi, enterprising, i.e. always engrossed in undertakings; and also one extremely addicted to sensual pleasures; sa, such a one, endowed with the râjasa quality, is born after death among men in the lowest or highest kinds of men according to a discrimination of that quality. (138)

Śûlapâni Yâjñavalkya, Verse 138

One who takes delight in acts opposed to popular sentiments and Sastras; one who is unsteady i.e. one who is oppressed by want of confidence, at the slightest cause of disturbance, one who habitually engages in acts with present and visible results; one who is intensely attached to dancing, singing etc. These should be known as rajasas. When dead, these obtain to human birth. (138)

Yâjñavalkya, Verse 139

One who is given to sleep, does cruel deeds, is avaricious, is an atheist, and also lives by begging, is full of mistakes, and acts inconsistently, being a tâmasa, is born among animals. (139)

Mitakshara:—So also, he, moreover, who is addicted to sleep, causes pain to sentient beings, and is also full of avarice; also an atheist,

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nastiko, i. e. a traducer of religion and the like; has beggarly habits; pramadavan, is full of mistakes, i.e. is devoid of discriminating what should and what should not be done; and also is inconsistent in his behaviour; such a one, being endowed with the tamasa quality is born among the lowest animals, such as the beasts and the like, according to a discrimination of that quality. (139)

Śûlapâņi

Yâjñavalkya, Verse 130

Given to sleep etc. Does cruel deeds *i.e.* even for a trifling fault bearing constant enmity; one acting inconsistently *i.e.* one who has fallen from his character. These are *tâmasas* and are born in the lower bodies.

The Author concludes what is stated above

Yâjñavalkya, Verse 140

Being thus enveloped $r\hat{a}jas$ and $t\hat{a}mas$, he wanders about here, and being closely linked to undesirable sentiments, he takes to the cycle of births. (140)

Mitakshara:—Thus struck by nescience, this soul being closely enveloped in $r\hat{a}jas$ and $t\hat{a}mas$, wandering here in this cycle of births, being overpowered by various conditions causing pain, again and again betakes to the assumption of a body. Thus, there is no room for the doubt viz. "Being the overlord, how can be he linked to "undesirable motives?" (140)

Vîramitrodaya

Yâjñavalkya, Verses 134-140

It has been stated², "To the state of the lowest, the birds and the "immovables etc." The Author elaborates the same in details. The expression "after death" follows in all the clauses. Thus the meaning is, one constantly musing upon (the ways of) taking away others' money, contemplating the evils of others, persists in falsehoods i.e. untrue things for the purpose of establishing unrealities which are opposed to Śastra, when dead, is born in another birth in the lowest i.e. in bodies which are covered by men of the lowest order. By the use of the word tatha and also of the word cha in the sense of cumulation is excluded the sense of an adjective or the object qualified by it. In this way also further on.

^{1.} See above Verse 129 p. 1589 l. 3.

^{2.} Verse 134 p. 1594 l. 13.

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"Yajāavalkya Book III Chapter IV

False i.e. against facts, speaking by words. One who by habit speaks in that manner. The wicked i.e. one who habitually exposes the faults of others; harsh, one who uses words which would cause dismay to the hearers: anibaddham, unrestrained, i.e. not stated in the Dharmaśastra etc., but determined by his own imagination; one who talks like this as a matter of habit is "one who indulges in unrestrained speech": such a man when dead is born in the bodies of beasts, and birds. The word man is linked to all. For those other than that is excluded the possibility of any invisible result arising from good or bad actions. should be remembered that the masculineness is not what is stressed. as it is taken only as illustrative.

Of that which has not been given, i.e. one intent i.e. habituated to depriving others of their properties; one who habitually resorts to others' wives, one who kills animals otherwise than as prescribed in the rules i.e. in the manner laid down in vedic injunctions, is even born among the immovables i.e. in the trees, creepers etc.

One knowing himself, i.e. one knowing the truth about the self: in short, one who is devoid of the arrogance of learning, high birth etc.; one who has mastered his passions i. e. one who has restrained his mind away from avoidable acts: one who has conquered his organs i. c. one who has subjugated his external senses; one who acts up to religion. i.e. one who performs the observances pertaining to the varnas and aśramas; the virtuous i.e. one who has a little tinge of the quality of virtue, obtains births among the gods.

One who is attracted to avocations which are bad and which do not secure religious merit such as trade, agriculture etc. and hence one who is unsteady i.e. has his mind distracted, and therefore setting about various enterprises; one who is given to several pleasures i.e. intensely attached to flowers, sandal, wealth, and the like, having the rájasa quality as the uppermost, is born among men.

One who is given to sleep i.e. even in the daytime habitually sleeps: does cruel deeds i.e. persists in enmity; the ætheist i.e. he who traduces religion; the beggar i.e. although abundantly possessed of food, raiment etc. habitually goes about begging; one full of mistakes i.e. one who is devoid of discriminating what should and what should not be done; one who acts inconsistently i.e. one who habitually indulges in gambling etc. and acts against the dictates of the Vedas; Tâmasah i.e. who has the qualities of tamasa uppermost, is born among animals i.e. beasts.

Verses 184-141

In this manner a man assimilated by the qualities of rajas, tâmas and other i.e. the sattva, while rotating here i.e. in this cycle of birth, and being linked to the conditions appropriate to each, such as the illusion etc. causing births in the several undesirable species even again resorts to i.e. reaches bodily environment; when the sattva quality is uppermost, he is emancipated. The rest is clear. (134-140)

Śûlapâni

Vájňavalkva, Verse 140

The Author propounds an answer to the three questions in the texts commencing with "If so how it is etc. With rajas etc." In this cycle of birth being engulfed in rajas and tamas qualities and rotating, conceiving falsely the real meaning of the principle, by reason of motives as stated before viz. undesirable, being affected by these which are the cause of sorrow takes to the cycle of birth i.e. is subjected to the continuous thraldom of birth and death. Therefore it should not be asked why is he associated with undesirable feelings. (140)

"Although joined to limbs &c." is the second question; the Author states a reply to it

PAGE 219 *

Yâjnavalkya, Verse 141

As a soiled mirror is not capable of showing the reflection of the face. in the same manner, one with immature organs is not competant for selfknowledge. (141)

Mitakshara: - Although the soul is endowed with the means for securing the knowledge of self, still for a memory of facts occurring in another birth it is not capable, since it is avipakvakaranah, has immature organs, i.e. has his mind soiled with the impurities of desire etc. just as a glass when covered with dust is not capable of giving cognition of the face. (141)

Vîramitrodaya

The Author propounds an asnwer to the second argument:

Yâjñavalkya Verse 141

As the same glass which, in regard to the space for which it is soiled, for that space, although large, it is not capable of yielding a direct

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^{1.} Verse 129 p. 1589 above.

reflection of the body, while in another part it is, in the same manner this soul which had the experience of all the births with immature links, by reason of environments has not its inner consciousness opened, is only competent by the knowledge experienced in previous birth, he can realise his knowledge of this birth by regard to the experiences in the same on account of the non-realisation. (141)

Sûlapâņi

Yâjñavalkya, Verse 141

What has been stated in the text viz. "joined with limbs" &c. The 10 Author says as to that; "Soiled &c." The undeveloped condition of the organs is due to being covered by râjasa and tâmasa; of the knowledge of Self, i.e. of the self-enlightenment. The rest is clear.

Indeed even the Knowledge of the previous existence being clear to the Soul, and the same being self-evident to him, its non-cognition is not proper; anticipating this, the Author says

Yâjñavalkya, Verse 142

Just as in the case of a bitter cucumber which being unripe, although sweet, that taste is not obtained, similarly in the case of the Soul the quality of knowledge is not obtained when the organs are undeveloped. (142)

Mitakshara:—Apakwe katwervarau, in the case of an unripe cucumber which is bitter, i.e. in a bitter cucumber, although (inherently) existing, madhuro rasah, the sweet taste, as is not obtained; in the same manner atmanyapakwakarane, in the case of the Soul when the organs are undeveloped, although existing, jata, the quality of knowledge, i.e. the capacity of knowledge in regard to the facts which had occurred before, na prapyate, is not obtained.. (142).

Vîramitrodaya

Indeed in the case of the glass on account of its soiled condition it is consistent that a reflection cannot be seen; but the non-realisation of the things experienced in the past birth cannot be in the case of the soul which is permanent and omnipotent. Its connection being difficult to be obscured and a covering being impossible and thus an obstruction being impossible. So the Author says

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¹ Verse 130 above

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Yâjñavalkya, Verse 142

As in the case of an unripe cucumber which is pungent the sweet juice is not obtained although it may be realised in future, in the same manner, when the organs are undeveloped and the individual soul is not pure, although the native characteristic of the soul exists, the quality of knowledge *i.e.* the capacity for the cognition of the objects is not obtained. Here in the example, roughly the connection is non-realisation, but as regards the object illustrated the non-realisation of the connection exposing the individual soul in the body of that particular birth can only be by regard to the objects experienced in the previous births. The sense is that the space as limited in the house excludes (the sight of) a man who is outside it. That the Author will propound hereafter in the text¹ "Space etc." The word hi is used in a retrictive sense. (142)

Śûlapâṇi

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Yâjñavalkya, Verse 142

The glass cannot bring into light what is not reached owing to its being covered with dust. The Soul, however, on account of its superior character is always existing; that is its exposition. So the Author says: "Of a bitter cucumber &c." As in the case of an unripe cucumber the sweet juice which is in it cannot be obtained on account of its not being visible owing to its non-development, so also in the case of chetana too, owing to the word of development there is ignorance in the internal soul. (142)

As to what has been asked²: "How is it that he does not know the feeling occurring in all although he is omnipresent?" thus the Author states an answer

Yâjñavalkya, Verse 143

The incorporated soul experiences in his own body the feeling which exists in all; the Yogi, however, who is emancipated obtains the feelings of all. (143)

Mitâksharâ:—He, Moreover, who is dehi, incorporated, and has the touch of the egoism of the body, such a one gets the feeling, vedanâm, sarvâśrayâm, which exists in all, such as caused by the mind &c. only in the body obtained by him by his own actions, and not one in other bodies, being the peculiar characteristics of the invisible result

^{1.} Verse 144 p. 1602 l. 31.

^{2.} Verse 130 (2) p. 1581.

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which is seen to begin in the body which is the abode of experience. He, however, who is yogi mukto, Yogi and emancipated, i.e. who is free from egoism &c., becomes the perceiver of sensations such as of pleasure, pain, and the like appertaining to all bodies, by reason of the 5 fact that his organs of senses have become fully developed.

Vîramitrodaya

The Author proposes an answer to the third argument Yâjñavalkya, Verse 143

As all the souls are not different from himself, this soul which is incorporated, which has the consciousness of the body, obtains i.e. experiences in his own body the pains which occur to all, as if it was a pain in its own body. One who is emancipated i.e. who has been free from the egoism of the body i.e. a Yogi, such a one can have the cognition of the pains of all. How then will he not know? For one propounding such a doubt the final answer is certainly 'no'.

If this soul incorporated in a body or one who has been emancipated does he have the experience or not? The Author says. 'no,' and proceeds 'does not obtain the feeling.' The invisible result of the pain accompanies the existence of the capacity to know as the medium. The connection of the pain is by regard to the medium; 20 therefore a pain in one place cannot be connected with a pain in another. (143)

Sûlapâņi Yâjñavalkya, Verse 143

"All &c." Moreover. One who becomes a Yogi, such a one realises in his own body acquired by his own deeds the pain occurring in the bodies of all incorporated beings. He, moreover, who becomes emancipated, that one does not experience the pains of all i.e. he does not undergo pain. (143)

Indeed in regard to the fact that the soul is one of the distinction of gods, men &c. does not appear to be consistent? Anticipating thus the Author says

Yâjñavalkya, Verse 144

As the space which is one becomes differentiated in a jar &c., in the same way, the soul, is one and more than one like the Sun in a water spray. (144)

Mitakshara:—As the sky even though one only is experienced to be in many forms split up by environments such as a well, a jar &c. or as also, the sun although one in different water receptacles such as the hand-waterpot, a jar, or a mallika and the like is seen in different forms, in the same manner although one, atma, the soul, by reason of the environmental differences of the hearts is variously perceived. The taking up of the second illustration is with a view to exhibit the unreality of the (seeming) varieties of the Soul. (144)

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Vîramitrodaya

Indeed the oneness of the soul is not consistent, as the actual experience of a difference has been universally established e.g. in the statement, "This horse is different from this man and the like." So the Author says

Yâjñavalkya Verse 144

Although the sky is the same, still it becomes the subject of different cognition by regard to a different environment as in the statement, 'the space in the jar is different from the space in the house' or, as in different pots holding water the sun with its rays becomes different, in the same manner even the soul although it is one is differently realised. By the use of the word hi twice the Author intends in a restrictive sense, as the illustrations are universally established. Moreover, the meaning is that this is a mere illusion due to the fault of ignorance common to all the created beings. (144)

S'ûlapâṇi Yâiñavalkva. Verse 144

Yâjñavalkya, Verse 144

Thus having regard to the text, "How does he not come to know the "pain suffered by all although he is omnipervading?" Thus how is it that in the Soul which is one there should be diverse cognitions? So the Author says: "Although one, he is known as more than one on account of "the environmental differences such as the body etc." The space etc. Like the space differing on account of a jar or the cloth, and like the Sun by reason of the difference of the receptacle of water. Brahmapurâna: "The Purusha intensely attached therein is enthralled being under the "influence of the Prakṛti as a person of character is affected by the "association and garb of a thief." (144)

^{1.} Verse 130 p. 1581.

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The Author concludes the exposition of the text "The five ele-"ments, and the sixth, the supreme Lord assumes simultaneously"

Yâjñavalkya, Verse 145

The Brahma, the sky, the air, the fire, the water, and the earth also, are called the dhâtûs; these are the regions and this the soul, and from that, moreover, is the movable and the immovable world. (134)

Mîtâksharâ:—Braḥma, i. e. the soul; kham, the sky, anilo, air, tejaḥ, the fire; jalam, the water, is well known, and the Earth also; these, i. e. the air &c. are the dhâtûs, are called dhâtus as they occupy the body and hold it. There the five dhâtus, such as the sky and others are visualized, lokyante, i.e. are seen, therefore are Page 220* called lokas, regions, i.e. immovable. This mental element, the Soul, âtmâ. From this agglomeration of the motionless and the moving is sprung up the world containing the immovables and the movables. (145)

Vîramitrodaya

Of the great elements and of the organs as also the movables and the immovables the creation has been stated before; there the Author expounds the first set viz. movables

20) Yâjñavalkya Verse 145

Brahma, i.e. the all-pervading in the form of chit and ananda formed by itself the first of all. From this, Brahma itself as the cause, the five elements such as the sky and the rest are produced in their order. These five elements are described as the regions of the sky, the wind, fire, water, and earth. The soul, moreover, born in these is distinguished in the bodies of Brahmana and others. Subsequent to that, the world together with the movables and the immovables is produced. This is the meaning.

By the use of the first cha the author intends the simultaneity of the âkâśa and the rest. By the second cha moreover the author states the reason of the simultaneity. By third cha has been stated the existence of the incorporated, and of the movable and the immovable world. (145)

^{1.} Verse 72, p. 1544 1. 34.

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Śûlapâṇi Yâjñavalkya, Verse 145

The Brahma, the Space, the Air, the Fire, Water and also the Earth are the elements; these are the worlds and the soul is in these, and from that, moreover, is the movable and the immovable world. Brahma and the five elements such as the Space and the rest they are called dhâtus as they take on a body. These as also the regions such as of the Brahma, Ether, Air, Fire, Water and the Earth. Even in these also, the soul exists in a different form. Therefore from the soul itself all the created world consisting of movables and immovables has sprung. (145)

How does this soul create the world? So the Author says Yâjñavalkya, Verses 146, 147, 148

From a combination of clay, rod, and the wheel, just as the potter prepares a jar; or with grass, clay, and wood, the house-builder builds the house. (146)

Or taking up simply the gold, the goldsmith produces a form, or as the silk-worm makes a cocoon by a combination of his own saliva. (147)

In the same manner, having taken up the elements, the Great Soul creates the soul in different species by collecting together variously the elements. (148)

Mitakshara:—As indeed the potter taking up all the materials such as the clay, the wheel, the cloth &c. prepares various forms such as a hand-pot, a tray, and other objects; or as the carpenter trammit-kasashitah, by means of grass, clay, and woods, mutually appropriate for each other, prepares, karoti, one result called the house; or even as the goldsmith, hemakarakah, taking up only gold, produces results such as the bracelet, the crown, the earring, and other things also of gold; or as kośakarakah, the silk-worm, a particular kind of worm, commencing with his own saliva, prepares his own enclosure known as a cocoon; similarly the soul also, taking up the means such as the Earth and the rest which are mutually interdependent, as also the organs also, such as the ear in this cycle of birth, in the respective bodies such as of the gods &c. creates himself in his sou in the form of a body fixed up by its own action. (146-148)

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Vîramitrodaya

It may be said: 'the Great Lord has the capacity to create, but his power to create is dependant on the great elements; therefore the creation of the great elements itself would be inconsistent.' So the Author says

Yâjñavalkya, Verses 146-48

By the combination of clay etc. *i.e.* by the close mixture of these as the potter prepares the jar, or with grass etc. the house-builder constructs a house, or again the goldsmith taking either only the gold or silver only (prepares) the bracelet, ear-rings etc.; or as the silk-worm—a particular kind of insect—by the combination of his own saliva builds up a cocoon; in the same manner the Great Soul after getting together the causes *i.e.* the means capable of producing the results such as the great elements, in this cycle of birth, in the several bodies *i.c.* the animals, men etc. creates the individual soul.

The import is this: The maker is not contemplated in regard to the intimate or inherent cause. Even in the creation of the great elements the connected continuity of the inherent causes may be contemplated and these are created; but in this way there is no incongruity, since it lies resting in the permanent atoms, or in its own self.

Nor should it be said as to why there cannot be the taking up of a body of the atoms or of itself; because one's own inherent condition cannot be used in a roundabout way. Otherwise the builder of the cocoon might himself become the immediate cause of the cocoon, what is the necessity of bringing together the saliva? Thus the staff and the wheel are to be taken as the means only in the illustration.

By the use of the word 'only' although the inherent cause has no special characteristics, the author intends special results by regard to special causes. By the first use of the word cha is intended the combination of non-inherent causes such as combination etc. By the use of the last cha are included the instrumental causes such as the invisible predestiny etc. By the use of the word eva is excluded the creation other than that which is contemplated in the world in the expression 'having taken up etc.' (146-148)

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Sûlapâņi Yâjñavalkya, Verses 146-48

Clay etc. Gold etc. Elements etc. Like the potter this soul taking up the earth &c. creates its own self in the bodies of men and the like; and in conjunction with these *i.e.* the Earth etc. creates the causes such as the nose etc. The reason for numerous illustrations may be properly perceived. (146-148)

What, moreover, is the evidence of the existence of the soul excepting the organs of sense and of knowledge? So the Author says

Yâjñavalkya, Verse 149

As the great elements are true, so indeed is the soul also; who, otherwise, what is seen by one i.e. the eye, can see with the other? (149)

Mitakshara:—As indeed the Earth and the other great elements, mahabhutani, are true, as they are ascertained from evidence, similarly the soul also is true. Anyatha, otherwise, if the knower were not taken to be existing otherwise than the organs of knowledge, then the object seen, drshtam, by one, ekena, i.e. the organ of vision, anyena, by the other, i.e. the organ of touch saying "What I saw, that I touch." (149)

Śûlapâṇi Yâjñavalkya, Verse 140

Great Elements etc. The Author mentions the evidence of the existence of the soul stated before. Great etc. As the Earth and the rest are real being directly visible, similarly the Soul which exists beyond the Earth and the rest, is real; otherwise a thing observed by one *i. e.* by the organ of sight, one would not know through another organ such as that of touch. "That one myself who have seen the same one myself "I am touching," thus there coming about the realization to one and the same. (149)

Yâjñavalkya, Verse 150 (1)

Otherwise who will know the speech when heard again as the one 3 heard before? (150[1])

Mitakshara:—Similarly, having heard the speech, vacham, of a certain individual before, when again, punal, heard, who will recognize it as 'it is his speech'? Therefore, it is established that the knower is other than and beyond the sense of knowledge. (150 [1])

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Sûlapâni Yâjñavalkya, Verse 150

Speech etc. Who will know particularly the speech which was heard before? In regard to past experience who can have the memory unless the person remembering be the same? Who otherwise will observe in a dream objects which have been realized by the eye etc. if the observer were not one? (150)

yâjñavalkya, Verses 150 (2), 151

Now whose memory is gone? Or, who is the director of the dreams?

Who immerced in egoism by the conceit of birth, form, age, character, learning and the like sets about the objects of senses such as sound etc. by his action, mind, and speech? (150 [2] 151)

Mitakshara:—Moreover, if the soul were not eternal, then for whom would be the remembrance of memory relating to events experienced before, and which is associated with the impression formed from past experience. Not indeed in regard to things observed by one is memory of another sprung. Also, who is the director of dream perceptions?

Not indeed can it be caused by limbs which have ceased their activities. So also for whom excepting the eternal Soul Page 221* can there be a firm faith in himself viz., 'I alone am endowed with high birth' and the like? Also, who will make an effort by the mind, speech, and body for the accomplishment of the enjoyment of senses by means of the sound, touch &c.? Therefore, even from this it has been established that the Soul is something beyond and other than the objects of knowledge. (150 [2] 151)

Vîramitrodaya

Indeed it is improper to say that the Soul creates itself. Because in the statement that the great soul creates only the body which was existing before, there is no conflict. So the Author states the evidence of the soul in the embodied one

Yâjñavalkya, Verses 149-151

As stated above in the reasoning, as the great elements are real so the Soul also is real. For this is the reason; otherwise if the soul were unreal, with the organs having motion who will perceive with another organ such as the eye or the skin what is seen by one organ such as the other eye? and, moreover, in that case the statement viz. "What I

^{1.} देहिनि.

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"saw with the left eye, I am perceiving by the right eye or with the "touch" will not be consistent. The word hi is used in a restrictive sense. By the use of the word eva is excluded the movement in created beings. The use of the word api cumulates the reason for the illustration and the matter illustrated.

"Speech etc." If the body itself is life then having heard a speech who hears it again and again? The difference in the bodies being due to the difference in the result of the food consumed. If the same be not the one who hears both, then there would not be the statement viz. "What I heard formerly, that I am hearing now."

Is gone etc. If there is no soul then the memory does not become possible in the case of a body which is differentiated on account of the difference in the final state of the food eaten, and therefore there being an absence of a receptacle for experience, memory does not become possible. By the use of the word attiâ, 'is gone,' has been indicated the absence of life in the organs. 'Or who etc.' The director of the dreamperception i.e. the non material cause as the organs had ceased working.

Birth etc. who would be affected by the egoism of birth if there were no soul? In that case who would be the subject of the feeling such as 'I am the man,' the fair, the youth, the sacrificer, the vedic scholar, the son of Devadatta etc.? Not indeed would be the body in that way; for if it were so, the dead body would also be in that category; nor also the vitality, because if it were so, as it is immediately destroyed, there would be an absence of evidence for things known before. Not indeed what is known by one is felt as familiar by another, as the feeling of familiarity is possible only if the receptacle is the same.

Set about etc. If the soul be not permanent, then who would in another birth strive after an undertaking which is the cause of the experience of objects like sound etc. by means of actions, mind, or speech; or who will do it? (149-151)

Sûlapâņi Yâjñavalkya, Verse 151

Birth etc. If the egoist be the same he will have the egoism such as 'I am a man with a beautiful body, youthful, accomplished, learned, brother of Devadatta' and the like attributes of the word 'I'. Otherwise than in relation to the body, he will be intensely attached by his actions etc. to the objects such as sound etc. experienced before. If the person undergoing the experience were not the same the knowledge and its results and its continuity would not be permanent. (151)

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Yajñavalkya Book III Chapter IV Verses 159-158

For the purpose of stating the rules for a particular kind of worship, the Author states expounding the nature of the cycle of birth

Yâiñavalkya, Verse 152

He with his mind in doubt whether there exists the fruit of actions or not is confounded, and although not perfect, considers himself to be perfect. (152)

Mitakshara: - That one as afore stated, the soul being vipluto, confounded, i.e. tainted by egoism, sa, he, in regard to all actions phalamasti na veti sandigdhamatirbhavati, whether there exists the fruit or not thus has his mind in doubt. Also, asiddhopi, although not perfect, i.e. although he has not accomplished his object atmanam manyati, consider himself to be siddhameva, even so as perfect, i.e. as having accomplished his object. (152)

Sûlapâni Yâjñavalkya, Verse 152

He with doubt etc. Such a one when he is confounded by reason of the absence of discrimination i. e. when he is perturbed in mind and has a 15 feeling of doubt as to whether the otherworldly life exists or not as a result of making charitable gifts, then he will regard the Soul as not established although it is established by all the means of proof. (152)

Yâjñavalkya. Verse 153

Mine is the wife, the sons, and the ministers, and I am of these; this is a 20 fact: thus in regard to objects beneficial and not beneficial he has always a perverse mentality. (153)

Mitakshara: -- Moreover, of him whose mind is confounded thus: "mine are the sons, wife, servant and their sons and others and I am "their's," in this way comes about a position which is completely overpowered by the sense of mineness (meum). Also, in regard to all kinds of actions whether beneficial or not beneficial, he with his confounded mind has always a perverse mentality. (153)

Śûlapâni Yâjñavalkya, Verse 153

Mine etc. Of such a one who having been confounded by the absence of discrimination, the mind will work in this way: "I am myself the "İśwara" is the supplement. (153)

Yajnavalkya, Verses 154, 155

Indiscriminating as to him who knows what must be known in its normal as well as its abnormal forms, he is actively engaged in fasting. throwing himself into the fire, or from heights.

Thus behaving, and being devoid of self-restraint, with a persistence in unrealities, he is enthralled by his deeds, as also by hatred and illusion also. (155)

Mitakshara: -- Moreover, one who knows what must be known is a jneyajnah. In regard to that i.e. the Soul, prakrtau, in its normal form, i.e. in the condition of evenness with its qualities, vikare, in an abnormal form, such as in egoism &c. avisheshavan, undiscriminating, i.e. becomes incapable of making any discrimination. Then through confusion he makes attempts at fasting, entering the fire or water, or eating particular things.

Evam, thus, set on avoidable actions of numerous varieties, avinitatmata, devoid of self-restraint, i.e. with an unrestrained mind, intent on persistence for unrighteous acts, by reason of the fruit arising from such actions is enthralled, badhyate, by desire, hatred, and also by illusion. (154–155)

Vîramitrodaya

Now the main point is the contemplation of the soul that should be secured by the removal of any adverse causes such as a doubting mentality etc. Intending this the Author proceeds

Yâjñavalkya, Verses 152-155

Whether there is any fruit or not of acts such as a sacrifice and the like, in this way with his mind in doubt, and therefore confounded i.e. fallen, from religious duty, and hence also not perfect i.e. has not accomplished his object, that i.e. the soul considers himself as perfect i.e. one who has accomplished his object.

There the reason is, 'the wife and the rest are mine and I am their lord,' taking this to be a real state of things, has always a perverse mentality about beneficial objects and those which are not beneficial. This itself is the great reason. In this manner he does not find any difference i.e. does not discriminate, between what should be known i.e. the soul in its normal condition, and the pradhana which is 15

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developed, as also in the spirit of egoism, and also sets about entering the fire, or letting himself fall into the water from a height. Thus conducting himself devoid of self-restraint, and engaged in mutually inconsistent undertakings, with an unrestrained mind, he takes to an intensive attachment to profitless acts such as dancing, music, and the like, which are of no use in the other world. The purport is that one desirous of emancipation should avoid in this cycle of birth all that is likely to be the source of an insistent notion based on false conceptions, such as 'my wife and the like', created by destructive actions by unreal conceptions. By the use of word hi has been pointed out the fixedness of one immersed in false notions. By the use of the word cha thrice in the clause 'should be known etc.,' has been pointed out the cases of wrong arguments not supported by the logicians, philosophers, or the yogis of the Pâtañjala school. By the use of the word cha, fourth time are added the feelings of love. hatred etc. pertaining to women. The connection of the first eva is by the inverse method with the clause 'this is the position.' The last use of the word eva excludes the word moksha which follows the word 'is enthralled.' (152-155)

Śûlapâņi

Yâjñavalkya, Verses 154-155

In regard to one who knows what must be known i. e. in regard to the Soul, the normal quality having an undistinguished cognition in regard to intellect etc. which are the developments of the original form on account of the resemblance of their qualities he conceives the Soul to be the intellect itself; and hence also not knowing his own good, destroys himself by means of fasting etc. (154)

Thus etc. Thus *i.e.* not having realised the principle of self in particular, and conducting himself accordingly with a persistence in unrealities *i.e.* insisting upon unreal things, and on account of the acts committed by him under the influence of desire, hatred, and illusion, and also wilfully, he is enthralled by the inclinations produced by $R\hat{a}jas$, and $T\hat{a}mas$ and is thrown into the vortex of births again and again. (155)

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How, by taking on the body is confidence restored to him? So the Author says

Yâjňavalkya, Verses 156, 157, 158, 159

Assiduous attendance upon the $Ach\hat{a}rya$, a discriminating study of the Vedas and $S'\hat{a}stras$; the constant performance of its rites; close association with the righteous; auspicious words. (156)

Avoidance of the sight or touch of women; seeing oneself in all created beings; abandonment of property belongings, and putting on old worn out clothes. (157)

Restraining the senses from the organs, avoiding slumber and idleness, assessing the body correctly, and noticing sin in undertakings. (158)

Free from $r\hat{a}jas$ and $t\hat{a}mas$, purified by sattva; detachedness and appearement; completely purified by these means, one who has assimilated sattva, would become immortal. (159)

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Mitakshara:—For the purpose of learning, the service of the preceptor; in regard to the interpretation of the principles of philosophy, as also in the science of Yoga by Pâtañjali and the like, a discriminatory application. The performance of concentration and other acts propounded him, close association with righteous men, the quality of good and proper speech. An entire abandonment of the sight or embrace of women. Regarding all created beings like one's own self, i.e. regarding them equally. Of the property belongings such as the sons, land, wife, and the like, the abandonment. Putting on wornout and red clothes.

Also, in regard to the objects of senses such as sound, touch, and the like, a restraint of the organs, such as the ear and the rest, tandra, slumber, operating like sleep; alasyam, idleness, lethargy; of these two, abandonment, in particular. The assessing of the bodily composition is with a view to note the faults of impurity and the like. Likewise, in all movements, such as walking &c., taking a proper note of the fault of the destruction of tiny creatures.

So also freedom from the *râjas* and *tâmas*, purification of the mind by the restraint of breath and the like, detachedness, absence of a desire in the objects, **śamo**, appeasement, the control of the external and internal organs.

Etaih, by these, i.e. the service of the preceptor etc. means, upayaih, completely purified and endowed with the pure sattva quality, by contemplating the Brahma, ampti bhavet, one would become immortal, (156-159)*i.e.* he secures absolution.

Viramitrodava

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The Author states the remedy for these obstructive causes Vâjñavalkva, Verses 156-150

Of the acharya, the service with the object of study, and as directed by him a discriminating mentality in regard to the Vedic interpretation i.c. the Vedantas and like Shastras, as also in the Veda and the Shâstras; also performance of Prânâyâma as stated by the Vedic Shâstra; with the righteous i.e. with those experts in the study of the Vedas, association; auspicious, i.e. not causing dismay to others, such speech.

The entire abandonment of the sight and touch of a woman; viewing all created beings as equal to oneself; of the belongings such as the wife and the dependants having resolved upon an abandonment; a discriminating resolve causing a conscious abandonment; putting on old clothes dved in red.

From the objects of senses such as dancing etc. warding off the eyes and other organs; slumber, i.c. lassitude, resembling sleep; idleness 20 i.e. want of intensity for the contemplation of self and the like; the avoidance of these, the instability of the body by regard to its containing fœces, urine and, the like, assessing the body correctly; in regard to the attempts at the attainment of heaven and the like, noticing sin i.e. noting the fault of the continuity of births and deaths: a freedom from rajas and tâmas, i.e. an entire absence of a mentality of self, and others which is the cause of anger and illusion; of the sativa i.e. of the mind, the purification by means of the restraint of breath and the like; turning away from avoidable acts; detachedness i.e. the mental attitude of not taking up the objects of senses; by this is dispelled the cause of thraldom stated before; Samah i.e. appeasement i.e. although closely associated with the organs, non-attachment towards the object of senses.

By these means i.e. by the means which obstruct the feeling of self stated before, well purified i. e. one whose feeling of self has been entirely removed without a remnant, such that the individual soul when he becomes a Yogi i.e. entirely absorbed in the study of self, becomes immortal i.e. deserving of absolution. By the use of the word cha are included the sons and the rest. (156-159)

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Śûlapâņi

Yâjñavalkya, Verses 156-159

Āchâra etc. Therefore by the assiduous attendance upon the preceptor. one should cultivate a discriminatory knowledge of the Upanishads and Brahma Mîmâmsâ and the like branches of knowledge. The performance of observances therein prescribed, association with the learned, and sweet talks should be made. (156)

Sight of women etc. Avoidance of a woman's sight or touch. From the Brahma right down to the insect, identification with oneself; abandonment of the wife etc. and the putting on of old clothes dyed in red etc. should be made. (157)

Objects etc. The restraint of the organs in regard to the objects. slumber i. e. an alias of sleep, idleness, lethargy; assessing of the bodily composition i.e. viewing the body as containing the defects of impurity, instability etc., and noticing sin in undertakings i.e. in the modes of worldly life. This should be done by one desiring emancipation. (158)

Free from Râjas etc. one from whom the feeling of Râjas and Tâmas has vanished. The purification by Satva as characterized by its not being affected adversely by the Rajas and Tamas parts. Appeasement i.e. absence of anger even in regard to objects which deserve anger. By these i. e. by the assiduous service of the preceptor and the like means the yogi becomes emancipated. (159)

How is immortality secured? So the Author says

Yâiñavalkya, Verse 160

By constant meditation of the memory of the great truth, by the assimilation of the satva, and by the complete annihilation (of the results) of actions as also by close association with the righteous, the concentration begins. (160)

Mitakshara: -- Of the memory of the great truth, tatwasmrteh, viz. of that known as the Soul or the Atman, by a constant meditation. upasthânât, without any movement, by the accession of the purity of the satva, i.e. by the acquisition of the pure satwa quality, by the annihilation, parikshayat, of the seeds of actions, and also by contact with virtuous men, yogah pravartate, begins the concentration of self. (160)

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Vîramitrodaya Yâjñavalkya, Verse 160

Immortality is secured or obtained not only by the purification of the mind, the abandonment of the sense of the mind (Mamaia) etc.

5 merely, but the knowledge of the real truth also is expected; so the Author says, "By the memory of the great truth i.e. by listening to the "philosophy of Self; by constant meditation i.e. by contemplation of the "Self, by meditating upon its real from; by the realization of the Self, "by the yoga produced by the prevalence of the Satva quality; of the "annihilation i.e. absolute extinction of deeds, evil as well as meritori"ous; by a close association i.e. by the disappearance of the covering "of the nescience; the association of the righteous i.e. of the meritorious "people begins i.e. is produced by the Yoga i.e. the absorption with "the highest soul."

By the use of the word cha has been indicated the cumulation of actions with knowledge that has been stated in the Yoga-Samhitâ: "By the combination of knowledge and actions one obtains the great "Purusha." (160)

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Śûlapâņi

Yâjñavalkya, Verse 160

The Great Truth etc. By the memory of the Great Truth *i.e.* by the contemplation of its Soul; by service *i.e.* by assiduous attendance, by the acquisition of the satva quality; by the extinction of desire and the like. Of the performances *i.e.* of those prescribed for the order. At the time of the contemplation, close association; the concentration *i.e.* the unification of the individual Soul begins. By the restraint of the inclination of the mind the concentration begins, as says Daksha: "Having denuded "the mind of all inclinations, and having unified the kshetrajāa in the "Great Soul one becomes free. This is stated to be the principal yoga."

As regards the continuity of the performances as the means for know-ledge see Matsyapurâṇa: "This yoga of performances itself is the means "of bringing about the Jñânayoga; without the Karmayoga in no case in "this world is the knowledge visualised."

Yogî Yâjñavalkya: "By the joint operation of Jñâna and Karma "yogas one reaches on to the great Puruṣha; by separation it will not be "secured. Therefore, my friend, one should resort to it. Where the "principal means is jñâna it can, however, never be without observances; "where, however, observances are the principal means, these cannot be "without the intellect; therefore if by these two alone that accomplish-

Yajnavalkya Book III Sûla., Mitâ. &Vîra.-Remembrance of previous births 1617 Verses 160-161

"ment may be secured. Never with one wing can a bird make any progress."

As for what is stated in the Mahâbhârata: "A created being is en"thralled by his actions; while he is liberated by knowledge; therefore
"foreseeing ascetics do not perform actions." That has a reference to performances which are actuated by a particular desire ($K\hat{a}nnya$), as also
those which are done on particular occasions (Naimittika). (160)

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Yâjñavalkya, Verse 161

At the time of the dissolution of the body, one whose mind is fixed on the Great Lord and enters in the satva, with an undisturbed intellect, he clearly gets the remembrance of (previous) existences. (161)

Mitakshara:—Moreover, of the Yogî, however, one with undisturbed intellect at the time of the dissolution of the body, whose mind is full of the satva quality is drawn towards the Great Lord clearly i.e., with concentration, such a one if he does not realize the soul on account of an ineptitude in contemplation, then under the effect of particular impressions, gets in the memories of the agonies caused by embryonic conditions and the many like experiences of the reptile, insect, and the like various existences. And at the memory of these, he becomes distressed, and starts on the path to absolution which destroyes it. (161)

Vîramitrodaya

It may be said indeed, even with the abandonment of the sense of mine etc. out of a feeling of satiety for worldly pleasures for one engaged in the contemplative study, the visualization of the divine soul is certainly not brought about. For the dead there is no absolution nor the worldly pleasures; thus with this twofold doubt, how can the onlookers be inclined to take up to this contemplative study which can be secured only with great labour? So the Author says

Yâjñavalkya, Verse 161

Of one whose intellect is undisturbed *i. e.* who has not conceived wrong notions of such knower of the truth whose mind is fixed in the Satva *i.e.* devoid of desire, anger etc. and is clearly *i.e.* with concentration, stabilized in the Great Lord *i.e.* the Atman; such a one, in the meanwhile, if the dissolution of the body takes place *i.e.* death occurs, when born in another birth, gets a remembrance of the previous

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existence. And so by the remembrance of the afflictions of the various embryonic existences, such as of the worms, insects etc. undergone in other births, a feeling of repulsion (for worldly existence) is created, and he strives for the emancipation. Then in due course when he has the actual visualization, he gets complete salvation. This is the meaning. That has been stated in the Bhagavat-gîtâ: "There "he gets into intellectual association of the past body, and Oh, Son of "the Kurus, he again thereafter strives after complete emancipation."

Śûlapâņi

Yâjñavalkya, Verse tőt

Body etc. At the time of the separation from the body, one whose intellect has not been disturbed, is centred in the satwa, is free from desire, anger, and the like passions, and whose mind is fixed with concentration in the Great Soul, such a one in another birth remembers the previous existences. (161)

One who, an account of bad association does not remember the previous birth, what would be his fate? So the Author says

Yâjñavalkya, Verse 162

As indeed an actor, while preparing for the several bodies, paints his 20 body with pigments, similarly the soul acts while taking on to the bodies due to his deeds. (162)

Mitâkṣharâ:—Bharato, an actor, such a one, yathâ, as, while preparing for several parts, nânârûpâṇi kurvâṇaḥ, such as Râma, Râvaṇa and the like, with black, white, yellow and the like pigments paints his own body, warṇairâtmanastanum varṇayati, i.e. decorates, in the same manner, the soul, âtmâ, for the purpose of undergoing the experiences of the fruits of the several actions, takes on several bodies such as that of the humpback, the dwarf &c. brought on by his actions. (162)

Vîramitrodaya

It may be said, indeed, in the case of deeds the fruits of which have not begun, the visualization of the great truth cannot be secured. If of the fruits, then as they are perishable with the extinguishment, of the fruits merely then, as they exist cumulated in several births and therefore are to be undergone in several births, so long as they

^{1.} Âdhyâya VI Verse 43.

continue to exist, how can there be the emancipation for one even if he has visualized realization? So the Author says

Yâiñavalkva, Verse 162

As the actor while putting on i.e. imitating the several effigies of Râma, Râvana etc. paints i.e. decorates his body with white and other colours in the several forms such as Râvana and the rest, so the soul, by reason of the accomplishment of the Yoga, having come to know the several actions, for the undergoing of the fruits of these, he paints i.e. arranges his body even simultaneously in the several species viz. of the man, the dog etc. By the use of the word hi, the Author has in mind the truth which one realises by the listening to the number of episodes such as that of the Saurabhi¹ and the like. (162)

Śûlapâni

Yâjñavalkya, Verse 162

As indeed etc. As an actor subjects his body to several parts such as Râma, Râvana, and the like, in the same manner the soul subjects its body which is the result of actions to the various forms such as the human beings, reptiles and the like. (162)

Yâjñavalkya, Verse 163

Owing to the faults of time, of actions, of one's own seed, and also of the mother, a deformity of the foctus is seen at the birth, such as the destruction of a limb and the like. (163)

Mitakshara: -- Moreover, not only is one's action the cause of hunchbackness, or dwarfness &c. but, time, action, the defect of the semen of the father, as also the fault of the mother too, all this is By this collection of causes in the visible or collectively the cause. invisible form, the deformity of the feetus such as being destitute of a limb and the like, is seen at limitless periods commencing with birth. (163)

Vîramitrodaya

It may be said, indeed, if the fruits of actions which begin at the appointed time are inevitable, how can there be the possibility of the experience by the heap of episodes? The cause of a defective limb being the annointment of the eyes by the mother during the period of menses, and in the case of a body born otherwise than through the

female organs, that being impossible. So the Author says

1 See Vishnu-purâna

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Yâjñavalkya, Verse 163

As on account of the mother's fault, want of limb *i.e.* a defective limb etc. or the like deformity is seen in the case of an embryo commencing from the birth, similarly is seen (the deformity) in the case of the genetive semen being affected by windiness etc. of the embryo on account of time such as the condition of old age etc. or at such as the striking of a blow of the fœtus etc. carrying with it the invisible results; similarly also here too the defectiveness of the limb etc. can be understood by a particular view. This is the meaning.

The use of the word eva i.e. only, is particularly in regard to popular sayings. The word cha is used to indicate cumulatively that the fœtus may be seen in the best form by the good qualities of the mother and the like. (163)

Śûlapâņi

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Yâjñavalkya, Verse 163

Time etc. Time i.e. the prohibited time; action such as injury to the embryo etc.; one's own seed affected by air etc.; of the mother, such as applying pigment to the eyes while in menses; not only is a body of the various forms due to faulty actions, but even from the defects as to time also is seen the deformity of the fœtus when born, such as the deprivation of a limb and the like. (163)

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Indeed during the period when there is a general destruction of nature when the great Soul and all other like forms perish, the actions are annihilated; how then can there be the taking of the first body which is closely associated with the same? So the Author says

Yâjñavalkya, Verse 164

This soul is never freed from egoism, mind, the condition and from the fruit of actions, as also from the body being clogged. (164)

Mitakshara:—The mind and the egoism, manchankaram, are well known. Gatih, condition, i.e. the vast accumulation of faults which is the cause of the cycle of births. Karmaphalam, the fruit of actions, sariram, the body, i.e. the subtle body. From these i.e. the egoism &c. this soul is at no time whatever liberated until the emancipation. (164)

Vîramitrodaya

Indeed it has been stated that one is bowed down by the burden of the past actions of his birth; that is not proper. Because in the case of the first body there is an absence of any previous action or the like, so the Author says

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Yâjñavalkya, Verse 164

The condition *i.e.* the bundle of faults which is the cause of the cycle of births, the fruit of acts both ordained and the prohibited, the religious and the non-religious. The rest is well-known.

The purport of this is that the individual soul had never been free 10 before; on the other hand the cycle of births is beginningless, and so the primeval nature of the body is not proved indeed. By the use of the word *cha* are included the organs. (164)

Śûlapâņi

Yâjñavalkya, Verse 164

As the actions lead to the formation of the body, and the body being non-existing before, the actions also were non-existent, how can there be the origin of the body? To such a question the Author replies: egoism etc. This soul was never before free from the body by reason of the egoism etc. and the motion in the form of cycle of birth and death; therefore its contact with the body is just like a perpetual flow. (164)

Indeed of the beings who are linked to their actions, it is proper that death should also be restricted to a particular point of time only, and not simultaneously should there be a destruction of life, as happens in a battle and the like; anticipating this doubt, the Author says

Yâjñavalkya, Verse 165

As the continuance of a lamp depends upon the wick-stand and the oil connection, as also the discontinuance is seen; in the same manner is the untimely destruction of life. (165)

Mitakshara:—As indeed several flames continuing to burn upon the several wicks saturated with oil, burn simultaneously, and the condition thereafter is simultaneously removed on account of these being overwhelmed by the simultaneous cause of destruction in the form of a blast of wind blowing over them, similarly the simultaneous

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destruction of lives of chariot-warriors, charioteers, horses, elephants and like others even though untimely, is not inconsistent, by reason of the simultaneity of the cause of their destruction viz. the battle. This is what is intended to be said: "The predestined cause of destruction which is inevitable is overpowered by the visible cause of a "number of contrary effects." (165)

Vîramitrodaya

Indeed it may be said that in the passage "one is tied down by "his acts," the thraldom is in the form of birth and death; there, death is not merely due to acts, as in times of famine and like occasions thousands of lives are seen to be destroyed simultaneously; while actions linked with the lives have fixed periods for their fruition; so the Author says

Yâjñavalkya, Verse 165

As the continuation of a number of lights simultaneously is dependent upon the combination of the wick-stand and the oil and as also there is an extinction of the simultaneous action by the simultaneous exhaustion of the supply of oil etc. in the same manner, simultaneously, also is the condition of a multitude of lives under the influence of actions commenced and by the extinction thereof accruing simultaneously or by the simultaneous development of the invisible cause leading to the death of a multitude of lives may happen the untimely destruction of lives. By the use of the word cha has been included the condition of the individual soul (Jiva) and the stated purport is therefore obtained. (165)

Sûlapâni

Yâjñavalkya, Verse 165

The wick-stand etc. As by reason of the combination of the wick, the stand and the oil, is the continuance of the lamplight, in the same manner in the case of the soul also is the continuance of the vital force by the combination of life, action etc. As even when the wick etc. are undiminished in strength, by reason of a strong whirlwind or the like cause a bright burning lamp is extinguished, in the same manner, in spite of life and the fruit of actions, by reason of the superior force of evil deeds, life is destroyed by the sinking of a ship or the like accidents, so here also the destruction is due to action itself; so it is no exception. (165)

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The Author states the way to absolution

Yâjñavalkya, Verses 166-167

Innumerable are the rays of him who like a light is situated in the heart, white, dark, of variegated colours, tawny, and dark-red. (166)

Of these one is situated highest, which after penetrating through the solar region, and after passing over the region of Brahma, by that reaches the highest state. (167)

Mitakshara:—That one who in the heart like a resplendent light is situated, hrdi deepavat sthito, the individual soul, tasya ananta rasmayah, of that innumerable are the rays, i.e. the nâdis, which are the causes of pleasure and pain as stated before in the text¹: "Seventy-two "thousand &c." sitasitakarburadi, in colour white and black and variegated, all round, situated sthitâh; teshâmeko rasmih, of these one ray, situated as highest, ûrdhwam, that, one who yo, after having penetrated through the solar disc, and also passing beyond the abode of the Hiranyagarbha, stands. By that, tena, the individual soul (Jîva) reaches the highest state, paramâm gatim, characterised by non-reversion. (166, 167)

Vîramitrodaya

It has been stated that "he becomes a Yogi and becomes immortal;" there the Author mentions the ways which lead to absolution.

Yâjñavalkya, Verses 166-167

That individual soul which is situated in the heart shining brightly like a lamp, of that are innumerable the rays of the white and like colours. Among these the one ray which penetrating through the solar disc, and passing beyond the region of the *Brahmâ*, stands high; by that path the individual soul goes *i.e.* reaches to the highest state in the form of absorption in the abode of the Great Soul of emancipation. (166-167)

Śûlapâņi

Yâjñavalkya, Verses 166-167

Innumerable etc. Highest etc. That Great Soul which is situated in the heart like a lamp, has various rays of white, black, and variegated colours. Among these one which is situated highest, which after penetrating through the solar disc goes passing beyond the region of the Brahma, and by that he reaches the highest state, as the highest state leads to absolution. (166-167).

^{1.} Verse 108 p. 1573 above. 2. i. e. Braḥmâ. 3. अपुनराव्यक्तिलक्षणम्।

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The Author describes the path to heaven Yâjñavalkya, Verse 168

The other hundred of rays of his which are stationed at the high, by that he attains to the divine bodies together with their abodes. (168)

Mitakshara:—Yadasya, that of his, i.e. of the ray which has set out on the path to absolution, another hundred of rays which is situated also tending upwards, by that he attains to divine bodies with resplendence, and which are the means of the enjoyment of pleasure alone, together with their abodes i.e. together with the towns of the eternal gods inlaid with gold, silver, and jewels. (168)

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The Author describes the way to the cycle of births

Yâjñavalkya, Verse 169

Those rays, however, of various forms tending downwards, and of dim lustre, with these he rotates helplessly for undergoing the results of his deeds. (169)

Mitâksharâ:—Those, ye, adhastâdraśmayo mṛduprabhâh, moreover his lower rays of dim lustre, tairiha, by these here, for the purpose of undergoing the results, in the cycle of birth samsarati avaśah, rotates helplessly, having been rendered helpless by his own actions. (169)

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Vîramitrodaya

As occurring in the context the Author mentions the path of the cycle of movements towards heaven and mortality

Yâjñavalkya, Verses 168-169

From the path of absolution of this individual soul another hundred of rays which has been situated high above, by that itself the individual soul attains to the divine bodies with their abodes which are situated in the heavenly region. Those, moreover, of its rays which are situated lower below, and of various forms such as white, black etc., are mild in lustre; by these, in this mortal world, being helpless *i.e.* entirely dominated by his acts, (the individual soul) enters the cycle of births and deaths; for undergoing the embryonic conditions is the individual soul born. (168-169)

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Śûlapâni

Yâjñavalkya, Verses 168-60

That of his etc. By it alone &c. The other hundred of rays of this Soul which is situated at the highest, by that he attains to the beautiful divine bodies with sufficient space. Those, moreover, of its innumerable rays of a mild lustre which are lower down, with these it rotates in the cycle of birth for going through the fruit of actions; helplessly i.e. not independent, as it is subject to the actions which are the cause of sorrow. And hence also in the Mahabharata: "For one who is going "higher and higher with his feet, the abode is stated to be the abode of 10 "Vishnu", and in similar passages having stated the evolutionary fruit for each part it is stated that one attains to the Brahma. (168-169)

With a view to refute the doctrine that the elements have the supreme spirit, the Author proceeds

Yajñavalkya, Verses 170, 171, 172, 173

By means of the Vedas, the Sastras, together with special knowledge, by birth, as also by death; by suffering, by movements forwards and backwards, by the truth and also by the untruth. (170)

By the acquisition of what is really beneficial, by pleasure and pain, as also by deeds auspicious and inauspicious; by the results of the combinations of the planets, and the knowledge of portents and auguries.

By the movements of the stars and of the constellations, by wakeful. vigils as even by dreamy conditions, and also by the sky, air, light, water, earth and darkness. (172)

By the cyclic revolutions, by the occurrence of the yugas, and even by the fruits of charms, medications, and the medicinal herbs, know that the soul exists, and which should be known, also that it is the cause of the (173)universe.

Mitakshara: -- Vedaih, by means of the Vedic text such e. q. as: "That itself, not that, not that, the Soul, not broad, not minute, "not short, not having hands or feet and the like." Sastraih, by the S'âstras also, such as by the Mîmâmsâ i.e., science of interpretation, Anvikshikî, i. e. logical phliosophy, &c. Vijîtânaih also, by specid means of knowledge, i.e. self-experiences other than relating to the body such as "my body, and the like." Also Janmamaranabhyam, by birth and death, i.e. the inference of the soul transcending the body as control-

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led by religious or irreligious acts performed during other births. By artya, by suffering, as controlled by the actions during other births; so also by movements forward and backward controlled by knowledge, desire, effort, and support can an inference be drawn of the Soul as being outside the physical body.

Indeed the inner consciousness is not possible in the case of the body, since, in the order of mentioning the qualities of the cause, special qualities have been seen mentioned as in regard to the object which is the effect. Nor, moreover, is there a possibility of the inner consciousness in the minute molecules of the earth which were its cause, as these are not found in the material objects, such as the pillar, a jar &c. prepared from it. Nor should it be said that just like the power of intoxication, it is the combination of water and some other substance. Therefore, it must be admitted that, that which has the inner consciousness is something far beyond and other than the material body.

Satyânrte, truth and untruth, are well known.

Sreyo, beneficial, acquisition of a benefit; sukhadukkhe, pleasure and pain, i.e. of the other world. Likewise, the performance of auspicious deeds, and the abandonment of inauspicious actions. By these, which are controlled by knowledge, is the inference drawn of the Âtman transcending the body.

Nimittam, a portent, such as the earthquake, and the like. Såkunam jñånam, knowledge of auguries, i.e. the knowledge of the signs indicated by the movements of the Pingla and like other birds. Grahâ, the planets, such as the Sun and others; tatsamyogajaih phalaih, by the results produced by their combinations. Târâ, stars, the luminaries other than the Aświni &c.; nakṣhatrâṇi, constellations, such as the Aśwayuk and the like. By the movements of these as indicative of good or bad results; Jâgaraih, by wakeful vigils, as also those which are produced during a wakeful condition; such as the observations of the Sun together with the spots therein. Also, swapnajaih, produced in dreams, by the consciousness of riding a chariot to which donkeys, pigs, and the like animals are yoked. Similarly. âkâśâdyaih, from the sky &c., created for the Soul to undergo.

Manvantaraprâptyâ, by the occurrence of the cyclic revolutions, yugântaraprâptyâ, by the occurrence of the revolutions of the yugas, not being possible in the body; likewise, mantraushadhiphalaih, by the results of charms, herbs &c. and by acts deliberately performed, such as low acts &c. not being inferrable in the body either directly or mediately, vedyamânam, that which must be known, O sages, vitta, know, i.e. understand. (170-173)

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Vîramitrodaya

By way of stressing again, the Author treats by other arguments of the individual soul

Yâjñavalkya, Verses 170-173

Oh, sages, know *i.e.* you should understand this individual soul as that which is known by the *Vedas*, *i.e.* which is being cognised otherwise than as of the past, similarly as the cause of the immoveable and moveable world in the manner stated before.

Veda, such as "not tiny, not small, not short, not having hand "and feet etc." Sastra i. e. the Dharma-Sastra composed by Manu and others. Vijnanam i. e. special treatises on knowledge, such as the science of logic etc. i.e. the knowledge for securing the desired objects such as sucking the breast at the birth time; birth i.e. the cause of the auspicious event, such as a hundred births in good families; deaths of some after a long time, of others early are determined by particular forces of destiny; suffering i.e. request; also movements forward and backward characterised as induced by musical instruments and the like, particular movements set on by the desire to move forward and backward, truth and untruth, correct and incorrect view.

Śreyaḥ, i.e. what is really beneficial i.e. Moksha; pleasure and pain, heaven and hell, auspicious and inauspicious actions in the form of merits and sins; portents, such as earth-quake etc.; science of auguries i.e. observation from the particular movements of births and the like, the combination of stars indicative of the auspicious and the inauspicious events, and the position of a planet such as occupying a particular place of protection etc., the result produced from this in the form of worldly pleasure and pain.

The movements of the stars such as the constellation known as the Great Bear and the like, and of the constellation such as Aświni

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and the rest brought on by the lives presiding therein, a wakeful vigil caused by anxiety, the result of dreams in the form of pain and pleasure, such as the beheading of the king or the acquisition of a kingdom, the sky etc. which are intended for the enjoyment by others; by cyclic revolutions, with all these the connection has been heard to be in the statement of results of each individual act; the result produced by charms and herbs i.e. the destruction of pain.

By the first use of cha is included the swoon, by the second the hatred, by the third the result produced upon the mind in accordance with the memory; by the use of the word api the additional pleasure of the mind; and by the word tatha i.e. also, the sound and other objects which are the qualities of the space and the like.

By the second use of the word Api is included the extinction of pain produced by jewels. (170-173)

Śûlapâni

Yâiñavalkya, Verses 170-173

It has been stated, "Similarly the first-born of the gods by means of "his head &c." Again the Author mentions the cause of the Atman transcending the created beings. By the Vedas etc. For the ultimate good etc Stars etc. By the revolutions of Manvantaras. By the Sastras i.e. treating of the visible and other means of proof; by sciences i.e. by inferences. By birth from the fact that for every being that is born is seen the feeling of pleasure. By death, i.e. although the body is continuing; by reason of the absence of knowledge; by suffering i.e. by pain, since that he himself is to be diagnosed, as it is stated in the Sruti: "Indeed that Purusha is authori-"zed to diagnose etc." By movements i.e. by going, by non-movements i.e. by return. These moreover are the results of effort, and that is not possible in a body. True and false speech, caused by the merit of the Purusha. (170)

By what is really beneficial as the means of prosperity; by pleasure and pain the personal feeling namely. "I am happy, I am unhappy" and the like, being beyond the scope of the objects of the body; by the auspicious and the inauspicious, and acquired in other births, and inferred from pleasure and pain; portents such as the fall of a pigeon and the like; omen, such as the throbbing of the right eye etc. Khowledge in the form of analytical considerations; combination of stars i.e. at the time of the birth, the combination of auspicious stars; by the fruit of these, these portents etc. occur on account of the invisible results of the past birth. (171)

The stars such as the Aświni etc. and the other constellations; by the movement of these as observed in the astrological science. During wakeful moments, by the touch of a dead body and the like, and being besmeared with oil and other actions seen in sleep, and by the portentous phenomena in the skies, caused by the Mars and the like heavenly bodies. These, moreover, are produced by the evil consequences of past birth. (172)

By the knowledge experienced in cyclic revolutions, or in other yugas, and in the beginning of the world by the operation of charms and meditations, occurring to the multitude of created beings, one should know that the Âtman, the Supreme Soul is beyond that. (173)

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Yâjñavalkya, Verses 174, 175, 176

Egoism, memory, intelligence, hatred, intellect, happiness, courage, transmission to different organs, will, holding and life. (174)

Heaven, dream, the excitement of organs, the activity of the mind, twinkling of the eye, inner consciousness, effort, and the taking up of the five elements. (175)

Since these are visible as the signs of the Great Atman, therefore there is the soul, beyond the body omnipervading and the overlord. (176)

Mitakshara:—Moreover, self-assertion is egoism, ahankarah; smṛtiḥ, memory, i.e. as is connected with the awakening caused by experience in the previous births, and such as is found in the sucking of the breast &c.; sukham, happiness i.e. of this world.

In a matter perceived by one organ, the transmission of another organ, as is seen in the context in the form. "That which I saw, I am "touching that" is the transmission to different organs, indrivântarasanchârah. In this verse is the natural characteristic of desire, effort, and the inner consciousness, while in the previous verse the indicative characteristic was objective by regard to the causes, such as motion, truth-speaking &c.; and thus there is no (fault of) repetition. Dhâraṇam, holding out, to the body; jîvitam holding, life.

Swargo, heaven, the particular kind of happiness to be enjoyed through a particular body in another form; swapnah, dream, is well known. In the previous verse, however, the distinctive mark of a dream was as indicative of an auspicious result; here in its own nature; and

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thus there is no repetition. Likewise, bhavanam, of the organs, and the like, preranam, excitement, manaso gatischetana, the activity of the mind the inner consciousness, reaching up to the central seat; nimeshah, twink ling of an eye, is well known; so the taking up of the five elements.

Yasmâdetâni lingâni, since these visible signs, are inadmissible in the case of the elements, either directly or mediately, and are indicative of the Great Soul, and are visible, drsyante, tasmat, therefore, it has been well established that transcending the (physical) body is the soul allpervading and the overlord, atma sarvaga iswarah. (174-176)

Vîramitrodaya

While mentioning the capacity for conveying the knowledge by the science of logic operating side by side with the twinkling of the eve, which have not been mentioned as also of the intellected and the rest which have been mentioned as conveying a little by the inferential process, the Authar mentions the direct means in connection with the Ātmā

Yajñavaikya, Verses 174-176

Memory i.e. the direct impression, such as 'I am happy' and the like: intellect i.e. the knowledge derived from impressions, the experience founded upon it is during the wakeful condition, 20 dream is a cognation during sleep, while inner consciousness is the knowledge devoid of negligence; this is the difference. Retentivity i.e. an impression more permanently formed; happiness, i.e. of this world, as that of heaven has been separately mentioned; courage i.e. bodily effort; holding up i.e. an endeavour to hold up weight by hand etc.; life, i.e. vital union brought on by the invisible cause of organs such as the eye etc.; excitement i.e. application to the objects; motion which is favourable to the particular combination of events desired by the mind; the movement of the eye, an attempt for it of one who has been practising the Mudra. The effort which has been the cause, such as of the production of a jar etc., of the five elements, the taking up such as the lifting of water performed by the body, hands etc., these are particular signs of the Atman for the reason that they are visible. i.e. are known intensively in constantly recurring form, and since this omnipervading Great Lord is other i.e. different from the body, and is the overlord, and the individual soul is the controller of the motions and the cessation of motions in the body.

By the use of the word cha are included pain etc.

Or alternatively, the means in regard to the individual soul have been mentioned, the Author mentions it in regard to the Supreme Soul; Egoism etc., by reason of his being the agent, he is the lord of egoism etc.; on the other hand in spite of the intimate cause such as the intellect etc., its agency does not appear to be possible, as the dependence of the intellect etc., is appropriate for the acts of the individual soul, and hence also it is not the popular usage that 'the intellect has been made by me &c.' Holding up i.e. the holding of the Brahma; twinkling of the eye, i.e. the natural movement of the eye; of the five elements i.e. pertaining to the body; taking up i.e. the entering of the individual soul at the conception time.

The Soul, *i.e.* The Great Soul; The Great Lord *i.e.* the overlord of all; omnipervading *i.e.* residing in the innermost recesses of all sentient beings. The rest as before. (174-176)

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Sûlapâņi

Yajñavalkya, Verses 174-176

Egoism &c. Heaven etc. Whence etc. The transmission to another organ i.e. after drawing from one organ of the mind putting it into another organ. The creation of the body i.e. its entering into another body; of the organs, such as the eyes etc., the excitement; the movement of the mind i.e. going to a place which has been once visited. Taking up i.e. at the time of the birth, taking up the five elements for the purpose of the production of the body. \bar{I} swarah i.e. the Great Lord who is independent. These external signs are the evidence that the Great Soul is different and higher than the body. (174-176)

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The Author mentions the nature of the Kshetrajña, the individual soul

Yâjñavalkya, Verses 177, 178

The organs of senses together with their objects, the mind, as also the organs of action, the feeling of self, the intellect also, and also indeed the earth, and the rest. (177)

The Kshetrajña or the individual soul is called the invisible soul of this body (kshetra) and who is the Great Lord, residing in all created beings, and is and is not, who is existing as well as not existing. (178)

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^{1.} The S. P. reads Sarga for Swarga which is the reading in Mijakshara and Vîramitrodaya.

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Mitâksharâ:—Buddhîndriyâṇi, organs of senses, such as the ear &c. sârthâni, together of their objects, i. e. together with the sound and other objects; manaḥ karmendriyâṇi, the mind, and the organs of action, such as the organ of speech &c. Likewise ahankâro, the conscious self, buddhischa, and the intellect also, of a decisive nature. Pṛthivyâdîni, the Earth and the rest, the five elements.

Awyaktam, the invisible, the Prakrti is this the kshetra; of this, asya, he who is the Iśwara, the Great Lord, is all-pervading and hence also sadrūpah, in the existing form, as cannot be comprehended by other means of proof, asan, is non-existing, as having indistinct index, sadasad, is or is not, in this form, this soul is called the kshetrajūa, the individual soul. (177, 178)

Śûlapâņi

Yâjñavalkya, Verses 177-178

Intellect etc. Invisible etc. With their objects i.e. with the objects of the senses; of this i.e. of the intellect and the rest of the group known as Kshetrajña; this invisible soul is known as Kshetrajña by the sages. In all beings it exists by differentiation. It is called existing because its existence is inferrable from evidence. When it is not realized as in the case of a ghaṭa i.e. jar, it is called non-existing. When it partakes of both, it is described as having the form of being and not being. (177-178)

The Author mentions the origin of the intellect &c.

Yâjñavalkya, Verse 179

Of the intellect and the like, the origin is awyakta; from that is the beginning of the egoism; the $tanm\hat{a}tr\hat{a}s$, and the rest, from the egoism, with one property more than the one preceding. (179)

Mitakshara:—The equal proportion of the qualities such as the satva and the rest is awyaktam, (the invisible); from that is the origin utpattih of the intellect buddhi, which in the three varieties consists of the satva, rajas, and tamas, and from that the three-fold feeling of selfness

viz the Vaikârika, Tejas, and Bhâtâdi. There, i.e. Page 228* from the tâmasa called the Bhâtâdi, tanmâtrâni, — and by the use of the word âdi &c., the space and the rest—and these also are produced each with one quality more than that of the one before. By the use of the word cha is indicated that from the Vaikârika and Taijasa are produced the organs of action. (179).

^{1.} भूतादि:--The supreme Spirit; the epithet of अहंकार according to the Sankhyas.

^{2.} तन्मात्र is the subtle and primary element, such as शब्द, सार्श, रस, हप, and गुन्ध.

Chapter IV Verses 177-180

Śûlanâni Yâjñavalkya, Verse 179

Of the intellect etc. Of the intellect the origin is from the Awyakta called the Mahat and known from the evenness of the qualities of Satva, Rajas and Tamas; from that intellect is the origin of egoism which is characterised by self-conceit; from that egoism the space and the other Tanmâtrâs, the one following having one more quality than the one preceding.

By the use of the word Adi i.e. etc. are included the organs etc. as also the mind. (179)

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The Author mentions the nature of the properties Yâiñavalkva. Verse 180

Sound, touch, form, rasa, smell, are its properties. That from which one (of these) had sprung, that one becomes merged in that itself. (180)

Mitakshara: -Of these, i.e of the five elements such as the sky and the rest, sound &c., should be known as the properties with one additional for each succeeding. Among these, i.e. among the developments of the intellect &c, yo yasmât, that from whichever, original element it may have sprung up, sa tasminneva, such a one in that itself; becomes merged at the time of the universal destruction in a subtle form. (180)

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Vîramitrodaya

In the text "by that he reaches the highest stage" it has been stated that the merging of the individual soul is Moksha. And it has also been pointed out that the falling off of the subtle body is brief, while pointing out that the subtle body consists of the falling off of the Kshetra, the Author mentions the extension of its condition by its intrinsic nature and form

Yâjñavalkva, Verses 177-180

The organs of intellect five, such as the ear and the rest, together with their objects i.e. together with the objects included in the properties of sound etc. to be mentioned hereafter, the mind, the innermost organ; the organs of action five; such as desire etc. The feeling of self i.e. a modification of the great principle, the intellect, the great principle, the earth and the rest, the five great elements.

^{1.} Verse 167, p. 1623.

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By the use four times of the word cha in this verse and the use of the word cha in the next verse are combined together the five minute Tanmātra forms. In the passages the Prakrti is Awyakia, the objects being particularly specified, the Prakrti is in the form of Kshetra; by that is discriminated i.e. is made the subject of actual realization. The Îśwara, the Over-Lord of this Kshetra of twenty-four parts, and who is the controller of all movements, not being actually visualized by the non-Yogis, being and not being, that individual soul is called Kshetrajna by the wise on account of the unreality of the environment of Jiva which has the element of religion, and on account of the unreality of its proper description.

There the Awyakia is permanent, from that is the origin of the intellect; thence is the beginning i.e. origin of the feeling of selfness; from the feeling of selfness directly the five Tanmâtrâs; and through these, the five elements viz. the space, air, fire, water and earth, the one succeeding having one more quality in addition to the one preceding respectively, are produced.

By the use of the word cha it is added that from the feeling of selfness are produced the intellect, the organs of action, and the mind. The sound and the rest, however, are produced from the five Tanmatras, and the five elements in regard to their properties.

Of these that one which has sprung from the other, such a one becomes merged in that other itself *i.e.* physically becomes invisible, but in the subtle form exists; in short it exists in the cause itself.

Therefore, the position of the Kshetra in the form of Prakrti has been established. The Prakrti, moreover, although existing, like a woman who is past menstruation, does not bring forth a child, the cycle of birth or Samsara, the truth is that there is no more Samsara again.

The first use of the word eva indicates the exclusion from the category of Kshetra, others than the twenty-four. The last use of the word cha is used to exclude the idea of total extinction. The word hi indicates restriction in this matter, as having been established by the Sankhya and other systems. In the fourth verse, by the use of the word cha four times are added by inclusion the other qualities such as the sound etc. of the four elements viz. the wind and the rest. (177-180)

Sûlapâni Yâjñavalkya, Verse 180

Sound etc. Of the Tanmâtra such as the Akâśa i.e. space and the rest' the sound etc. are the properties. Among these that property which has sprung up from a particular one that one upon the extinction of sound etc. becomes merged in itself i.e. becomes invisible. (180)

By way of a conclusion of the topic, the Author proceeds Yâjñavalkya, Verses 181, 182, 183

The manner in which the Soul creates the soul, has been narrated to you by me on account of the results of actions of three varieties, although he is the Overlord. (181)

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The satva, rajas, and the tamas also have been stated to be the properties of that itself; and being dominated by the rajas and the tumas, this one rotates like a wheel. (182)

Beginningless and also having a beginning, he himself is the highest Purusha, his nature can be known from the marks and the organs of senses and has been stated as having modifications. (183)

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Mitakshara: -On account of the results of the three kinds of actions such as of the mind and the rest, although he is the Overlord. the manner in which the soul creates himself, has been stated to you. (20 The properties such as the satva &c., of that itself when under domination have been stated. Also, he himself, when dominated by the rajas and the tamas, here in this cycle of births and deaths, rotates like a wheel; this also has been stated. That itself, without a beginning the highest Purusha, by reason of taking to a body, has a beginning, is subject to changes such as that of a hunch-back, the dwarf &c., has been stated, as it may be recognized in his physical form by the outer marks and the organs also. (181-183)

Vîramitrodaya

The Author gives the conclusion of the import of the topic

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I have described to you how although the Over-Lord, the Great Soul through its character as individual soul creates himself by the development of the three-fold actions viz. of the body, speech, and mind.

Yâjñavalkya, Verses 181-183

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The Satva and other properties of that individual soul itself have been stated there such individual soul as is overpowered by the properties of *Rajas* and *Tamas* and is immersed in sensual pleasures, such a one like a wheel in this cycle of birth on account of his actions, rotates *i.e.* is born again and again.

That individual Soul—The Great Atman beginning-less—, having a beginning on account of his taking to a body, has been described by me as subject to the various vissicitudes, such as the state of the hump-back, or of the dwarf distinguishable by the marks of pain and pleasure, and whose form may be realised by the organs.

By the use of the first *cha* has been described the commencement of action by the three by mutual co-operation. By the use of the second *cha* it is added that the means of liberation from the thraldom has been stated. The two words *Eva* used together with the two words *cha* are indicative of limitation. (181-183)

Śûlapâņi

Yâjñavalkya, Verses 181-183

I have described to you the manner in which this Great Soul although the Over-Lord creates himself; I have also stated to you the manner in which the final development of actions performed by the mind, the speech, and the body occur. Thus is the conclusion of the question and answer. (181)

Satva etc. of the Âtman itself the Satva and the other attributes have been stated. There, when it is over-whelmed by the two viz. Rajas and Tamas together, he rotates in the cycle of births like a wheel. There the Satva is small and luminous; while the Rajas is obstructive and unsteady; and the Tamas is heavy and enshrouding. (182)

Without a beginning etc. That Great Soul has been pointed out to be with a beginning as well as without a beginning. That, however, which takes to a body surrounded by eight coatings has been stated to be a form of development. Sananda states the eight coatings:—"The elements, "organs, mind, intellect, desire, actions, the wind, and nescience is stated "to be the eighth. Thus has been stated to be the eight-fold coatings by "the best of sages." (183)

The Author describes the path to heaven Yâjñavalkya, Verse 184

The path to the (region of the) manes is the space which lies between the path of the unborn and of the (sage) Agastya, by that, those who perform the agnihotra with the desire for heaven go to heaven.

Mitakshara: - Ajavithi, path of the unborm, i.e. the road of the immortals; agastyasya cha yadantaram, the space which is between that and that of the Agastya is the pitryanastenagnihotrinah swargakamah, that is, the path to the manes, by that those who perform the agnihotra with a desire for heaven, obtain heaven. (184)

Sûlapâni

Yâjñavalkya, Verse 184

The path of the manes etc. The road which is reached by the path of the manes, such as the Wasus and the rest is called the path of the manes. Ajavithi i.e. "the path of the unborn," i.e. the path of the Gods. There, also one reaches by the divine road; the space which intervenes between these two in the midst, by that space, those who maintain the Agnihotra desirous of heaven go to heaven at the particular place. This path is by the southern direction. (184)

Yâjñavalkya, Verse 185

Those also who are intensively inclined to make donations, and are also well possessed of the eight good qualities, these also, (go) by the same path, and who are solely devoted to the vow of truth. (185)

Mitakshara: -- Moreover, those who are intensively devoted to the Smarta performances, such as donation and the like, well i.e. devoid of fraud, and likewise are possessed of the eight qualities viz. "Compassion for all creatures, forbearance, absence of jealousy, purity "quietness, auspiciousness, and freedom from avarice" as discussed by Gautama¹ and others. Likewise, also those who are solely devoted to the vow of truth, tepi tenaiva, these also by the same path obtain the abode of gods. (185)

1. Ch. VIII. 24.

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Vîramitrodaya

It has been stated that as with a rope he goes to the heaven by means of the ray, the Author mentions in four verses the region through which that ray obtains the intended place

Yâjñavalkya, Verses 184-185

By the use of the word cha twice as also of the word api it is suggested that many kinds of persons performing rites other than those mentioned in the Śrutis also go to heaven, those also who are intent upon making donations in a proper manner.

By the double use of the word cha are included those who are intent on performing various other Smarta rites, also those who are endowed with the eight virtues stated by Brhaspati and others viz: "Compassion, forgiveness, absence of jealousy, absence of impurity, "avoidance of weariness, auspiciousness, absence of niggardliness, "freedom from avarice, and others common to all." Likewise, those who are intent upon speaking the truth, these also go to heaven by the same path of the manes. (184-185)

Śûlapâņi Yâjñavalkya, Verse 185

Those also etc. Well i.e. according to prescribed rules. The eightqualities are stated by *Brhaspati*:— (See above 11.12-14). Those who are devoted to making charitable donations go to heaven by this same path. (185)

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It may be said, in the periodical and the like universal destruction, annihilation of the entire body of teachers occurs; how then will men born thereafter ignorant of the Vedas be able to perform the Agnihotra and the like acts? And how therefore a fortiori without performing the acts will they ascend the path to heaven? So the Author says

Yâjñavalkya, Verse 186

There, eighty thousand sages leading the life of householders recuragain and again serving as the germs starting the religious practice. (186)

Mitâksharâ:—Tatra, in the path of the manes, ashtâsîtisahasra, ighty-thousand in number, munayo, the sages, leading the life of a

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householder, and under a duty to recur again and again, in the beginning of the creation, by propounding the doctrines of the Vedas, in the re-appearance of the tree of religion serving as the germs, and instrumental in starting religious practices, dharmapravartakâh, such as the Agnihotra and the like. Therefore there is no scope for the fault set out before. (186)

Vîramitrodaya

It may be said, indeed, upon the occurrence of the ordinary *Pralaya*¹ *i.e.* the universal destruction, everything that is prescribed is annihilated; how then can occur the first beginning of the primary performances such as the *Agnihotra* and the like, by means of which the ascension to the path of heaven may take place? So the Author says

Yâjñavalkya, Verse 186

Those who by propounding the doctrines of the Veda start religious practices; the house-holders *i. e.* those following the house-holder's order; the sages *i.e.* those who are engaged in the contemplation of the soul, in short the omniscient, eighty thousand in number; again, *i.e.* at the end of the creation; recur, *i.e.* take to birth; there *i.e.* in the region of the manes lie like germs. (186)

Śûlapâņi

Yâjñavalkya, Verse 186

Eighty etc. There *i. e.* in that samsâra eighty thousand sages, householders again and again recur in the beginning of the creation to births in the cycle of births and deaths; these also as the germs give a start to Vedic performances. (186)

Yajñavalkya, Verses 187, 188

Taking resort in the region between that of the seven² sages and the elephant³ path, are as many sages who have given up all pursuits. (187)

- 1. Which occurs at the end of a कल्प.
- 2. सप्ति—The constellation known as Ursa major, consisting of मरीचि, अत्रि, अंगिरस, पुरलत्य, पुलह, ऋतु and नासिष्ठ.
- 3. नामनीथी—The portion of the Moon's path containing the constellations of अश्विनी, भरणी, and कृतिका.

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In virtue of their religious austerities, vow of celibacy, avoidance of contacts, intelligence, having reached there, they remain there until as far as the annihilation of the entire creation. (188)

Mitakshara:—Moreover, saptarshayah, the seven sages are well known. Nagavithi, the elephant path, i.e. the path of the Airavata; in the space interening tavanta eva, as many only, i.e. eighty-thousand in number; munayah sarvarambhavivarjitah, sages, who have given up all pursuits, solely devoted to the pursuit of knowledge, endowed with austerities and the vow of celibacy, likewise who have abandoned all contacts, and devalokam samasritah, having resorted to the region of the gods, abhūtasamplavam, until as far as the annihilation of the entire creation, i.e. until the Great Destruction, avatishthante, remain. And being stationed there, in the beginning of the creation, they become the initiators of the religious tenets pertaining to the Supreme Soul. (187, 188)

Sûlapâņi

Yâjñavalkya, Verses 187-188

The Seven Sages etc. By austerities etc. Taking resort to the region of the Gods which is between the seven sages and the elephant-Road, as many sages without commencing the samsåra, and maintaining the vow of celibacy, stay on in that region until as far as the great destruction i.e. until the Universal deluge. The Elephant path i.e. the path of the Gods. This region is towards the north of the Seven sages. (187-188)

What sort are these sages? So the Author proceeds
Yâjñavalkya, Verse 189

From whom, the Vedas, the Purânas, the sciences, as also the Upanishads, metrical compositions, the Sûtras, the Bhâshyas, and whatever other (branches of) literature. (189)

Mitakshara:—Yato, from whom, i.e. from both the groups of sages also, the four Vedas, the Puranas, the Angas, the sciences, and the Upanishads also, which being perpetual, are traditionally handed down by the generation of scholars, and thus set in practice, ślokah, the

^{1.} i.e. Worldly contact ऐहिक.

^{2.} रेशवत—The path in the northern part of the Moon.

metrical compositions, containing history. Sûtrâṇi, the aphorisms also relating to the science of words, and their interpretation, Bhâṣhyâṇi, and the Bhâṣhyas also in the form of commentaries on the Sûtras; yadanyad, whatever other, such as the medical science and the like, wânmayam, literature, that also those from whom it has started, of that kind are those sages the initiators of religious practices. In this way, there is no possibility of the Vedas being (regarded as) impermanent. (189)

Śûlapâņi

Yâjñavalkya, Verse 189

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From whom etc. The sciences i.e. the Vedângas; metrical compositions such as the Mahâbhârata and the like; Sûtrâs, such as those composed by Gautama and the like; the Bhâṣhyâs, containing commentaries and explanations; other kind of literature, such as the science of medicine and the like. The sages from whom these i.e. the Vedas and others are revived from memory on account of their retentivity, these again at the beginning of the creation remain there; although the Purânas also are permanent like the Vedâs, still by reason of tradition, abridgment, and expansion they are certainly different. As for example the treatise by Manu has been stated by Bhṛgu and the like. In the case of the Vedas, however, the tradition, the intonation, and the pronunciation are the same. There is no variation in these. (189)

What next? So the Author proceeds
Yâjñavalkya, Verse 190

The recitation of the Vedas, the sacrifice, vow of celibacy, austerities, self-restraint, faith, fasts, and independence, are the sources of the knowledge of the soul. (190)

Mitakshara:—As the Vedas are permanent, on the strength of its authority, the recitation and the like means of acquiring the purity of self, and through that, is the source of the knowledge of the Soul-So it becomes established. (190)

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Śûlapâņi

Yâjñavalkya, Verse 190

Veda etc. The repetition of the Vedas *i.e.* the study of the Vedas-These, by reason of the annihilation of sin, are regarded as a source of knowledge; not directly of the knowledge itself; as says Manu¹: "The "austerities and learning are for the *Brâhmana*, the highest means for happiness; by austerities, he destroys the sin; by learning he acquires "knowledge." (190)

Yâjñavalkya, Verses 191, 192

That, moreover, should be studied and known by (the members of) all the orders together; also should be visualised, contemplated, and also should be listened about by the twice-born. (191)

PAGE 228 *

Those of the twice-born who secure him in this manner, and those also who, resorting to the forest² contemplate the Truth with intense devotion. (192)

Mitakshara:—Since the Vedas have become perpetually an authority for the Atman, that should be studied and understood in the prescribed manner by (the members of) all the orders in various ways. The Author explains clearly that very method: Dwijatibhirdrashtawyah, by the twice-born should be visualised, i.e. should be directly realised. There, the Author points out the means: śrotawyah, mantawah iti, should be listened about, should be contemplated &c., first of all by listening to the Vedanta, it should be determined, and thereafter should be contemplated, i.e. should be investigated by arguments. After that, by contemplation he becomes directly visualised.

Those, ye, of the twice-born, being intensely devotional, resort to a place devoid of residents, evam, in this manner i.e. by the way stated, enam, this, i.e. the Soul, satyam, the truth, which is the highest truth, contempalte, upasate, ta atmanam vindante, these secure i.e. reach the Soul. (192)

^{1.} Ch. 711. 104. 2. So also interpreted by Śülapâṇi. Vîramitrodaya, however, refer o the बृहद्वरण्यकोणनिवृत् see page 1644 1. 36.

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Śûlapâni

Yâjñavalkya, Verses 191-192

That moreover etc. By the members of all the orders this Soul should be tried to be known by all means. The Author mentions those means themselves: Should be contemplated i.e by arguments, should be listened to by hearing the Vedânta.

By the use of the word atha it is intended to indicate by the inverse method. By the use of the word 'twice-born' it is intended that the Sûdrâs have no authority. (191)

They who etc. Those of the twice-born who, taking resort to the lonely forests in this manner i.e. in the manner aforestated, worship the truth i.e. the Brahma, these obtain the road to the attainment of Brahma. Viśwarûpa, however, has the reading Vindati and has explained it as 'they know.' (192)

The Author states the divine road to the path of attainment Yâjñavalkaya, Verses 193, 194

In respective order they become transformed into fire, day, the bright half, likewise the summer solstice, the region of the gods, the sun, together with lightning. (193)

Thereafter the Lord of the mind comes forth and makes them fit for the Brahmaloka; for them there remains no further recurrence. (194)

Mitakshara:—Te, those who have come to know the Soul, kramat, in respective order, having rested in the regions under the fire and other presiding deities which serve as paths to absolution, and having become established by these, attained to the highest state. Archih, fire, ahah, day, sukla, bright half of a month; likewise uttarâyanam the Summer-solstice; the abode of the gods. Savita, the sun, vaidyutam, lightning, i. e. brightness.

These, who have in this manner reached the places of the Fire &c., Mânasah, the Lord of the mind, Purusha, makes fit for the region of the Brahma. Teshâm iha, of these here, i.e. in this cycle of birth, punarâyrttirna vidyate, further recurrence does not remain. But, at the time of the re-entry of the Prakrti, they cast off their subtle bodies and become unified with the Great Soul. (193, 194)

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Vîramitrodaya

Having stated the path to heaven together with the teachers there, the Author mentions the path to absolution together with the teachers

Yâjñavalkya, Verses 187-194

Towards the north of the Seven Sages, by the Elephant-path *i.e.* towards the south of the Airâvata way in the intervening space, taking resort to the region of the Gods, eighty thousand in number are these sages. For what purpose? So the Author says, in avoidance of all *Kâmya* performances. (187)

By means of austerities, vow of celibacy, abandonment of contact, and by intellectual pursuits, having reached there *i.e.* the region of the Gods, so long as there is the general confusion all round of all created beings, till that time lie in wait. (188)

From which i.e. from the group of the sages in the region of the Gods, the Vedas, the Purânas, the sciences i.e. the sciences of Vedânta, the Upanishads such as the Brhadâranyaka and the rest. Metrical compositions in the form of history; the Sûtras such as those composed by Vyâsa, Pâṇini and others; the Bhâshyâs in the form of commentaries thereon, and whatever other kind of literature, such as the science of medicine and the like, all these proceed. (189)

And likewise the repetition of the Vedas *i.e.* their study, from that proceed the sacrifice, the vow of celibacy, austerities, self-restraint, devotion and fasts, and independence characterised by the attachment to worldly pleasures also starts. These, moveover, are the means of the knowledge of the truth which is the source of emancipation for the Soul. (190)

It may be asked, indeed, if realisation of the Soul be the means of absolution, then what is the use of the scientific knowledge proceeding from the Vedas? So the Author says: "By the members of the "orders such as that of the celibates and the like, even by all, also in "this manner i.e. by means of following the dictates of the Vedas only." He should be listened to about, contemplated, and He becomes then visualised by the twice-born. (191)

Now what object in life is (secured) by the knowledge of the self? So the Author says: Those of the twice-born who resort to the Aranyaka i.e. the Brhadaranyaka, and those of the twice-born, moreover, who being endowed with great devotion, contemplate Him in this

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manner, these get at the truth in the form of the highest object viz. the Supreme Soul. (192)

There, for the attainment of the highest object the Author mentions the way, in the order etc. These, the devotees of the Brahma reach in respective order the fire *i.e.* the region where the presiding deity is fire; day *i.e.* the region where the light is the presiding deity; the white half *i.e.* the region where the northern solstice and bright half are the presiding deities; the region of the gods; the Sun *i.e.* the Solar region; the lightning *i.e.* the region where the presiding deity is the lightning. (193)

These, after attaining to the regions of fire and the rest, the great spirit of the mind approaches them, and taking to the region of the *Brahma* leads them on to devotion, and for them, moreover, in this cycle of births no more return exists. (194)

By the use of the word $tath\hat{a}$ are included the works of commentaries of the Upanishads, and of the word cha, of the $Ved\hat{a}\hat{u}g\hat{a}s$.

The word hi intends the necessity of listening as a means for the knowledge of the purport of the Vedas. By the first use of the word tu is excluded the state of visualization after contemplation, and by its second use, the state of contemplation after listening to. By the third use of cha is added the incessant musing. The word cha in the expression "those also" (Verse 192) is indicative of the inclusion of the Chhandogya and other Upanishads. By the use of the word 'likewise' (verse 193) the Author excludes the possibility of the occurrence of rays situated high. By the use of the word cha (verse 193) are included the region of the great and the like. (187-194)

Sûlapâņi

Yâjñavalkya, Verses 193-194

These i.e. those who have realised the Self having rested in respective order at the several paths to absolution, such as, those presided over by the fire and other deities, and taken on by these reach the highest state. Archih i.e. fire; ahah i.e. day-light; the white half i.e. the bright fortnight; the higher solstice i.e. the summer-solstice; the region of the Gods i.e. the abode of the Gods; Savita i.e. the Sun; Lightning i.e. together with the lightning. (193)

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Thereafter etc. These i.e. those which have reached the region of the fire. The spirit of the mind, the *Purusha* takes them to the region of the *Brahma*. Brahma itself is a region called the region of the *Brahma*. To that he takes them. From there they become unified with the Supreme Soul. This is the meaning.

It is of two kinds: absolution, and final emancipation. Those who directly contemplate the *Brahma*, these are immediately emancipated. Those who do monthly service & these after having reached the regions of fire and the like, and there itself having acquired an intensity of knowledge, and accompanied by those stationed at the region of the fire etc. they become unified with the Great Soul. (194)

The Author describes the path of the manes stated before Yâjñavalkya, Verses 195, 196, 197

By means of sacrifice, austerities, making charitable donations, those men who have reached heaven, these here in respective order become the smoke, the night, the dark half, the winter solstice also. (195)

The region of the manes, the moon, the wind, the showers, the water, and the Earth, and again go forth. (196)

He, who having self-consciousness does not know this, becomes a 20 reptile, a moth, an insect, or a worm. (197)

Mitakshara:—Those, moreover, who by means of sacrifices, charitable gifts and austerities as ordained, enjoy heaven as the fruit, these in respective order, having reached the regions of the smoke, and other presiding deities as far as the moon, and again having reached the wind, shower, water, and earth, and having become transformed into semen, through paddy and other forms of food, go to the body of those in the cycle of births. He who being self-conscious does not properly understand this two-fold path i.e. does not perform the religious observances which are a remedy for the two paths, such a one becomes, dandaśūko, a reptile, i.e. a cobra, patangah, a moth, i.e. a locust, or kṛmiḥ kiṭo, an insect, or a worm. (195-197)

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Vîramitrodaya

The Author states the respective stages of progress on the path of the manes stated before.

Yâjñavalkya, Verses 195-197

Those men, however, who by sacrifices and the like, have attained to heaven i.e. are in the enjoyment of the fruit viz. heavenly residences. appear i.e. go to the three regions commencing with the smoke, and terminating with the moon as the presiding deities, and the earth in the form of semen; the meaning is that thereafter they again go to the Samsara.

By the first use of the word eva is excluded the path stated before, and by the second of absolution. The use of the word cha is indicative of repetition; thus they again go, is the meaning obtained. (195 - 196)

Now the Author states the cycle of births among several species.

One who does not know this two-fold path viz. the path of the gods and the path of the manes, and does not perform the acts leading to the same, such a one shall become a reptile i.e. a snake, a moth i.e. a gnat, or an insect or a worm.

Śûlapâni

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The Author mentions the path to the manes

Yâjñavalkya, Verses 195-197

By sacrifice etc. The region of the manes etc. By sacrifice and the like, those who attain and enjoy the heavenly region, after having reached the regions where the presiding deities are the smoke, and as far as the moon, and again having reached the regions of the air and the like, are transformed into semen, and become absorbed in the cycle of birth, and are born in a womb. (195, 196)

This etc. The reptile i.e. a serpent. The meaning is, that in another birth he obtains the body of a snake or the like. (197)

PAGE 229*

The Author describes the manner of contemplation

Yâjňavalkya, Verses 198, 199, 200, 201

With the feet turned upwards and placed on the thighs, placing the right hand on the left after raising it, lifting up the face a little, and having tightened in the breast. (198)

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With closed eyes, remaining in the satva condition, not touching the (lower) teeth with the (upper) teeth, with the tongue placed firmly on the palate, with the mouth closed, and completely motionless (199).

Having restrained all the organs of senses, having his seat neither very 5 low, nor very high, duplicated or triplicated $pr\hat{a}n\hat{a}y\hat{a}ma$ one should

perform (200).

Thereafter should be contemplated the One who is situated in the heart like a lamp; and there, moreover, the wise man performing concen-

tration should concentrate upon the Soul. (201)

Mitakṣhara:—One whose feet raised are lying on the chest – such a one who has set up a Baddhapadmâsana.¹ Likewise on the left hand raised, having placed the right, also raised uttanam, and the face lifting up a little and having tightened, i. e. stiffened in the breast, mukham kinchidunnamayyorasa cha viṣhṭabhya. Also, nimilitakṣhaḥ, with closed eyes, satvasthaḥ, remaining in the satva i. e. free from desire, anger, and the like, dantairdantanaspṛṣaṇ, not touching the (lower) teeth with the (upper) teeth. Likewise, one whose tongue is placed on the palate without motion; such a one so described; also samvṛtaṣyaḥ, with the mouth closed, one whose mouth is covered; sunischalo, completely motionless, i. e. without any tremour.

Likewise, having completely withdrawn all the organs from the several objects, nâtineechâsano nâtyuchchhrtâsano, having his seat neither too low, nor very high i.e. so seated as there may not be a distraction of the mind, dwiguṇam triguṇam wâ, either duplicated or triplicated, one should begin the practice of the restraint of breath (prânâyâma).

Thereafter, by the Yogi who has subjugated the air, yosau hrdaye deepavat, that one who in the heart like a lamp, is without a flicker, the Prabhu, the Supreme Lord, that one should be contemplated. Tatra cha, there also, in the heart, Atmanam, the Soul, by placing within the mental range, dharayet, one should concentrate, i. e. should resort to holding.

The nature of a Dhâranâ, moreover: The time for wheeling the end of the knee, snapping the forefinger and the thumb together, is called mâtrâ. With such fifteen mâtrâs is the lowest (adhamah) prânâyâma; with thirty, the (madhyama) middling; with forty-five, (uttâma) the

1. See page 77 above for पद्मासन and Balambhatti, p. 113 for पद्मासन, स्वस्तिक, मद्रासन, वज्ञासन, ही सन, सिद्धासन. कमलासन.

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highest. Dhâranâ is that which has three prânâyâmas of this sort. These three are designated by the word yoga; these also one should As has been stated elsewhere; "After wheeling round the fore-"part of the hand on the disc of the knee, one should snap a chhotikâ; "with fifteen mâtrâs is described as the (adhama) lowest prânâyâma; "the middling is duplicated, and the highest is that which is tripli-"cated; so is one dhâranâ stated to be with three of each and with "these the youa in a similar manner." (198-201)

Vîramitrodaya

Now the Author states the procedure in regard to the contemplation of self

Yâjñavalkya, Verses 198-201

Placed on the thighs and raised high i.e. one whose foot-soles and feet have been raised above, such a one in the left hand raised above having placed the right hand upraised and turning up the face a little i.e. having raised it, up and with a raised chest, obstructed it, and having prostrated still the raised body; placed in the Satva i.e. free from desire and anger; highly motionless i.e. without a tremour; and having restrained the whole group of the organs such as the ear etc. i.e. having drawn them away from sensual matters, and placed on a seat which is neither very low nor very high, should begin the restraint of breaths called the Kumbhaka and Rechaka duplicated and triplicated—By the use of the word api also the Puraka occupying the interval of time for twelve mâtrâs - So also the Mârkandeya Purâna: "While the "Laghu has twelve mâtrâs, double that is, however, the Madhyama: "with triplicated mâtrâs, however, it is stated to be the Uttariya". Mâtrâ means the time for the twinkle and opening of the eye.

Thereafter etc. By means of the restraint of breath having steadied the vital air, should be contemplated this Soul who is the over-lord and who is shining in the heart like the lamp. In that contemplation, by holding on the restraint in the form of the restarint of breath, one should hold up the Soul i.e. should mentally steady it. This is the meaning.

By the use of the word cha thrice are included the varieties of contemplation such as the holding up of the neck, the steady attendance in a secluded place, and the undivided contemplation of the Supreme Soul. (198-201)

Ch. 36. 15-16.

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Sûlapâni

The Author states the method of concentration

·Yâjñavalkya, Verses 198-201

Placed on the thighs etc. With clothes etc. Restraining etc. Having tightened i.e. joined to; remaining in the satva i.e. free from desire, anger etc.; with the tongue placed on the palate i.e. on the corner of the palate, one who has placed his tongue unmoved; in that manner. Duplicated, triplicated etc. i.e. in the order of the lowest, the middle, and the highest as is stated in the Markandeya Puranam1: "The restraint of the breath "has been stated to be of three varieties called Laghu i. e. the lowest, the "Madhya, i.e. middling, and the Uttarîya, i.e. of the topmost; Oh Alarka! I "mention to you its measure; listen to me. While the Laghu has twelve "mâtrâs, the Madhyama has twice as much; and with three-fold mâtrâs, "however, has been described the Uttariya. The strain (i.e. the duration) "of a mâtrâ is the twinkling of an eye, the winking, and the time for a "short letter." (198-200)

Thereafter etc. Thereafter, the Soul should be contemplated in the heart, i.e. the mind should be concentrated i.e. made steady; there i.e. in the Soul. One should hold the concentration as stated by Devala viz: "One should hold in concentration the combination of the body, the "organs, the mind and the intellect". (201)

The Author states the reason for the practice of yoga containing dhâranâ

Yâjñavalkya, Verses 202, 203

Invisibility, memory, loveliness, perception, capacity to hear likewise; 25 leaving one's body, entering into the body of another. (202)

Production of things at pleasure, are the signs of the accomplishment of youa. When the youa is attained, when he gives up the body, he becomes entitled to immortality. (203)

Mitakshara:—By the acquisition of Anima, imperceptibility from others is antardhanam, invisibility; smrtih, memory in regard to matters beyond the reach of the organs; the power of remembrance like Manu and the like; kantih, loveliness, i.e. attractiveness; drshtih, perception, even with regard to things past and not forthcoming; tatha śrotrajnata,

^{1.} Ch. 36. erses 15-16.

This is the of the eight AZs which are realized by one who has become an adept in the गृत. They are अणिमा महिमा व लिंदा गरिमा तथा । भक्तिः प्राक्रम्यमीशित्वं वशित्वं चाष्टासिद्ध्यः ॥

reaching the scope of the ear on account of their Page 230* being manifested at an extremely long distant place.

After abandoning one's body, entering another's body; according to one's desire, the production of things irrespective of the producer — thus ityetat yogasya siddherlakshanam, these are the signs, i.e. marks, of the accomplishment of yoga. Moreover, not this much alone is the purpose; on the other hand, siddhe yoge tyajan deham amṛtatvâya kalpate, when the yoga is attained, when he gives up the body, he becomes entitled to immortality, and also becomes fit to the attainment of the condition of Brahma. (202, 203)

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Vîramitrodaya

Thus after the Yoga with concentration is accomplished the Author states the basis

Yâiñavalkya, Verses 202-203

Invisibility which is the work of Anima, and which is characterised as invisibility without an enshrouding cover; memory i.e. the remembrance of things experienced in another birth; loveliness i.e. attractive appearance; sight i.e. the capacity to perceive things which are beyond the perception of senses, and are separated; the capacity to hear i.e. the capacity to hear a sound at a distance, giving up one's body and entering into another's body; at the option i.e. at one's desire the creation of things intended such as a village, cattle etc. all this being the inner cause is the characteristic i.e. the measure, of the Yogic accomplishment which is the cause of all this.

One who has secured the accomplishment of Yoga, not only secures the means of invisibility etc., but abandoning the body at his pleasure, he becomes competent for (securing) absolution; in other words, he secures absolution. So the Author says Yoga etc.

By the use of the word $tath\hat{a}$ the Author includes the $Anim\hat{a}$ and the other Siddhis. By the use of the word cha it is added that he obtains Moksha provided he is not tempted by $Laghim\hat{a}$ etc. for the fruit of the Yogic accomplishment; or otherwise not so. (202-203)

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Śûlapâņi

Now the power of the Yoga.

Yâjñavalkya, Verses 202-203

Invisible etc. Becoming invisible *i.e.* without even covering, the non-visibility of the body; memory, *i.e.* of another birth also; loveliness, *i.e.* having an attractive appearance; perception, *i.e.* even of atoms screened from view; the capacity for hearing, *i.e.* the capacity to catch soft words from a distance; creation at pleasure, *i.e.* the production of things desired; is entitled to immortality, *i.e.* becomes fit for emancipation-

The Author states another means of securing the satva purity, when the (performance of) sacrifice, or (making) donations is not possible

Yâjñavalkya, Verse 204

Or even by studying the Veda after giving up all actions, and residing in the forest, subsisting on limited diet, eating without begging for it, one may secure the highest accomplishment. (204)

Mitakshara:—Atha wa, or, by giving up all actions, i. e. one who does acts which are not prohibited; and studying the Veda, vedamabhyasan, any one, by habit resorting to retirement, and one who has accomplished the purity of the satva by a restricted diet of food not begged for, by the contemplation of self, one secures param, the highest siddhi, such as the moksha. (204)

Vîramitrodaya

For one who is unable to perform a sacrifice, or observe a fast and the like, the Author states another means for the purification of the Satva

Yâjñavalkya, Verse 204

One who has abandoned all actions, i.c. one who has given up the Kâmya¹ acts as well as those which are prohibited. One who has taken on the Sanyâsa order, and residing in the forest becomes a recluse, or who is engrossed in Vedic studies, subsisting himself on limited diet unsolicited, and thus by means of the mental purification obtains Moksha. This is the meaning. (204)

^{1.} As oppose o नित्य, ordinary, or निमित्तिक, occasional; the काम्य acts are with a special purpose i liew.

Śûlapâņi

Yâjñavalkya, Verse 204

The Author states for one who has become competent for the worship of the image of *Brahma* in the form of concentration. All etc. who has abandoned all desires; who has given up the expectation of the results. The rest is clear. (204)

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Yâjñavalkya, Verse 205

One who has acquired wealth by proper means, who is intent on the knowledge of Veda, who respects the guests, who performs the $\acute{s}r\^{a}ddhas$, and speaks the truth, such a one, even though he be a householder, is emancipated. (205)

Mitakshara:—Moreover, one who has acquired wealth by right means, such as the acceptance of a good donation, who is ever ready to do honour to guests, who is intent on the performance of the ordinary and special śrâddhas, grhasthopi hi, even although he be a householder, since, such a one obtains emancipation, there the acceptance of asceticism in regard to this world is not the only means for securing emancipation. (205)

Thus ends the Chapter on the Philosophy of the Soul.

Vîramitrodaya

Not only for those who have entered the Vanaprastha or the Sanyāsa order, is the Mohsha, but even for the house-holder, and for the celibate also. This has been stated before!: "He however should "be known by all the orders etc.," there in the case of a house-holder the hospitality etc. offered to a guest also can be expected as an additional means for the purification of the Satva. So the Author says

Yâjñavalkya, Verse 205

One intent upon the knowledge of the truth *i.e.* one engrossed in the acquisition of self-knowledge, the truth-teller.

By the use of the word cha is included one who performs the $\dot{s}r\hat{a}ddha$ etc. one who performs the observances common to all the orders. By right means, i.e. with the wealth acquired by the acceptance of good donations, one who is devoted to the respectful treatment of

^{1.} Verse 191. p. 1642 l. 10.

guests, and one who performs the ordinary and the special occasional $\hat{S}r\hat{a}ddhas$, thus a house-holder who performs the special duties of a house-holder is certainly emancipated.

By the use of the word api is added that the celibate student also becomes emancipated if he observes the special duties of his order viz. maintaining the vow of celibacy, performing the service of the preceptor and the like, as also the duties common to all the orders viz. truth-speaking and the like. (205)

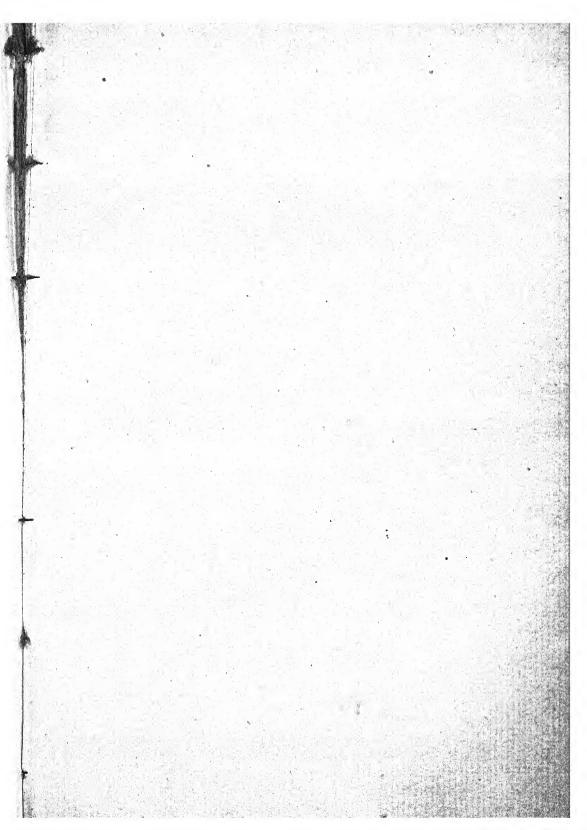
Thus ends the Chapter on the Philosophy of Self otherwise known as the Duties of Ascetics, in the commentary on Yâjñavalkya by the great Mitra Miśra.

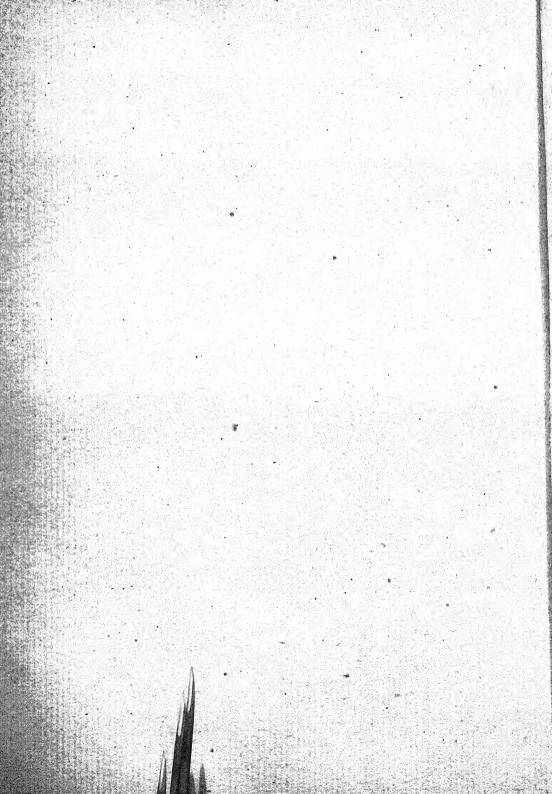
Śûlapâņi

Yâjñavalkya, Verse 205

Justice etc. Who is intensively devoted to the knowledge of the truth i.e. who has solely devoted himself for the knowledge of Brahma; a house-holder of this variety obtains absolution; and so in the Mahâbhârata:—"Whose declaration of this kind can become true "viz. 'there is no absolution from the house'?" Even for the women and the Sûdras the absolution has been stated:—"Even one who is the lowest "in the Varnas, or even a woman who is religiously anxious, both even by "this path may go to the highest state." (205)

Here ends the Chapter on the Philosophy of Self.





The Collection of Hindu Law Texts Volume II. Part VII.

YÂJÑAVALKYA SMRTI

WITH

MITÂKŞHARÂ, VÎRAMITRODAYA AND

DÎPAKALIKÂ

PRÂYAŚCHITTÂDHYÂYA

Chapter V Prayaschitta, (Penances) Verses 204-335 (Pages 1655-2030)

An English Translation with notes, explanations, etc.

BY

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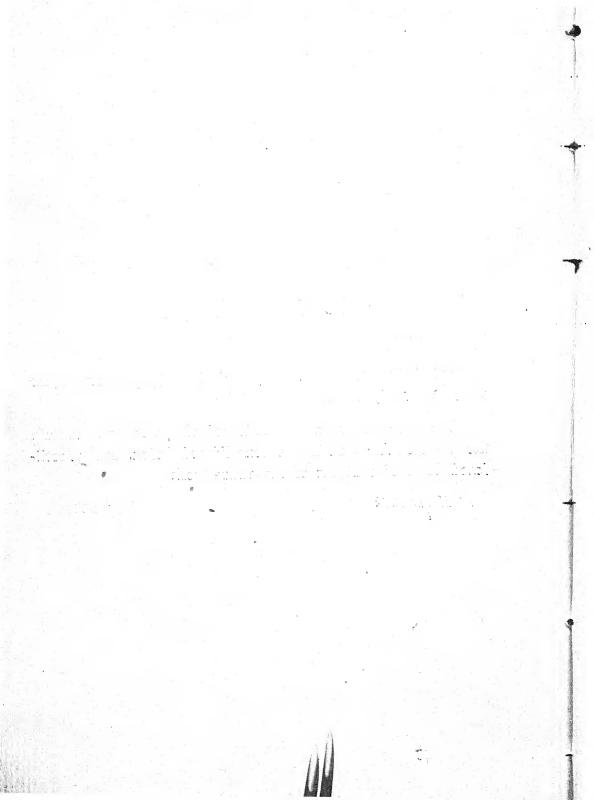
EDITOR'S NOTE

This is the last portion of the *Prâyaśchittâdhyâya*, viz. Chapter V of the *Mitâkṣharâ* on the *Yâjñavalkya Smṛti*.

The next part which will be issued next year, will contain the General Introduction, a consolidated Index, and consolidated Lists of contents of the entire work.

18 March 1942

THE EDITOR



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CHAPTER V

On Penances

In response to the request viz. "Expound to us exhaustively "the rules relating to the Varnas, the $A\acute{s}ramas$ and the others" a promise was given to explain the six varieties of Dharma; and after having expounded the five varieties of Dharma, and wishing to commence the sixth which has remained over, (and which was) denominated as the $Pr\^aya\acute{s}chitta$ and all special rules thereto, first by way of an introduction to it, and also by way of pointing out the particular persons who are amenable to it, the Author states the development of Karmas in the form of $Arthav\^ada^2$

Yâjñavalkya, Verse 206

Having undergone the terrible and frightful hells incurred on account of the most heinous sins, the greatest sinners are born here after the exhaustion (of the results) of their deeds. (206)

Mitâksharâ:—The designation Mahâpâtaka or the most heinous sin is used in regard to the five acts commencing with Brâhmicide and the rest; those which will be mentioned hereafter in the text3 "a "Brahmicide, a drunkard etc."; those who incur it, these are the Mahâpâtakins.

Mahapatakaja, incurred on account of the most heinous sins, the Tâmisra and the like hells, narakan, appropriate to the evil deeds committed by themselves; ghoran, terrible, i.e. by reason of their causing extreme agonies, extremely horrible; dârunan, frightful, the sole abodes for the suffering of pain; prapya, having undergone; karmakṣhayat, after the exhaustion of their deeds, i.e. after the termination of the period of pain to be undergone in the hell brought on by their deeds; thereafter by reason of a residue of their deeds again iha, in this warld, i.e. in this cycle of births among the lower bodies

^{1.} See p. 2 ll.10-12 above.

^{2.} अर्थवाद—is an explanatory statement, in the form of praise or blame पादास्यिनिन्दान्यतरपरं वाक्यम् । e. g. वार्युर्वे क्षेपिष्ठा देवता—, or verse 56 in the Âchârâdhyâya see p. 166 ll. 6-8, where the prohibition against marriage with a sûdra has been stated in the form of an अर्थवाद—i. e. not a command pure and simple, but a suggestion coupled with a reason for it.

^{3.} III. 209 p. 1656, l. 13.

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of the dog, the jackal, and the like which are full of misery; prominently t.e. again, are born, jâyante. The use of the word 'greatest sinners' is inclusive by extention of others also such as the lesser sinners and the like, as for them also the reduction to the lower and other like bodies will hereafter be stated. (206)

Śûlapâņi

Yâjñavalkya, Verse 206

Now the Author points out the production of the fruits of actions which is useful as an incentive for special religious performances, as also the hells, "Heinous sins etc." Here, i.e. in this Samsâra, after having experienced the hells which will be stated hereafter, which are brought on by the heinous sins etc., and which are the cause of pain, at the extinction of the fruits of the acts, are born in the bodies to be stated hereafter. (206)

Having stated for the great sinners the lot of being subjected to Sainsâra, the Author proceeds by way of describing it more particularly

Yâjñavalkya, Verses 207, 208

The Brâhmicide enters the body of a deer, a dog, a hog, or a camel; while one who drinks liquor, that of an ass, Pulkasa, and of a Vena; no doubt here. (207)

He who robs away gold shall obtain the condition of a worm, an insect, or a moth; and one who violates the bed of a Guru, respectively, to the condition of grass, shrub, and creeper. (208)

Mitâkṣharâ:—Mṛgâḥ, the deer, and the rest; śwasûkaroṣḥṭrâḥ, the dog, the hog, and the camel, are well known; to their body, yonim, Braḥmahâ, the Brâḥmicide, goes on account of the residue of his deeds. Kharo, the ass, i.e. the donkey; Pulkasaḥ,² born on a Śūdra woman from a Niṣhâda of the pratiloma kind; one born from a Vaidehaka upon an Ambaṣḥṭhâ woman is the Veṇa; to the bodies, yoniḥ, of these, surâpaḥ, one who drinks liquor, is consigned.

Kṛmayaḥ, the insects, sprung out of flesh, ordure, cow-dung etc. and not independently of sexual intercourse among their kinds; slightly bigger than these and without wings or bones are the ants and the

^{1.} Verses 207, 208 &c. 1656 sqq:

^{2.} See p. 256 ll. 2-4, and ll. 6-7, above.

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like insects, kîţâḥ; pataigaḥ, a moth, i.e. locust, to the bodies of these goes one who robs a Brâḥmaṇa of his gold; tṛṇam, grass, such as the kâśa etc.; gulmalate, shurbs and creepers, have been stated before; to the species of these respectively goes one who violates the bed of a Guru, gurutalpagâḥ.

This, moreover, has a reference to acts committed unintentionally. In the case of acts committed intentionally they rotate in other bodies also abounding with misery, as says Manu¹: "The womb of "a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, "a Chândâla and a Pulkasa, enters a Brâhmicide. A Brâhmaṇa who "drinks liquor shall enter those of the worms, insects, moths, and birds "feeding on ordure, and also of destructive beasts. A Brâhmaṇa "thief, a thousand times to those of spiders, snakes, and lizards, of "aquatic animals and of destructive Piśâchas." The spider i. e. one with wool in the naval; the lizard i. e. a chameleon. "And one who "violates the bed of a Guru, goes a hundred times to that of the "grass, shrub, creeper, and likewise of carnivorous beasts with fangs "and of those who do cruel acts." (207, 208)

Śûlapâņi

Yâjñavalkya, Verses 207-208

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"Deer etc." Having experienced the hell, for the annihilation of the residue thereof, the Brâhmicides and the rest are born respectively in the bodies of the deer etc. Viṣhṇu² states the period for the experience of the hells: "Among these, those of the perpetrators of the most heinous sins "(Atipâtakinah) who have not performed the penances, suffer in other ways "for a Kalpa³; the perpetrators of the heinous sins (Mahâpâtakinah) for a "Manvantara; and of lesser sins for four Yugas." Among these hells, by regard to the length of time for the experience of the hells the (Atipâtaka) most heinous sin should be regarded as greater than the heinous sin (Mahâpâtaka). (207, 208)

^{1.} XII. 55-58.

^{2.} Ch. 43. 24-26.

^{3.} कह्य—is one day of Bradmâ or 1000 yugas i. e. 432 millions of years of mortals. The present कह्य is भेतन्त्रह.

भन्दन्तर—One-fourteenth of the day of Brahmâ, the fourteen मन्दन्तर making one day. The present is the 7th of these, see Manu I. 79.

युग-an age of the world. These are four viz. इत or सत्य, 1,728,000 years, जेता, 1,295,000 years, द्वार, 864,000, and कलि, 864,000 years.

Men who have been elevated from the species thus described, bear certain marks; the Author describes these

Yâjñavalkya, Verses 209, 210 [1]

The Brâhmicide shall be affected by a wasting disease, the drunkard has black teeth; while the gold-thief has bad nails; the violater of the bed of a Guru has a bad skin. (209)

He who associates with any one of these is born with their marks. (210 [1])

Mitakshara:—Moreover, having thus experienced terrible pain at the Raurava and like hells as well as in the wombs of dogs, hogs, asses, and the like, and thereafter on account of the remaining sin with the signs of consumption etc., at the very time of birth they are born again and again in the several human bodies. The Brahmicide shall be affected with a wasting disease i. e. consumption; one who indulges in the drinking of wines which are prohibited, naturally has black teeth, and the one who robs a Brahmana of his gold has the condition of bad nails; one who has intercourse with a Guru's wife has bad skin i. e. leprosy.

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Of these *i. e.* of the Brâhmicide and the rest, any particular man who dwells together with any of these, such a one is born with that sign. (209, 210 [1].)

Vîramitrodaya

Now, while about to mention the duties in the form of penances on special occasions, and by way of introduction to it, and also by way of pointing out the persons who would be amenable to it, the Author describes the results of actions by means of thirteen verses

Yâjñavalkya, Verses 206-210 (1)

The persons guilty of heinous sins *i.e.* those who have committed the sins of Brâhmicide, liquor-drinking, theft, adultery with the wife of a Guru, and those associated with these also, having reached *i.e.* experienced frightful hells, the horrid abodes for undergoing terrible pain, the fruits of the several heinous sins, and after the extinction of the invisible results of the heinous sins in the form of severe punishment, on account of a small residue of the fruit remaining over, are born in this cycle of births and deaths (Samsâra).

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There, the Brâhmicide, to the womb of the deer and the like, the liquor-drinker goes to i.e. obtains, the womb of the ass and the like, for a birth here. Here there is no doubt.

One who steals a Brâḥmaṇa's gold, obtains the condition of a worm; the violater of the bed of a Guru that of the grass; so in respective order obtains the womb of the deer, and the like. In other birth for the residue when he is born as a man the Brâḥmicide and the like obtain in their respective order the fruit in the form of consumption, black teeth, soiled nails, bad skin.

He, moreover, who dwells along with any of these perpetrators of the heinous sins such as the Brâḥmicide etc., *i.e.* becomes an abettor of the cause which leads to a fall, such a one is born with the signs of the Brâḥmicide etc. such as black nails etc., and is born in the wombs of deer etc.

By the use of the word tu (verse 206) the Author excludes (the possibility of) absolution after the hell; by the second use of the word tu (verse 209) is excluded the theft of a Brâhmana's gold. By the use of the word cha has been added the consumption and other diseases to the births in the wombs of the deer etc.

An ass, a donkey; A Pulkasa, one born in a Sûdra woman from a Niṣhāda; Veṇaḥ, one born in an Ambaṣhṭha woman from a Vaidehaka; a worm, sprung up from meat, dung, etc.; an insect such as the ant etc.; the moth, a gnat; consumption, tuberculosis; black, i.e. naturally dark; one having bad skin, a leper. (206 to 210 [1])

Śûlapâņi

Yâjñavalkya, Verses 209-210

The Brâhmicide etc. The Brâhmicide and the rest after having experienced the pains in the bodies of the deer etc., for the residue (of the sin) are born consumptives and the like. One with a bad skin *i.e.* one who bears the mark of punishment, as says Manu!: "In this manner by "regard to the particular acts, being censured by the wise, they are born "idiots, dumb, blind, deaf and likewise in deformed bodies." (209)

He with whom etc. He with whom *i.e.* with a Brâhmicide commits a heinous sin, such a one is born with signs of consumption etc. stated before. $\widehat{A}may\widehat{a}vi$, dyspeptic, with a weak digestion; one who commits the theft of another's literature *i.e.* one who publishes verses composed by others as if composed by himself. (210)

1. Ch. XI. 52

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yâjñavalkya, Verses 210 (2) & 211

One who steals cooked food shall be a dyspeptic, and a literary thief shall become dumb; one who adulterates corn shall have redundant limbs; the informer will have a stinking nose. One who steals oil shall be born a $Tailap\hat{a}\hat{y}\hat{i}$, and a slanderer has a foul stinking mouth. (210 [2] 211)

PAGE 232 *

Mitakshara:—Moreover, annasya, of the food, apaharta, i.e. one who steals; amayavi, dyspeptic, one who cannot digest food; vagapaharako, a literary thief, one who studies without permission, as also one who takes away books; mûko, dumb, becomes defective in the organ of speech. Dhanyamiśrotiriktangah, one who adulterates corn, with redundant limbs, such as a sixth finger and the like; piśuno, an informer, one who habitually declares others' faults which exist; pûtinasikah, with a stinking nose, one whose nose has a foul smell.

Tailasya hartâ tailapâyî, one who steals oil shall be born a Tailapâyi i. e. a particular variety of insect; sûchakaḥ, a slanderer, one who declares faults which do not exist, is born with a stinking mouth.

This, moreover, it is to be observed, occurs upon the acquisition of the human body subsequent to the period of the aquisition of animal bodies, as has been stated by Manu¹: "That man who has forcibly "taken away property belonging to another, inevitably is reduced to "the condition of an animal, as also one who has eaten sacrificial food which had not been offered as an oblation." (210 [2] 211)

Sûlapâṇi ~

Yâjñavalkya, Verse 211
25 Corn etc. One who mixes corn of lower quality with best corn. Piśunah, wicked, i.e. intolerant of the prosperity of others; Tailapâyì, i.e. a particular bird. Sûchako, fault-finder i.e. one who points out the defects of others, such as, a short nose, and so on. (211)

Yâjñavalkya, Verse 212

By taking away the wife of another, as also by robbing a Brâhmana of his property, one becomes a $Brahma-R\hat{a}kshasa$ in a forest devoid of water. (212)

Mitakshara:—Moreover, he who takes away others' wives, as also deprives a Brahmana of his property other than gold, such a one in a forest, in a waterless portion, is born a Brahma-Rakshasa, i. e. a particular kind of creature. (212)

^{1.} Ch. XII. 68

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Śûlapâņi Yâjñavalkya, Verse 212

Of another etc. The meaning is plain. (212)

Yâjñavalkya, Verse 213

One is born in a low order who robs others of their jewels; by stealing leafy vegetables a peacock, and fragrant scents, a musk-rat. (213)

Mitakshara:—Moreover, hînajatau, in a low order, i.e. in that species of birds which is called Hemakara, is born pararatnadyapaharako, one who deprives others of their jewels and the like. So also Manu¹: "A man who, out of greed, has stolen gems, pearls, or coral, "or any of the many other kinds of precious things, is born among "the goldsmiths."

By stealing vegetables consisting of leaves, a peacock; by stealing fragrant scents, a musk-rat *i.e.* the particular kind of a female rat known as the Râjaduhitâ. (213)

Śûlapâņi

Yâjñavalkya, Verse 213

Low etc. In a low order *i.e.* in the depressed caste; leafy vegetables such as the $V\hat{a}stuka$ and the like; auspicious, such as the saffron and the like. (213)

Yâjñavalkya, Verses 214, 215

One becomes a rat who steals corn; one who steals a vehicle, a camel; a monkey, one who steals a fruit; one who steals water, a waterduck; one who steals milk, a crow; and one becomes a wasp who steals a household utensil. (214)

One who steals honey, becomes a stinging fly; one who steals meat becomes a vulture; one who steals a cow becomes an iguana; one who steals fire becomes a crane; one who steals cloth becomes affected with white leprosy; one who steals rasa becomes a dog; and one who steals salt, a cricket. (215)

1. XII. 61.

Mitâkṣharâ: — Moreover, dhânyahâri, one who steals corn, becomes a rat; yânam, vehicle, for stealing a camel; phalam, fruit, the monkey; jalam plavah, water, duck, i.e. a bird called S'akaṭavila; payaḥ, milk; kâko, a crow; gṛhopaskaram, household utensil, such as the pounding pestle; one stealing it, becomes a gṛhakârî, a wasp, a particular insect called Chaṭaka. By stealing madhu, honey, an insect called daṁśa, i. e. the stinging fly; palam, meat, i. e. flesh; for stealing that, a bird called gṛdhra, a vulture; for stealing gâm, a cow, the particular animal called godhâ, iguana; for stealing agni, fire, the bird known as the crane; for stealing cloth świtri, one gets white leprosy; for stealing the sugarcane and other rasa, juice, a dog; one, however, who steals salt, an insect which cries loudly. (214-215)

Vîramitrodaya

Yâjñavalkya, Verses 210 (2), 211 to 215

One who takes away *i.e.* commits theft of food *i.e.* cooked foods such a one in another birth becomes a dyspeptic *i.e.* one who cannot digest food; one who takes away by theft and appropriates literature *i.e.* book of the preceptor or teacher, and not the knowledge of the Vedas etc., shall become dumb in the other birth; this is to be used everywhere.

One who adulterates corn *i.e.* steals paddy and the like, intended as pure food, and mixes these with bad corn for the purpose of sale, has a redundant limb, such as the sixth finger and the like; the informer *i.e.* one who publishes the faults of others which exist, gets a stinking nose; one who steals oil becomes a Tailapâyt i.e. a particular insect; the traducer *i.e.* one who proclaims faults which do not exist has a foul mouth.

The clause beginning with forest etc. is clear.

Brahmarākshasa; a particular being.

In a lower order such as of the gold-smith vide the following text of Manu (See above page 1661, 11.10-12); for stealing leafy vegetables, one becomes a peacock. 'The clause for stealing' goes with every word ending in the accusative termination. Thus the meaning of the sentence would be—for stealing fragrant scents such as the sandal etc., one would become a musk-rat—a particular kind of bird; a wasp, a

particular insect called *Varata*, a stinging fly, a forest-fly; meat, flesh; iguana *i.e.* the land-shark; a leper, one having white leprosy; Rasa such as the Guda, grapes etc.; a cricket *i.e.* a particular insect which cries loudly; the rest is easy.

By the use of the word tu indicating the absence of the consent of the owner, the meaning of the word Swa might yield the sense of the absence of theft. The word hi is used in the restrictive sense. By the use of the word vha twice, as also the word tatha, are included the results of other varieties of thefts stated in other works. (210 [2], 211-215)

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Śûlapâņi

Yâjñavalkya, Verses 214-215

Rat etc. Payah i.e. milk; household utensil such as a pestle, a pot etc. Grhakûri, a particular insect. As the words vehicle etc. are put in the accusative case, the predicate "for stealing" used in the last verse should be understood. (214)

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Honey etc. Meat *i.e.* flesh; leper *i.e.* suffering from white leprosy; the crying bird such as the $Zillik\hat{a}$; the predicate "for stealing" should be understood. Manu!: "Women also who in like manner have commit- "ted a theft, shall incur guilt; of these same creatures, those (women) "will become the wives." (215)

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Having thus stated a little by way of illustration, and as it is impossible to mention each article, the Author proceeds by way of pointing out the results of actions in respect of one only

Yajnavalkya, Verse 216

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By way of illustration only have I stated this with reference to the act of theft; as there are varieties of things, so also are there the species of animals. (216)

Mitâksharâ:—Dravyasya, of the thing, which is being stolen; as many prakârâh, varieties; so many also prânijâtayah, varieties of animals; steyakarmani, in regard to the act of theft, become (liable as) thieves. As for example² "one who steals zinc, a swan." Or for whatever means as the result, one steals an article, he becomes deprived of that means, as for example, to decrepitude, a horse-thief.

1. Ch. XII. 69.

2. Manu ch. XII, 62,

16.1

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A particular rule has been pointed out by Sankha: "The Brahmicide becomes a leper; one who steals bright metal suffers from ring-worm; one who reviles the gods and the Brahmanas has a bald head; the poisoner and the incendiary become mad; one who returns a blow to the preceptor, an epileptic; while the cow-killer, a blind man; one abandoning his lawfully wedded wife and is set after another, is born S'abdavedhi, a particular kind of animal; a pimp, a procurer; one who steals the property of the gods or the Brâhmanas is born consumptive; one who misappropriates a deposit, a squint; one who feasts by prostituting his wife, an eunuch; one who abandons a wife in childhood, has a disease in private part; one who alone eats viands becomes a rheumatic; one who eats the uneatables suffers from scroffula; one having intercourse with a Brâhmanî woman suffers from parrenness; one who perpetrates ferocious deeds, a dwarf; one who teals cloth a gnat; one who steals a bed becomes a Kshapanaka; one vho steals the conch or the mother of pearls, a beggar with a skull; ne who steals a lamp, an owl; one who behaves maliciously becomes consumptive, and one who reviles his mother and father becomes Thandakûra."

Gautama also has stated some special rules: "One who speaks lsey, a stammerer, one whose words run into each other; one who andons a wife has dropsy; a false witness has elephantasis and has s legs and feet split up; one who creates an obstruction to a marri e has a cut-lip; one who commits an assault has his hands chopped a matricide becomes blind; one who has intercourse with his ighter-in-law has hydrocele; for discharging urine on a cross road has pain while passing urine; one who despoils a maiden, unuch; one who is jealous by nature, a mosquito; he who es in quarrels with his father has epilepsy; one who mispriates a deposit, is childless; a jewel-thief becomes extremely ; one who sells his learning, a male deer; one who sells Veda, a tiger; one who officiates as a sacrificer, a duck; one who iates as a sacrificer for whom no sacrifice should be offered, a se; one who eats without being invited, a crow; one who eats ne viands, a monkey; one who eats from anywhere, a cat; for ting fire to a dry-wood-forest, a fire-fly; a school-master of

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"children has a stinking mouth; one who eats stale food, a worm; "one who accepts invalid gifts, a bull; one jealous, a wasp; one "whose fires are extinguished has a ring-worm; the preceptor of a "S'ûdra becomes a dog eater; a cow-thief, the snake; one stealing "from a friend becomes consumptive; a food-thief, a dyspeptic; a "literary thief, dumb; for having intercourse with a Chandali or "Pulkasi woman, a typhon; for having intercourse with a nun, a spirit "in a desert; for intercourse with a $S'\hat{u}dra$ woman, a long worm; for "having illicit intercourse with a woman of one's own varna, a pauper; "a water-thief, a fish; a milk-thief, a crane; an usurer, with a defective "limb; the vendor of an unsellable commodity, a vulture; for having "intercourse with the royal queen, an eunuch; for reviling the king, an "ass; for having intercourse with a cow, a frog; for a study on a non-"study day, a jackal; for stealing another's property, an errand-boy; "for killing the fish, one has the embryonic existence; all these are "unfit to rise higher."

Women also for all these causes undergo the women's status in all the species detailed above; as says Manu¹: "Women also who in "like manner have committed a theft shall incur guilt; of these same "creatures those (women) will become wives."

Moreover, this statement of the symptoms of the consumptive etc. is with a view to create a feeling of dismay in the Brâhmicide and the like others who are inclined towards the performance of a penance, and not for the purpose of making those having the symptoms of consumption amenable for the twelve years, vow and the like, nor for the prohibition of association. For a penance is for the extirpation of the sin.

A penance has no connection whatsoever with the extinction of the invisible result of sins, the realisation of the fruit of which has begun. Never indeed, is an arrow discharged from the bow in need again of its power or its operation for piercing the target. Not indeed is the extinctions of the invisible result to be sought for, for the destruction of the fruit of it which had commenced. Never indeed by the destruction of the wheel, the rags etc. which have served as the instrumental cause will there be a destruction of the pot etc. (karaka)

which has been begun. It is not possible to remove the defect of bad nails etc. with which one is born. Moreover after having gone through the series of miseries caused by the hells, birth in low bodies etc. the defective nail is the last development of the fruit thereof By its very production is brought about the destruction of the invisible result which had been its cause, like the destruction of the fire-churning rod by the fire produced by churning; therefore the performance of the *Vratâs* is not for the destruction of the sin, nor for the sake of intercourse. Indeed the rightminded people do not avoid intercourse with persons having bad nails and the like. By reason of the sin having already been extinct before the social intercourse had been secured, therefore there is no point in the performance of the vow.

As to what has been said by Vasishtha¹: "One with bad nails, "black teeth, should perform kṛchchḥra for twelve nights, that must be "understood as having a reference to a special occasion only just as in "the case of the kṣhâmavati-sacrifice and not as for the purpose of either "the extinction of the sin or fitness for social intercourse." (216)

Śûlapâņi

Yâjñavalkya, Verse 216

By illustration etc. This has been stated by way of illustration. The meaning is that otherwise also has been stated by Manu and others. As for example in the text²: "for stealing silk, a partridge." According as the variety of the object stolen, the variety of the species in the next birth also is laid down. As for example for stealing white cloth, white leprosy; for stealing red cloth, red ring-worm etc. (216)

Yâjñavalkya, Verse 217

After having obtained the result of their actions, and having reached the condition of the lower animals, in course of time are born devoid of signs in the lowest order of men and in poverty. (217)

Mitakshara:—Moreover, yathakarma, according to the respective actions in conformity with the evil deeds committed by oneself and the appropriate fruit, phala, such as the hell etc. and also having reached prapya, the condition of lower animals, tiryaktwam, in course of time when (the effect of) acts abates, they are born jayante with bad signs, Daridrah, and also in poverty and the lowest among men. (217)

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^{1.} Ch. XX. 6.

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Vîramitrodaya

Yâjñavalkya, Verses 216-217

This has been stated to you just by way of an illustration by a particular emphasis on the occasion of discussing those who are amenable to penance for the act of theft in regard to particular species. Other particulars will also be briefly stated. In as many forms as are the varieties of the theft of property, in the same manner occur the species of animals in another birth. As for example, for stealing milk, a crane; one stealing the lamp, Pechaka etc.; particulars, moreover, have not been given here by the Author as not being of any use to the context.

By construing the clause as 'by way of illustration only' the Author would exclude the result of actions as the central theme to be mainly dealt with. By the use of the word hi the Author intends a respective significance. That the diseases of consumption etc. are not only in the births of deer etc. but in the human species also in subsequent births. This and other matters stated before, the Author states as if by way of further discrimination viz. after the birth in the species of the Tailapâyî and the like, they are again born in human species as paupers.

The meanest of men who have committed sins, after having experienced the fruit of their bad actions according to degree, such as the hell or the birth in lower species, after a lapse of time, i. e. after reaching into a different period, are born paupers devoid of the signs of religious men. (216-217)

Śûlapâni

Yâjñavalkya, Verse 217

As etc. Having experienced the life in the lower species as the result of deeds in accordance with the same, after the expiration of that period, they are born as the lowest of men in poverty and devoid of auspicious signs or of the means of subsistence and clothing. This is to be read along with and in addition to the text: 1 "A Brahmicide shall become a "consumptive" etc. (217)

^{1.} Verse 209 p. above.

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Yâjñavalkya, Verse 218

Thereafter, being entirely free from all sins, in a high family they are born, enjoying happiness, endowed with learning, and with abundant wealth and corn. (218)

Mitakshara:—Tato, thereafter, i.e., after the human birth with bad signs, nishkalmashibhutah, being entirely free from all sins, and after having undergone the punishments of hell &c., with their sins extinguished, on account of a residue of meritorious actions of the past birth are born in a high family with abundant means of enjoyment, and endowed with learning, wealth, and corn. (218)

Vîramitrodaya

Yâjñavalkya, Verse 218

Being entirely free from all sins and endowed with the means of enjoyment, learning, wealth and corn, in a great family are born as a result of past meritorious actions. (218)

Śûlapâṇi

Yâjñavalkya, Verse 218

Thereafter etc. Thereafter *i.e.* after undergoing the experiences of the fruit of their actions. "Are born" *i.e.* with the residue of their good actions; this is to be understood. (218)

Persons who are liable for a penance

In this way, by way of an introduction to the (treatment of) Penances, having stated the consequent results of actions, with a view to discuss those who become amenable to these, the Author proceeds

Yâjñavalkya, Verse 219, 220

By not performing what has been ordained, and by resorting to what is censured, as also by a non-restraint of the organs, a man incurs a fall. (219)

Therefore, he should in this world perform penance for the purpose of purification; in this way, his inner soul and the world also would be pleased. (220)

Mitakṣhara:—Vihitamiti, has been ordained &c. What has been prescribed as necessary to be performed, such as the ordinary performances of the sandhyâ, agnihotra and the like duties, as also on special occasions, such as on a touch of the impure, a bath etc. is stated thus to be both; for the non-performance of which; ninditasya, of what is censured, such as the drinking of liquor and the like, for performing; indriyaṇamanigrahachcha naraḥ patanam rchchḥati, and also by non-restraint of the organs a man incurs i.e. gets, a fall. In short, he becomes an offender.

Indeed, in the text: "In all objects of senses, one should not "enter intentionally" even an attachment to the organs has been prohibited, and has been included even in the word 'censured,' for what purpose then is this separate mention, "Also by a non-restraint of the organs"?

Here the answer is: The prohibition of an intensive attachment to the organs of senses is not in the form of an absolute prohibition by itself; since its recital occurs; among the vows of an initiated student, and there also in the passage "one should observe these vows", the principal word is vrata 'vow,' and likewise by the use of the negative nañya; the vow for the avoidance of intensive attachment to the senses is ordained; that, however, is equivocal, therefore a separate mention.

Indeed, whence has it been deduced, that by not doing that Another objection which has been ordained, one commits a sin?

Not indeed is the rule about the (performance of) Agnihotra and the like which is intended as an inducement for a man to perform, can be said to suggest a cause of sin upon non-performance. It is merely intended as having for its final aim the inducement of a person to the performance of the object in view, and the inclination for the act being inferrable from just as much, it does not mention as for its object the suggestion of a sin for a non-performance; no such inference can arise, as its force has been spent up.

Moreover, even if a non-inference is discarded, and another meaning be assumed in support of one's being induced to begin, then its omission being induced by a desire to remove the sin of per-

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forming a prohibited act, another result may be assumed even in regard to the accomplishment of the object aimed at. But this has not the approval of any one.

Again, as in regard to the prohibitions, any effort is merely to avoid the sin deduced from an *Arthavâda*, similarly even in regard to positive commands why should not the aim be to avoid the sin deduced from *Arthavâda*?

The answer is, no, not so. Not indeed in all agnihotra and the like are arthavádas of that nature. Nor, moreover, is it proper to say, that the Smrti text. "By the non-performance of what is ordained, a man "goes to a fall" is itself to be taken in the place of a supplementary clause.

Indeed, never in regard to an act involved in one clause does an Arthavâda become possible in regard to another Page 235* sentence. Or on account of there being one sentence let somehow there be an arthavâda, even then, upon a non-performance of what was ordained, it is not capable of producing another result in the form of a negation. Or it may be said, indeed from the text of the Âyurveda viz. "In fever as also in (the "case of) dysentery, fasting in the form of absence of eating produces "the appearament of fever;" similarly let it be so here also.

(The answer is) not so; since here also it is not from fasting that there is appearement of fever. What then? It should be understood that it is on account of the evenness of the elements brought about by the complete digestion by the fire in the stomach by the absence of eating, which obstructs the extirpation of fever. Therefore, what is the result of the **Smṛti** text viz., "For the non-performance of what has "been ordained, a man incurs a fall"? explain this.

The answer is that the text is with regard to the sin in the form of the non-accomplishment of one's own right in regard to the Agnihotra, and the like objects.

Indeed how would the following texts of Manu¹ relating to the sins of omission of an ordained duty, be explained? viz., "A Brâḥmaṇa, who has fallen off from his own religious duties when dead becomes an ulkâmukha,

^{1.} Ch. XII. 71-72.

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"eating the vomit; while a Kshatriya, becomes a Katapûtana, "feeding on foul corpses; a Vaiśya, becomes a maitrâkshajyotika, "feeding on ordure; while a S'ûdra fallen off from his own duties "becomes a Chailâśaka."

To this the answer is: Like the pain of one who eats a vomit, or whose mouth is burning with a fire-flame, of the man also who does not act up to the dictates of Vedic commands, there is no accomplishment of the objects in life; thus the censure of non-performance is with a view to edge on to performance; thus there is no contradiction. Or it may also be taken that the condition of those who eat the vomit or whose mouths burn with a flame, are the consequences of desire (for worldly pleasure), idleness etc. which are antagonistic to the performance of the dictates of the Vedas, and are the result of prohibited acts of the past birth; and thus it should be borne in mind that nowhere can a negation be the cause of anything.

Indeed, in the case of those which have been observed by a harlot,

An Objection

'a monkey, or an ass, or one who has been falsely
'accused' there is an absolute absence of (any of
the faults of) non-performance of the various commands or any other
such cause, and then where is the sinfulness? And when that is
absent, how is the rule for penance to be justified?

The answer is that from this very command for the performance of a penance for the purpose of the extinction of the sin, it may be imagined that by this is performed an act which is calculated to wipe off the invisible result produced by the acts of resorting in the past births to the prohibited acts and the consequent results viz. of false accusations and the like. Since without an effort of men the production of any result is untenable; nor, moreover, by any act on the part of a harlot or the like can there be a resulting sin for another person, as lawful and unlawful acts are necessarily connected with the same doer.

^{1.} ge; the other reading is ag, bitten.

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Therefore the enumeration of the three-fold causes in connection with the penance is proper indeed.

So also Manu¹: "One not performing what is commanded, and "acting what is prohibited, and one who is intensively attached to "sensual pleasures, such a man makes himself amenable for a penance." The use of the word man is with a view to indicate the liability to a penance for those born of inverse unions, as in their case also there is the possibility of the transgression of the common rules such as absention from injury and the like.

Since in this manner a man incurs a sin by doing what is prohibited and the like, therefore by such a one i.e. by the man who has resorted to prohibited acts, should be performed a penance with a view to purification; here i.e in this world, as well as in the other world. Moreover, this word prâyaśchitta, penance, is current in regard to the particular act which is conducive to the extinction of sin. By performing the penance in this manner his inner soul becomes pleased on account of purification, and this world also inclines favourably to have dealings with him.

By so saying this has been pointed out that this amenability to penance is due to a special cause. There also, although the extinction of sin is expressed by an Arthavâda, still it is taken to be the principal thing to be accomplished under the rule of the Jâteshti maxim. Nor should any doubt as regards the liability to perform be raised on the ground that it is performed by one who is desirous of shredding the evil; since in the text3: "Therefore the penance" should always be performed for the purpose of purification; for "those who are endowed with censurable marks are rendered free "from all sins," a fault having been stated for a non-performance, the necessity of its performance is inferable. (219, 220)

^{1.} Ch. XI. 44.

^{2.} See p. 813 note 4 above.

^{3.} Manu Ch. XI 53

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Vîramitrodaya

Yâjñavalkya, Verses 210-220

Hereafter the Author mentions the cause of penance, the sin, and the fruit also, in the form of its annihilation: 'of what has been ordained, i.e. of the ordinary and special duties: 'by non-observance,' 5 i.e. by not performing; 'of what is censured,' as for example, having intercourse with other's wife, causing injury etc.; 'resorting to' i.e. by doing: 'by non-restraint of the organs,' i.e. want of restraint in the matter of music, dancing etc. and by intensive attachment also a man incurs i.e. goes to the fall i.e. the sin leading to a consignment to hell.

Therefore from that sin which has been the cause, by him i. e. by a man, 'for the purpose of purification' i.e. with a view to bring about an extinction of the sin, 'penance' such as extending for a period of twelve years etc.; 'here' i.e. in a place which is fit for the acquisition of religious merit such as the Aryavarta and the like.

When a penance has thus been performed, the inner soul i.e. the Kshetraina, of him i.e. of the man blooms i.e. becomes devoid of sin; the people also are pleased to enter into dealings with him i.e. he becomes free from any critical examination.

It may be objected that in the passage "in all objects of senses. "one must not wilfully attach himself intensively", the non-restraint of the organs also comes to be prohibited. Therefore, its separate mention is incongruous. To that the answer is, no. Because that has been stated as a vow among the duties of a Snâtaka, and thus there the principal objective is the resolve for abstention from an intensive attachment to the senses, and not that by that clause an intensive attachment to senses (itself) is prohibited.

Nor can it be said that the vow also is not permanent, by which it would be included among those which are ordained and not performed.

Some, however, interpret the clause 'non-restraint of the organs' on account of which there occurs the non-realization of the truth of the great principle, as conducive of the production of the sin.

By the use of the word cha twice are included the performances according to the dictates of other schools, as also performance in the inverse order, vide the text of Kâtvâyana:

"Non-performance in the case of those who perform acts has "been stated by the learned to be of three kinds viz. non-performance, "also that as stated by the others, or the third as prescribed." By the use of the last two are included the absence of hell, and the absence of the fruit of actions.

By the use of the word eva has been stated the necessity of performance; by that the doubt as to its optional character is removed. (219-220)

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Śûlapâņi

Yajñavalkya, Verses 219-220

Ordained etc. Even when there is capacity, for the non-performance of "what is ordained" i.e. of the ordinary duties, such as the Sandhyâ worship and the like. By resorting to what is prohibited, such as the killing of animals etc., or "by non-restraint of the organs" i.e. by the enjoyment of sensual pleasures in excess of the limit laid down by the Sâstras.

This has been separately mentioned, as it is closely connected with various sins. A man incurs a fall i.e. goes to hell. (219)

Therefore etc., Since one who has not performed a penance goes to hell, therefore one who has committed a sin should perform a penance for self-purification. In this manner his inner soul, i.e. the Kṣhetrajña, 'the people also become free of all doubt.' Aṅgiras states the meaning of the word Prâyaśchita thus:—"By the word prâyaḥ is indicated austerity. (tapaḥ); by chita is indicated a resolve (niśchayaḥ); austerity (tapaḥ) joined with a resolve (niśchayaḥ) is declared to be Prâyaśchitta, a determination for (the performance of) austerity." (220)

For the non-performance of the penance the Author states the evil (result)

Yâjñavalkya, Verse 221

Not performing the penance, intensively immersed in sins, men not having a feeling of remorse go to frightful hells full of agonising pains. (221)

Mitâkṣharâ:—Pâpeṣhu, in the sins, generated by transgressing the dictates of the S'âstras; men intensively attached,

Page 236* apaschâttâpino, not having any feeling of remorse, i.e. devoid of any feeling of regret, such as "a sin has "been committed by me" and the like, prâyaschittamakurvâṇaḥ, not performing penance, go to frightfully tormenting hells. (221)

Vîramitrodaya

Therefore the Author mentions the undesirable result of non-performance

Yâjñavalkya, Verse 221

Go to fright-ful hells.

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Further expounding the nature of the hells the Author states the twenty-one kinds of hells¹

Yâjñavalkya, Verses 222-225

Tâmisra², Lohaśańku³, Mahâniraya⁴, S'âlmalî⁵, Raurava⁶, Kuḍmala¹, Pûtimṛttika⁵, Kâlasûtraka⁵. (222)

Sanghâta¹⁰, Lohitoda¹¹, and Saviṣha¹², Samprapâtana¹³, Mahânaraka¹⁴, Kâkola¹⁵, Sanjîvana¹⁶, Mahâpatha¹⁷. (223).

 $Av\hat{i}chi^{18}$, $Andhat\hat{a}misra^{19}$, and so also $Kumbh\hat{i}p\hat{a}ka^{20}$, and $Asipatravana^{21}$, also $Tapana^{22}$, thus twenty-one. (224)

- 1. See above Part I page 346, Manu Ch. IV. 85-91.
- 2. नामिस्रम्-The hell where deep gloom prevails.
- 3. लोह्शङ्कम्-The hell full of piercing iron-spikes.
- 4. महानिर्यम्-The great hell from which there is no escape.
- 5. ਗ਼ਾਰਸਕੀ-The hell where the sinners are tormented with the thorns of Śâlmali, the silk-cotton tree.
- 6. रोरवम-The dreadful hell.
- 7. कृड्मलम्-The hell full of foul smell.
- 8. प्तिमृत्तिकम्-The hell smelling of foul earth.
- 9. कालस्त्रकम-The hell containing death-halters.
- 10. संवातम्-The hell full of mucus.
- 11 लोहितोदम्-The hell full of liquid blood.
- 12. स्विम्-The hell full of poison.
- 13. संत्रपातनम्-The hell full of precipitous falls.
- 14. महानरकम्-Great hell.
- 15. काकोलम्-The hell full of venomous snakes.
- 16. संजीवनम्-The hell where the stay is protracted too long.
- 17. महाप्यम-The hell with an unending road.
- 18. अवीचिम-The hell full of undisturbed gloom.
- 19. अंधनामिस्त्रम्-The hell where pitch-darkness prevails.
- 20. ड्रंभीपाकम्-The hell where the sinners are baked like earthen pots.
- 21. असिपत्रवनम्-The hell with the forest of sword-blades.
- 22. तपनम्-The hell full of scorching heat.

The basest of men who have not performed the penances being linked up with the consequences of the most heinous Patakas as also of the lower $P\hat{a}takas$ go to (these twenty one) hells. (225)

Mitakshara:—The basest of men who have not performed the penances reach the hells such as Tâmisra and the rest as far as the Tapana, twenty-one in number, bearing names appropriate to their characteristics, and the other kinds of these, being linked up with the consequences of the most heinous sins, as well as of sins of less intensity. (222-225)

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Vîramitrodaya

The Author states at details what has already been stated in the word hells, which by its plural form indicates the varieties of forms of the hells

Yâjñavalkya, Verses 222-225

The meaning is that the basest of men who have not performed the penances go to the twenty-one hells appropriately designated by their names such as the *Tâmisra* and others resulting from heinous sins, and by the use of the word 'also', from all heinous sins as also sins of a subordinate character, and by reason of their causing great pains described as frightful.

The use of the word cha is at some places cumulatively with tatha and at others optionally indicating other hells as mentioned in the Markandeya-purana and such other works. By the use of the word eva twice, the unavoidability of the hells has been brought out. (222-225)

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It has been stated that a penance is intended for the annihilation of the incurred sin; there the Author states a special rule

Yâjñavalkya, Verse 226

By the (performance of) penances is annihilated the sin which is the result of what was done in ignorance; for that, however, which was intentional he is admitted to dealings here, by (the force of) the text. (226)

Mitakshara:—Prayaschittaih, by the (performance of) penances, as will be stated hereafter; ajñanat yadenah, through ignorance, what sin, i.e. bad act; kṛtam tadapaiti, what was done, that is annihilated, i.e. vanishes; not what was intentionally done. But in regard to that, on the

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strength of the text ordaining Prâyaschitta, iha, here, i.e. in this world, vyavahâryo jâyate, is admitted to dealings.

Here, moreover, what has been stated with the introduction of "By the (performance of) penances is annihilated "the sin which is the result of what was done in ignorance"; and by way of counterpart, instead of mentioning juanatah, 'knowingly' it has been stated kâmatah, intentionally, that is with the object of pointing out an equality between knowledge and intention; for in the text: "What has been ordained for unintentional acts, for the "intentional ones becomes duplicated;" also, "for an act done un-"knowingly the penance is half;" also in the text: "The sûdras having "intercourse with Mlechchhas, somehow through ignorance should " perform three Krchchhra; with knowledge, however, it would be "duplicated." In these and like texts pointing out an equal penance in the case of knowledge and intention, an equality of results also is brought out. Moreover, any independent attempt is always controlled by the knowledge and intention about the subject, as it is impossible for it to continue upon the disappearance of either of these. Therefore, when intentionally is used, and even when knowingly or not knowingly is used, the intention is reached, as without it, it would not be possible. Nor should it be said that in the case of one who is being compelled to act under force by robbers and the like, although he has the knowledge of the thing, he has not the intention owing to the inseparable connection between the two. Since although here knowledge exists, the cause of the action being absent there is no equality between the two. As for one who desires to fall upon a dry ground, falls by mistake in the mud, even there, as there is the absence of the knowledge of the real fact, there is the absence of the desire in regard to that object. In this way there is an inseparable connection between absence of knowledge and intention.

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Indeed it is not proper to say that "by the performance of An objection "penances is annihilated sin"; since the results of actions are (always) perishable.

The answer is no; not so. As the origin of sin is ascertained from S'astra, so its extinction also; and thus here no other authority is necessary. And hence also has this import been brought out by Gautama¹ in the

5 form of question and answer:

"There they are in doubt if he should perform a penance or he "should not. Some declare that he should not do; because indeed an "action does not perish. The others² (hold) that he should perform. "For it is declared in the Veda, that he who has offered a Punastoma—"sacrifice may again come to partake of the libation of Soma "Likewise one who has offered the Vrâtyastoma—sacrifice may "practise³ the vow of celibacy from Upanayana. He who offers the "horse-sacrifice conquers all sin, the infanticide."

'Again come to the libations of Soma': The meaning is that he becomes entitled to the performances by the twice-born such as the Jyotishtoma-sacrifice which is performed after the extraction of the Soma juice. Nor, moreover should this be taken as a mere Arthavâda. If it be taken as indicative of special attributes to the performer, then it would be proper to assume upon the authority of the rule in the Râtrisatra-maxim that the result of the Arthavâda itself is a command. Therefore the text "by the performance of penances is "annihilated the sin" is proper.

Indeed for an act done intentionally there is no penance; how then can there be admissibility to dealings? Its An Objection absence moreover is inferrable from the text of Vasishtha5: "For an offence committed without "deliberation there is penance." As also from the text of Manu6: "This purification has been prescribed for killing the twice-born "without intention; for an intentional Brâhmicide no expiation has The Answer "been ordained."

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^{1.} Ch. XIX, 3-9.

^{2.} अवर Most excellent i.e. that which is not surpassed by any; is the settled doctrine.

^{3.} This passage is not available in the printed text of Gautama.

^{4.} भणहत्या-बहाहत्या is another reading.

^{5.} Ch. XVIII. S. 1.

^{6.} Ch. XI. 89.

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The answer is not so; since even for acts intentionally done a penance has been laid down in the text: "The man who intentionally "perpetrates a heinous sin somehow, for such a one no expiation has been observed, excepting a leap from a height, or into the fire;" also, "that which has been ordained for unintentional acts, the same becomes duplicated when intentional."

As to the text of Vasishtha viz.: "Even for him, in regard to an "offence unintentionally committed the penance is the purification." Here what is intended is purification, and not that even when done intentionally there is absence of penance. As regards the text of Manu: "This purification etc.," even there, the negation is only of the performance of the twelve years' vow indicated by the pronoun this under the text: "For an intentional Brâhmicide no expiation is "ordained", and not of any penance whatsoever; and a penance ending in death etc. have been pointed out.

Indeed even if for acts intentionally committed there will be An objection penance, why then should there not be an annihilation also of the sin? If without discrimination the annihilation of the sin do not take place, then how can the admissibility to dealings occur?

Although the penances have been laid indiscriminately for both, particular results are inferrable from S'astra; for The answer acts committed in ignorance, however, universally there is the annihilation of the sin. Where, however, the capacity for dealings among the people has been prohibited in the case of heinous sins and the like, as for example as stated by Gautama¹: "Brâḥmicide, a liquor-drinker, the violator of the Guru's bed, one having connection with the relatives of his mother, father, or with sisters, and their female offsprings, a thief, and an atheist, one who habitually commits blameable acts, one who does not² cast off persons who have become patita, and one who forsakes persons who have not become patita, become patita i. e. out-casts; likewise, those who instigate others to acts causing loss to their caste.

¹ Ch. XXI, 1-2.

^{2.} There is a mistake in the print at page 237 line 20; instead of पनितत्याग्यपतिनात्याग्यिनः read पनितात्याग्यपतिनात्याग्यपति

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In that act which involved degradation, when intentionally committed, there is only the admissibility to dealings and not the extinction of the sin. Nor can it be said that when the sin is not annihilated, admissibility to dealings among the people would be incongruous. Indeed, a sin has a two-fold capacity (as to results), leading to hell, as well as obstructing dealings among the people. There even, when the other capacity has not become extinct, the destruction of the capacity for obstruction to dealings among the people is not incongruous. Therefore, even if the sin has not been wiped off, admissibility to dealings among the people would not be incongruous.

As for the text of Manu¹: "For a sin unintentionally commit"ted, wise men recognise a penance; some state that even in regard to
"those committed intentionally also, as it has been pointed out
"in Śruti," even that is with the object of admitting a penance even
for intentional acts, and not with the object of demonstrating that the
sin becomes extinct. In those acts, moreover, which do not involve
degradation, even when intentionally committed, there does come
out an extinction of the sin by the performance of penance. As it
has been stated by Manu²: "An unintentionally committed sin be"comes expiated by the constant study of the Vedas; what, however,
"was committed purposely through illusion, by penances of several
"varieties."

Even in regard to acts which involve degradation when intentionally committed, upon the performance of a penance ending in death, the extinction of the sin certainly takes place, as there is no other result. vide the following text of Apastamba³: "Not for him "in this world exists a restoration to status; but the sin is extinguished." (226)

^{1.} Ch. XI 45. 2. Ch. XI. 46. 3. Ch. I. 24, 25.

^{4.} The meaning is that in this life he cannot be restored to his former status but that death wipes off all sin; so that his sons may perform his obsequies.

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To the statement that by the (performance of) penance occurs the extinction of sin, the Author states a particular (rule)

Yâjñavalkya, Verse 226

The sin which is generated by the commission of heinous offences which are perpetrated through ignorance, that alone is removed by the performance of twelve years' penances and the like. That sin, however, which has been intentionally committed, in regard to that, by the performance of the twelve years' penance and the like, one becomes admissible to intercourse among the people, vide the following text of Manu!: "For a sin committed unintentionally, the wise men know of "a penance, while some prescribe it even for those committed intentionally on the authority of the Śruti". Not that it is the result of of the penance, but that the admissibility into the dealings among the people itself is its fruit. Here, where it should have been stated as 'knowingly' it has been put as 'intentionally'. This has been so put with the object of indicating an equal influence of knowledge and intention, the two motive forces.

By the use of the word tu is excluded (the idea of) the extinction of sin, vide the following text of Manu²: "This expiation has been " prescribed for unintentionally killing a twice-born; for an intentional "murder of a Brâhmana no expiation has been laid down." following, however, should be noted:—By the (performance of) a penance ending in death, even in the case of the heinous crime intentionally committed, the sin certainly becomes extinct, as any other result is impossible. As has been observed by Apastamba3: "Not for him in this world exists a purification. But his sin is "extinguished (after death.)" And as also has been hereafter stated by the Author viz.:—"When dead he will obtain purification." Thus, moreover, here the word penance has been used for a penance other than the one ending in death. And hence also, after having stated twelve years' expiation, and having introduced that by the word 'purification,' an exception has been stated by Manu by the clause "an expiation has not been ordained".

For a sin other than a heinous sin, however, when committed intentionally, a duplicated expiation can even extinguish the sin. Vide the text of Angirah: "What has been prescribed for the uninten-

^{1.} Ch. XI Verse 45.

"tional ones, for the one intentionally committed-the same shall be "duplicated". Vide also the following text of Manu!: "A sin which "has been committed involuntarily is expiated by the study of the "Vedas. That, however, which has been intentionally committed "through illusion, (is expiated) by penances of various sorts."

From the text of the Mitâksharâ² also: "For a man who inten"tionally commits a heinous sin in any manner no expiation has been
"stated excepting throwing himself down from a height or into the
"fire." This sense can clearly be obtained. Thus enough of prolixity.
(226)

Śûlapâņi Yâjñavalkya, Verses 221–226

Penance etc. As by the performance of penances, as have been laid down, is extinguished what is done unintentionally, in regard to the same sin if intentionally committed, by the same penance he is admitted in 15 this world to the dealings among the people. If it be asked that by the extinction of the sin to a small extent there is no extinction of the sin in entirety; how can then there be the fitness for being admitted to dealings among the people? The answer is, that it is by (the force of) the 20 text. This is the meaning-a two-fold sin is generated viz. regarding the body, and regarding the soul. There by reason of the text, although the sin in regard to the internal soul continues to remain, still upon the extinction of the sin in regard to the body there occurs the admission to the worldly dealings. Even that which was intentionally committed, such as the Brahmicide etc., and from the residue, 25 of which sin a pauper's body etc. (is obtained), that is extinguished by another penance; that which was committed unintentionally, (is extinguished) by Vedic study. So also Manu³. The 'Vedic Study' is a substitutive extention of a small penance as compared with the penance for a sin intentionally committed, as other 30 penances also have been ordained. So also is a Smrti: "A man does not "get the penance for wilful acts that which is prescribed for involuntary "acts: that which has been prescribed for acts unintended, the same "becomes duplicated for acts intended." Therefore under the text, the sin the fruit of which has been undergone, becomes extinct, the clause viz. "That which has not been undergone does not became extinct etc." has a reference to another penance.

^{1.} Ch. XI. 46.

^{2.} Page 237, ll. 11-12. 3. See above page 1680, 1. 20.

Persons addicted to sinful acts and not performing the penance and those who have not felt a regret, go to hells which are the source of intense agonies. (221)

The Author states those very hells, Tâmisra etc., Sanghâta etc. Avīchi etc., Mahâ etc. Therefore for self-purification a penance should be performed. These are clear. The nature of the hells should be ascertained from the Mârkandeya-Purâna and the like works. (221-226)

It has been stated that prohibited acts and the like are the cause for the penance; with a view to discuss it at details, the Author proceeds

Yâjñavalkya, Verse 227

The Brâḥmicide, the liquor-drinker, the thief, and similarly the violator of the Guru's bed, these are the perpetrators of heinous sins (Mahâpâta-kinaḥ); and he also who associates with them. (227)

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Mitakshara:—The root hana is used for a transaction which ends

The Author states in the deprivation of life; a transaction immediately connected with which occurs the deprivation of life, although at a different time, if it is not dependent upon any other reason. Such a one who has killed a Brahmana is a Brahmaha, a Brahmicide. Madyapo, the liquor-drinker, one who drinks prohibited liquor; steno, the thief, one who steals the Brahmana's gold; vide the text of Âpastamba: 'Stealing a Brahmana's gold is a Mahapataka.' Gurutalpago, the violator of Guru's bed, one who has intercouse with a Guru's wife. By the use of the word talpa, which is used for bed is indicated the wife on account of association.

Ete, these, i.e. the Brâhmicide and others, mahâpâtakinah, perpetrators of heinous sins. Those which bring about a fall (pâta) are therefore called pâtakas, such as the Brâhmicide, and like others. By the word mahat their enormity is pronounced. Those who have it are the mahâpâtakins. Thus the formation of the designation is with a view to brevity.

Yascha taih, he also with these, i e. with the Brahmicide and with each one of the others. Saha samvasati, associates with them, under the

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rule hereafter to be stated viz. "He, however, who dwells together "with these for one year, such a one also is equal to these," he also is a heinous sinner.

The word tathâ, 'similarly', is indicative of manner or mode, and is inclusive of those who either favour or incite. The one who favours² 5 is one who by obstructing an enemy who is running away, and by offering protection from others to the one who strikes and, creating confidence in him, thus offers services to him; and hence also the connection of the one who favours, with the result of the killing has been point-10 ed out by Manu: "Of the many who are engaged in one transaction, "of all who carry weapons, if one kills, in such a case all these are "declared as guilty of murder;" likewise, to be the inciters also has been declared the connection with the result by Apastamba³: "He "who instigates, he who assists, and he who commits, share4 the reward 15 "in heaven and in hell. He who contributes most, for him is the "greater result." There, one who incites another who is not inclined to act is the instigator, such a one is of three sorts; one who commands, one who begs, and one who counsels. There, by 'the one who commands' is meant one who being himself in a high position directs one in subordination, such as a servant or the like, with a command 20 'kill my enemy', or the like. 'The one who begs' is one so called who being himself unable makes another to act by a request such as 'please kill my enemy' and the like. In the case of these two, moreover, the incitement is in connection with the accomplishment of their own object. Upadeshia, the adviser, however, with the words 25 "You should kill the enemy in this manner" states exciting by words of advice by uncovering secrets. Here, moreover, the result is the same as the one set upon. Anumanta, the abetter, however, impels one who had already set about. He is of two kinds; one consents with the object of accomplishing his own object, another 30 for other's object.

^{1.} Verse 261 further on.

^{2.} See Vyavahâra 286 page 1331 above.

^{3.} II. ll. 29. 1.

^{4.} On page 238 line 13 for भागिनेयो read भागिनो यो.

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It may be objected: indeed how can abettor have the intention to kill; not indeed by his having caused the deprivation of life, for that is a proceeding the result of which is produced directly from the act of the doer himself; nor also by means of creating a start in the doer himself who is acting can it be said that the abettor incited one who has already started the act. Nor should it be assumed that he gives his approval to an act of one who has already commenced it by saying "You have decided well," an approval of that kind is unnecessary and of no force.

To this, the answer is; where, on account of dependence upon
the king or the like, although himself mentally
prepared still, out of fear of an interruption
in the act or through fear of the prospective punishment, one slackens his effort and was the king's sanction, there the consent adds
strength to the action of the killer, and thus adds a cause in the
matter of the responsibility of the killing.

Likewise another (type) also excites others by rebuking, beating, or by the deprivation of property; such a one also by reason of his producing anger which becomes the cause of death, becomes responsible for the killing, and hence also has been observed by Vishnu:—"When one is abused or beaten or deprived of his possessions, and on "account of whom one gives up his life, that one they describe as a "Brâḥmicide." Similarly "On account of the caste, friend, wife or "also land, by pointing to whom one gives up his life, that one is "called a Brâḥmicide."

It should not be supposed that there would be no cause as in the case of some, the excitement of anger is not seen to arise, even inspite of reviling; since men have a variety of natures. Those who even for a slight cause become angry, with regard to these there is no exception, and thus there is no absence of a cause.

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Of these viz. of the supporters and the abettors, by regard to their propinquity or remoteness, and also by regard to the magnitude of the act or its triviality, and by a discriminatory regard for the

^{1.} Another reading is प्रदृश्य.

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greatness or smallness of the consequences, the extent of the penance, whether small or great, should be determined. By regard to the text¹ "He who contributes most, to him goes the greater part of the "consequences."

Moreover, as for the inciter, as he was himself in person set on killing, and although he had by himself made the beginning, as there was the absence of co-operation personally in the sword-thrust resulting in the deprivation of life and the like acts, and also as there was the absence in the commencement of the act to a large extent, as was the case with the person making the attack himself, the result to him is small and so also the penance is small. As for the abettor, as he is quite separated by reason of the fact that the commencement of the act was caused by an independent inclination of the offender, the consequence is still smaller than that. Among the abettors the consequences to an advisor are small as he was drawn to it for the purpose of others.

Indeed by reason of his being in the hand of the abettor, the person abetted² should have no connection with the result. If there be a connection even for those who are acting under the order of another, then, even for those who are working for the digging of a tank upon payment, such as the engineer and the diggers of the tank, there will be the fruit of heaven and the like.

The answer is, under the maxim, is the fruit prescribed by the S'âstra goes to the employer is the creation of a divine image, a well, or a tank beget the fruit for the person under whose authority the work was done and certainly the architect, the tank-diggers and the like were not persons with authority in the creation of the divine image, the well, or the tank; because they had no desire for heaven. Here on the other hand, although made to commence the act at the instance of another, as he was bound to abstain from injury, he would certainly be guilty of the offence connected with it. As for the counsellor, the responsibility is even smaller than that of the abettor; because counselling is outside

^{1.} See abovepages 1684, l. 13.

^{2.} Here there is a mistake in the print at page 239 line 7: For प्रयोजनकस्य read प्रयोज्यस्य.

^{3.} शास्त्रफलं प्रयोक्तारं Jaimini III. VIII. 18. अंगानामन्यद्वाराऽनुष्ठानाधिकरणे.

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the abetment, and is of less force. As for him who causes the deed by an outcry etc. as it is not connected with the production of anger which is the cause for the act, and as he had set to it without any desire for death, he would be guilty to a small extent as compared with the abettor.

Indeed even if one who is remotely connected has the cause (for An objection liability) then even of the parents by reason of their begetting the man who made the attack, would come to be the responsibility of murder.

Not indeed would one thing be a cause of another merely

The answer because it had a prior existence, for even a cause may also be in a similar condition. That indeed is regarded as a cause which in fact would be useful for producing an effect other than the original condition.

"If $Rathantara^2$ $s\hat{a}m\hat{a}$ be the Soma, then one should take up the "grahas of Indra and $V\hat{a}yu$," in this rule, the position of Rathantara $s\hat{a}m\hat{a}$ alone is the cause for the precedence to those of Indra and $V\hat{a}yu$, and in such a case the Soma sacrifice in itself alone is not the cause, as the connection is remote; and (similarly) the parents do not possess the qualification of that kind, and so there would not be the fault of excessive extension.

Under the same principle, for the death of a Brâhmana etc. fallen through mistake in a well or tank caused to be created out of a religious motive, there would be an absence of responsibility for the person causing it to be dug. Not indeed "A well has been dug by "him and so I shall kill myself," (so saying if there be death) there would in such an outcry be no responsibility as for killing by reason of digging a well; therefore even in the case a digger of a well, there is the cause of a cause, and not (directly) the cause of the killing, and thus it is similar to those of the parents.

Likewise at some places, although there be a connection with death, if one be actuated with a desire to be of service to another, there would be an absence of responsibility, on the strength of a text.

^{1.} अल्पफलत्वम् would be a better reading than अफलत्वम्.

^{2.} This is the प्रहाप्रताया ज्योतिष्टोमाधिकरण, see Jaimini II. III. 1-2.

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As says Samvarta1: "For tying a cow in connection with a medical "treatment, as also for relieving an invisible fœtus, if while making an "attempt, death occurs, there is no penance. While giving medicine, "oil, and diet, to the cow or to the Brahmana, death occurred, such a "one would not be fixed with (the responsibility for) a sin. For those "who cause a burn, incision, or the opening of the vein in an "attempt to save life, no penance exists." This, however, has reference to a medical man who is an adept in the art of diagnosing from symptoms for any other, however, a fault has been pointed out in 10 the text: "A physician falsely posing himself as such shall be "fined &c." Where, however, even when nothing has been done for causing anger, such as decrying &c. and at the mere mention of the name any one kills himself in a fit of insanity, with even these, there is no fault. Vide the text: "If, however, without "any cause a twice-born give up life, he himself is in such a case to 15 "blame, and not he whom he decries."

Likewise, where one strikes himself with a sword &c. out of anger created by any decrying, but before his death he has been appeared by the person making the outcry by the payment of money or such other means, and in the presence of the people he loudly causes it to be heard, "Here, there is no fault of the decrier," even there,

there would be no fault, by reason of a text as Says Vişhņu: "One who has caused the death of "another who had been enraged by a direct charge,

"but was made to declare that he was propitiated afterwards, upon the death of such a one there would be no fault, if both of them had made the open declaration."

Of these, moreover, i.e. of the incited &c., by regard to an appreciation of the greatness or smallness of the fault we will declare a special penance. (227).

^{1.} Vyavahâra Verse 242 Sû. p. 1287 l. 21

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Vîramitrodaya

The Author mentions by means of sixteen verses the $Mah\hat{a}p\hat{a}takas$ and the $Upap\hat{a}takas$ equal to these referred to in the verse 1 beginning with 'those produced from the heinous sin'

Yâjñavalkya, Verse 227

The Brâhmicide i.e. the murderer of a Brâhmana; i.e. the one who engages in an action which actually deprives him of life. manufactured from flour, one drinking that, vide the text: "The "twelfth is the liquor, wine; all is stated to be equal to wine"; and also vide the text viz.: "That liquor is the impurity of the food;" and also from the Bhavishva Purana viz. "The flour-wine is stated to be "the chief, none others are its equal." As for the text of Manu: 2 "The "one extracted from sugar-cane, that from the flour, and the one from "honey, should be known as the wine, of three varieties," that is only meant as merely, indicating to the equality of the penance. This, moreover, is not a heinous sin in the case of a Sûdra, since the prohibition by Manu has been particularised as "should not be drunk by the "twice-born." Here the sexual intercourse with a Brâhmanaî woman is in the place of liquor-drinking regarded the fifth Mahapataka for a \hat{Sudra} . Although she is in a position of a mother under the extended import, she has been mentioned in the Karmadharaya compound by the word 'Guru's wife.' Thus by regard to uniformity, here also it is proper that it is taken as a special qualification, otherwise the extension of the word 'wife of the preceptor' which would be stated hereafter in regard to the co-wife of the mother, would be incongruous.

With these, i.e., with the Brâḥmicides and others, one who is in close association, dwells with a common seat etc. for one year—these five are declared as Mahâpâtakins, heinous sinners. The sinfulness is the cause for a fall in the hell; while the greatness causes the incapacity for religious performances, as referring to the Brâḥmicide and the rest. Manu³ has stated: "Not to be spoken to; not to be fed together; not "to be married into, and not to be taken in for teaching; these should "roam over the earth humbled and boycotted from all religions."

By the use of the word cha is included the result of such associations which bring on immediate degradation as stated in the text: "Officiating at a sacrifice, having marital connections, study of the

^{1.} See verse 225, above p. 1676

^{2.} Ch. XI. 94

^{3.} Ch. IX, 238.

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"Vedas, taking the meals together; doing these with one degraded one "immediately falls; and no doubt." Here eating together means eating in the same pot; as appears from the text of Brhadvishnu viz.: "One becomes degraded by one year by keeping company with the "degraded such as by always taking meals, sitting together, and sleep-"ing, and the like", where eating together for one year alone has been stated to be the cause for Mahabataka. By the use of the word tatha which is expressive of a method, has been pointed out the Mahâpâtaka nature of acts particularised in regard to Manvantaras brought about by the abettor, supporter, and one proceeding upon a cause. One who has been favoured e.g. by warding off the fear etc. one becomes an abettor. The guilt for Mahâpâtaka of such a one has been clearly brought out by Manu. (See above)

The supporter, one who brings about the killing etc. without the king's order or the like, in the case of one who had already started in the act; the instigator, moreover, is one who either requests or counsels another who is not set on the act of killing. Vishou has stated the guilt of these to be that of the Mahâpâtakin: "One who either out of a "deliberate desire, or through hatred, or through mistake, by himself, "or through another, causes the death of a Brâhmana, such a one 20. "becomes guilty of a Brâhmicide."

One proceeding upon a cause is he who creates anger by crying, beating etc.; such a one also has been stated to be a Mahâpâtakin in the Shattrimsanmatam: "One who is decried, or is beaten, or is torment-"ed by money, and having one in mind he gives up life, such a one "they call a Brahmicide."

The use of the word eva is with the object of excluding from the Mahapatakas acts enumerated by Chyavana, viz.: "punishing the un-"punishable, running away from battle is a Mahapataka for a Ksha-"triya; falseness in, weighing balance, for a Vaisya; sale of meat, "intercourse with a Brâhmanî woman, and drinking the milk of a Kapilâ "cow, are for a Śūdra." There the word Mahā pālaka being appropriate in those cases; and since in the Chhândogya Sruti the exclusion of a greater or smaller number having been impliedly indicative: "The "thief of gold, one drinking liquor, one appropriating a Guru's bed, "and a Brâhmicide, these four become degraded, and the fifth is he "who associates with them"; it should not be contended that in this manner following the Sruti, intercourse with a step-mother also would be a Mahâpâtaka, as in pursuance of that the compound 'Guru's wife'

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would be construed as a possessive compound; because giving a restricted interpretation to the Sruti and an extended one to the Smrti would be improper. By giving an extension to the word 'Guru's bed' in regard to a step-mother, the Śruti would be taken as intending a particular reference. Thus enough of prolixity. (227)

Sûlapânl Yâjñavalkya, Verse 227

Brahma etc. One who engages himself in an undertaking resulting in a Brahmana's death. One who indulges in drinking wine of all the three sorts viz., prepared from sugar-cane, from flour, and from honey The drunkard indulging in the flour-liquor only is a Kshatriya or Vaisya One depriving a Brahmana of his gold or similar kind of property; one having intercourse with the wife of a preceptor. These four are Mahâpâtakinah i.e. guilty of heinous sins. 'And the one who along with these, has association in the form of assisting in the sacrifice and the like, such a one is the fifth.

Chyavana describes a Mahâpâtakin of another kind from among the Kshatriyas etc.: "The Brahmicide, liquor-drinking, adultery with a Guru's "wife, a theft of a Brâhmana's gold are for the twice-born the Mahâpâtakas; "for the Kshatriya, punishing the unpunishable, running away from the "battle; for the Vaisya deception by false scales; and for a Śūdra the sale "of meat, Brâhmicide, adultery with a Brâhmanî-woman and drinking the "milk of a kapilâ-cow." (227)

The Author mentions those which are equal to Brâhmicide Yâjñavalka, Verse 228

Talking disrespectfully of the Gurus, reviling the Vedas, murdering a friend, all these should be regarded as equal to the Brahmicide, as also the forgetting what was studied (of Vedas). (228)

Mitâksharâ:—Gurûnâm, of the Gurus, excessively adhikshepah, disrespectful talk, i.e. false aversion, as has been observed by Gautama1: "A false aversion about a preceptor is equal to a heinous sin." This, moreover, has a reference to aversions made of faults not known to the people, as has been observed by Apastamba2: "Having come to "know the fault, one should not be the first to declare it to others; "but one should avoid him in dealings."

1. Ch. XXI. 10. I. 7. 21.20.

On page 240 in line 9 for पूर्वपरेवाम, read पूर्वः परेवाम्.

The slander of the Vedas with an atheistic mentality, suhrt, friend, of him, even of one not a Brûhmana, vadhah, murder; adhîtasya, of what was studied i.e. the Veda, by an indulgence in unscientific jokes or through idleness; nasanam, forgetting i.e. putting out of memory.

These, each one, is equal to Brâhmicide, so for the inclusion in the enumeration of the smaller $p\hat{a}takas$, of the abandonment of what was studied, as in the text: "The abandonment of Vedic study, of "the fire, of the Sun" that should be understood as having reference to forgetfulness due somehow to the anxiety for the maintenance of the family, or to distraction caused by listening to unscientific works. (228)

Śûlapâņi

Yâjñavalkya, Verse 228

The Author mentions the sins equal to the heinous sins. Of the preceptors etc., reviling *i.e.* excessively traducing. Of the Veda which had been studied, destruction *i.e.* forgetting. (228)

The Author mentions those which are equal to the drinking of liquor

Yâjñavalkya, Verse 229

Eating what is forbidden, crookedness, and also a false speech; the enjoying the mouth of a woman in menses, are indeed equal to liquor-drinking. (229).

Mitakṣhara:—Niṣhiddham, forbidden, such as the garlic etc.; of that deliberately bhakṣhaṇam, eating; and so also Manu¹: "A mush-room, a "village pig, garlic, a village cock, onions, or leeks, by deliberately "eating these, a man becomes an outcaste." If without an intention, however, another penance (lies), as has been stated by himself²: "For having involuntarily eaten this, one should perform the "Krchchḥra Sântapana, or even the Chândrâyaṇa; for the remaining "days one should fast."

Jaimhyam, crookedness, dishonesty such e. g. with an alliance with one, declaring for another, and acting for yet another. Here, however, although crookedness has been mentioned generally, still as the penance is heavy, the cause must be weighty, and therefore

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^{1.} Ch. V. 19.

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it appears that a high degree of crookedness is intended. For the cause has a special significance by regard to the examination of the effect produced. As in the passage: "One whose both fires are "extinguished, or defiled, or go out, then in that case there should be "re-kindling and one should perform penance," here although the word 'both' is not intended to be used as a special attribute of the cause, as in the case of havih which is used in both cases, still on the strength of the Naimittika command relating to the re-kindling of fire by creating it, it is construed as having reference as a cause for both the fires; similarly also it is proper to assume the gravity of the cause. So also with the object of getting promotion, by a false declaration at a Royal family by one who is not a scholar in the four Vedas thus: "I am well versed in all the four Vedas", Rajasvalayah, of a woman in menses, under the influence of amorous passion, tasting the mouth-juice surapanasamani, are equal to liquor-drinking. (229)

Sûlapâņi Yâjñavalkya, Verse 229

Prohibited etc. Crookedness etc. i. e. dishonesty in the matter of religious performances. For prosperity i. e. for getting promotion for self, speaking a falsehood. Enjoying the mouth of a woman in menses i. e. having intercourse with a woman in menses. (229)

The Author states those which are equal to gold-stealing Yâjñavalkya, Verse 230

The taking away of a horse, a jewel, a man, a woman, land, and a cow, as also of a deposit, all this is equivalent to gold-stealing. (230)

Mitakshara:—Of the horse and the rest belonging to a Brahmana, nikshepasya, and also of a deposit, excepting that of PAGE 241* gold, the taking away, all this should be regarded as equal to gold-stealing. (230)

> Sûlapâni Yâjñavalkya, Verse 230

Horse etc. Taking away land i. e. taking away the land of a Brâhmana, as has been stated by Vishnu!: "The depriving a Brâhmana "of his land is equal to a gold theft." In this connection even the silver also has been enumerated by Manu. (230)

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The Author states those which are equal to the violation of a Guru's bed

Yâjñavalkya, Verse 231

With friends' wives and maiden daughters, with uterine relations, with low caste women, with women of the same Gotra, and with the wives of the sons (having sexual intercourse), has been declared to be equal to the sin of the violation of Guru's bed. (231)

Mitakshara:—Sakha, a friend i.e. companion; his bharya, wife; kumarî, maiden, the maiden daughter of a higher caste; "In the case of "willing women of inferior classes there is no offence; otherwise, how-"ever, (there is) punishment." For defiling, however, the lopping off of the hands; and for similar acts towards one of a higher class, death. Thus there also, by reason of a special punishment having been stated, it is proper that there should be greater penance. Swayonih, one's uterine relation, i.e. sister. Antyaja, low caste woman, i.e. a Chandâla woman. Sagotra, of the same gotra, i.e. of a similar gotra. Sutastrî, wife of a son, i.e. the daughter-in-law; with these, an intercourse, in each is equal to the violation of a Guru's bed.

This, however, should be understood to be before the discharge of semen. On a withdrawal before, however, the equality is not with the sin of the violation of a Guru's bed, but there is only a little penance. "Discharge of semen in women of one's own uterine relation, in maidens, as also in the women of the lowest-class; also in the "wives of friends and of the sons are regarded as equal to the offence of the violation of Guru's bed," as in this text of Manu²: 'the discharge of semen' has been specially mentioned. When already established by the expression of the same gotra' the mention again of the wife of a son is with the object of demonstrating heaviness of punishment. The expression equal to the Brâḥmicide' is with the object of prescribing a penance in the case of a slander of the Guru, or the like, on that account.

^{1.} See Vya. 288, pages 1348-1349.

^{2.} Ch. XI 58.

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Indeed, in the case of the reviling of the Vedas etc. the fault being small, penance of a greater magnitude like that of Brahmicide is not proper-

The answer is, no, not so. Upon the strength of the heaviness of penance alone the seriousness of the offence is inferable; it should not be supposed that this text is intended as an extension of the penance for the Brâhmicide etc., and that it is intended merely to demonstrate the seriousness of the offence; because if it is taken to be intended to demonstrate that much alone, the statement of equality in such expressions as 'this is equal to Brâhmicide,' 'this is equal to the murder of a guru' and the like will not be consistent. And that penance, moreover, which is introduced with the word 'equal' is prescribed as being a little lower than the Brâhmicide and like penances.

In sentences such as 'in the world the minister is the king's equal' and the like, the word equal in the construction is indicated in the sense of 'a little lower', and also because it is not proper that a heinous sin should be compared with another as having equality. This being the case, although the offences of forgetting the Vedas, murder of friends, and the like, which have been stated by Yajñavalkya to be on the position of equality with Brâhmicide and by Manu with liquor-drinking in the text1: "Giving up the Vedic study, reviling "the Vedas, false evidence, murder of friends, eating censured food "and clarified butter, these six are equal to liquor-drinking," that is for an alternative rule in regard to penance. In this manner, in regard to other texts also, a contradiction should be removed. As to what has been stated by Vasishtha2: "For a persistent slander of "the Guru one should perform a twelve days' Krchchhra; and after "having bathed over the hair, one becomes purified by the favour of "the Guru" in this text a small penance has been stated; that should be understood to be applicable for an offence committed once and without intention. (231)

^{1.} Ch. XI. 56.

^{2.} Ch. XXI, 28.

Śûlapâni

Yâjñavalkya, Verse 231

Friend etc., With friends' wives; with the maidens *i.e.* with the Brâhmana maidens. With the uterine relations born in one's own family; with the lowest caste *i.e.* with the Chandâlî and like other women.—With women in one's gotra, with the wives of sons even those kept under protection. (231)

The Author mentions the extension of the offence of violation of a Guru's bed

Yâjñavalkya, Verses 232, 233

The father's sister, as also the mother, maternal uncle's wife, and the daughter-in-law also; the co-wife of the mother, the sister, similarly the preceptor's daughter. (232)

The preceptor's wife, one's own daughter; one having intercourse with these is guilty of violating a Guru's bed. For these the chopping off of the organ and execution (is the punishment); also even if the woman be willing. (233)

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The father's sister and the others are well-known. One having intercourse with these; of such a one, after having chopped off the organ, execution should be ordered by the King by way of punishment; the penance is also the same.

By the use of the word cha are included the King, a woman who has become an ascetic and like others; as says Nârada¹: "The mother, "the mother's sister, the mother-in-law, the maternal uncle's wife, "the father's sister, the wife of the paternal uncle, of the friend, or of the pupil, the sister, her friend, the daughter-in-law, the daughter, the preceptor's wife, one belonging to the same gotra, one who has sought refuge, the queen, a woman who has become an ascetic, the foster-mother, a chaste woman, and also one who is of a superior varna; one having sexual intercourse with any of these is called 'the violator of guru's bed'; there, no other punishment is ordained than the chopping off of the male organ." The queen', i.e. the wife of one who is administering the Kingdom, and not of a mere Kshatriya;

^{1.} Ch. XII 73-75

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since, for going to her, another penance has been prescribed. 'The foster-mother,' i.e. one other than the mother, who has nursed by proferring the breast milk and such other means; 'a chaste woman', i.e. one carrying on a vow; 'one belonging to a superior varna,' i.e. a Brâhmanî. Here, moreover, the use of the word 'mother' is for the purpose of illustration. This punishment of death including the chopping off of the male organ is for one other than a Brâhmana, his execution having been negatived by the text: "Never, on any "account, should one kill a Brâhmana, although immersed in all sins;" and execution itself being a form of penance. The subject matter of this, moreover, we will elaborate hereafter in the chapter on 'violation of the guru's bed.' The daughter-in-law and the sister, who have been made equal to the guru's wife in the previous verse, their mention again is with a view to an alternative penance.

When, moreover, these women being under an amorous passion approach these very men, seduce them, and have sexual enjoyment with them, then for these also is the punishment of execution, and penance also. These, the acts, such as the reviling of the guru, as far as the intercourse with a daughter which have been included among the Mahâpâtakas by an extended application, are called *Pâtukas*, for the reason that they are the cause of an immediate degradation. As says Yama: "The mother's sister, the mother's friend, the daughter, "and father's sister; the maternal uncle's wife, the sister, the mother-"in-law; by having intercourse with these, a man immediately becomes "degraded."

By Gautama¹, moreover, has been stated others also, as involving a sin: "He who has connection with the female relatives of his "mother and of his father, or with uterine relations, a thief, an "atheist, one who habitually repeats blameable acts, one who does "not cast off degraded persons, and one who forsakes persons not "degraded, all these become degraded; and likewise those who "instigate others to commit sins." Moreover, by reason of their being enumerated in the midst of the Mahâpâtakas and the Upapâtakas, it appears that these are smaller than the Mahâpâtakas, and greater than the Upapâtakas. That has been said: "The sins which have been

^{1.} Ch. XXI. 1-2.

"stated as equal to the Mahâpâtakas these are designated as Pâtakas; "less than these is an Upapâtaka." So also Angirâh: "For the Pâtakas, "one thousand; for the Mahâ (pâtakas) double of that, for Upapâpa, "one-fourth, shall be the number of years." (232-233)

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Vîramitrodaya

Yâjñavalkya, Verses 228-233

Of the seniors, excessive, i.e. excessively, reviling i.e. censure; of what has been learnt i.e, the Veda, destruction i.e. through idleness etc. forgetting; there is an equality in the penance; and hence also in the text 'having chopped off the male organ, execution etc.' it will be made clear further on. But the special point to be noted is that the penance for a Brâḥmaṇa's murder intentionally committed, and for the reviling of the Vedas and the like, the sentence of death should be in such a manner that it should not be less than the sentence for a Mahâpâtaka.

It should be understood that all have been stated to be equal to the Mahâpâtakas with a view to demonstrate particularly about 'the bearing of the head-skull etc.' Sûlapâṇi, moreover, by reason of the extended application of the Mahâpâtaka and its equal has also stated the incapacity for performances also. That is not proper. The equality would be proper in the similarity of the penance which has been stated in the Śruti, and there will be the undesirable position of these i. e. those who have incurred the sin of Mahâpâtaka, on account of the equality of the cause which induces the state of incapacity for the performance of those who would be regarded as guilty of Mahâpâtaka under the text hereafter to be stated.

The eating of what is prohibited such as the garlic and the like; crookedness, *i.e.* dishonesty in regard to the preceptor; with the object of securing promotion for oneself 'telling a falsehood' to the royal family, or the like such as; 'I am a scholar of the four Vedas'; enjoying the mouth of a woman in menses for the purpose of sexual intercourse. These are equal to liquor-drinking.

The taking away animals like the horse etc. belonging to a Brahmana, of a deposit excepting that of gold, is equal to gold-stealing. A friend's wife; maiden *i.e.* a maiden of a superior caste, in harmony with the text!: "In the case of willing women of an inferior class, no

^{1.} See Yâ. verse 288, p. 1341,

"fault; otherwise punishment." One's own uterine i.e. born of the same uterus; lowest born i.e. Chaṇḍâlî; of the same gotra i.e. of a similar gotra; the son's wife i.e. a woman taken over by a son, even although without a marriage, since the daughter-in-law has been separately mentioned; having intercourse with these is equal to having intercourse with a Guru's wife. In the expression 'of the mother also' the word 'sister' is implied. Sister i.e. the daughter of the co-wife of the mother. Or the word 'one's own uterus' is used to indicate a sapiṇḍa-woman; thus it would be as expressed in the text. Going i.e. having sexual intercourse to the stage of the discharge of semen, is equal to having intercourse with a Guru's wife. Of him who has intercourse with a friend's wife, and the like, the penance is the "chopping off of the organ, and execution."

The meaning is that for the friend's wife and others having intercourse respectively with a friend etc. the penance is execution also. The rest is easy.

By the first use of the word api the Author intends an equality with the Mahâpâtakins in the case of those who have close association with the persons guilty of an offence equal to a Mahâpâtaka. By the second use, however, is included an absence of Prâyaschitta for one who has been violated under force or the like vide the text: "Every month the menses of the women wipe off (the effect of) "evil deeds." By the use of the word cha five times, the Author intends the cumulative designation of the word Pâtaka in all the Pâtakas which have been stated as equal to the five Mahâpâtakas. Vide the text: "Those of the sins which have been stated as being "equal to the Mahâpâtakas, they are designated as Pâtakas; smaller than "that is Upapâtaka."

By the first use of the word $tath\hat{a}$, the Author intends the designation of $Anup\hat{a}taka$; as Vishou has stated as $Upap\hat{a}takas$ while mentioning those which are equal to the $Mah\hat{a}p\hat{a}takas$ in the following text: "Having intercourse with the wife of a paternal-uncle, g maternal grand-father, maternal-uncle, father-in-law, and the king, is equal to an intercourse with a Guru's wife, as also intercourse with the father's sister. Also intercourse with the wife of a g-rotriya, g-rotriya, g-rotriya, g-rotriya, g-rotriya, with one of the same g-rotriya, with one belonging to the highest g-rotriya, with one born in the lowest, with a maiden, with one in her menses, with

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"one who has become an ascetic, with one who had been placed as "a deposit, all these are Upapatakas."

By the second use of the word $tath\hat{a}$ are included the mother's mother and others mentioned by Viṣhṇu as also those established by other Smrtis with the following import: "With the Darbha in the "left hand, waterdrinking (is) equal to liquor."

By the first use of the word tu the Mahâpâtakas being excluded, the benefit of equality implied in it goes to all. "Intercourse with "a mother, intercourse with a daughter, and intercourse with a daughter-in-law also are Pâtakas." Thus enumerated by Bṛhadviṣhṇu they are differentiated and distinguished from Atipâtakas, and therefore the object appears to be that they are to be regarded as the Upapâtakas of Atipâtakas.

The word mother, moreover here, is used in the sense of a step-mother. By the second use of the word tu is excluded an equality with one having intercourse with a Guru's wife, if there is withdrawal before the discharge of semen; since Manu' has particularly stated: "The "discharge of semen into women of one's uterine connection, in the "maiden, and also in the women of the lowest born, as also in the wives "of a friend, or of the son, they regard as equal to the violation of a "Guru's bed." As also by reason of a small penance having been prescribed for an intercourse without the discharge of semen by the following text of Yama and the like: "For having intercourse with "a pupil's wife, or with a preceptor's wife, one should observe the "Chândrâyana". (228-233)

Śûlapâņi

Yâjñavalkya, Verses 232, 233

Of the father etc. The preceptor etc. 'The daughter-in-law i.e. the son's wife. The clause 'after chopping off of the organ' has a reference to others than the Brâhmana. As also of the woman who is willing under an excessive sexual excitement, a woman who incites a man who had no desire, even for such a woman this should be done. Hence also in the chapter on punishment says Nârada² (See p. 1696 1. 24) 232, 233).

^{1.} Ch. XI. 58

^{2.} XII. 73, 75.

Having thus enumerated the *Mahâpâtakas*, and equal to these also the *Pâtakas*, by way of enumerating the *Upupâtakas* the Author proceeds

Yâjñavalkya, Verses 234-242

Cow-killing, the condition of a $vr\hat{a}tya$, theft, also the non-payment of debts, the state of being without fire; sale of articles not vendible in market; marriage of a younger brother before the elder. (234)

From a paid teacher, taking instructions, as also teaching the Vedas for a payment; intercourse with others' wives; non-marriage when the younger brother has married, usury, manufacture of salt. (235)

The murder of a woman, a Sûdra, a Vaisya, or a Kshatriya; subsisting on condemned wealth; atheism, swerving from a vow, as also the sale of sons. (236)

Theft of corn, base metals, and beasts; officiating at a sacrifice of those who are not entitled for a sacrifice, the abandonment of the father, mother, or son, and the sale of a tank or of a pleasure-garden. (237)

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Defiling a maiden, officiating at the sacrifice by a younger brother who had married before the elder, giving a daughter in marriage to such a one, crookedness, violating a vow. (238)

Beginning an act (solely) for his own self, taking to a drunkard woman, abandonment of the Vedic study, the fire, and the son, as also the giving up of the kindred. (239)

For the purpose of fuel, cutting down trees, subsisting by his wife, by killing, and medicine; setting up mechanisms for killing, vices, and selling himself. (240)

Service of a Śūdra, low friendship, taking to one of low birth; similarly, living without an order (in) life, and fattening on an others' food. (241)

Learning bad science, mastery over mines, and also the sale of a wife—of these, each one is an Upapâtaka. (242)

Mitâkṣharâ:—Govadho, cow-killing i.e. destroying the body of a cow; not being initiated in time is the condition of a Vrâtya. Excepting a Brâhmaṇa's gold or its equal, taking away another's property is theft, steyam. Of what was taken, such as gold &c., non-return is ṛṇânâmanapâkaraṇam, non-payment of debts; so also, the non-discharge of

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liabilities in regard to the gods, the Rshis, and the manes. Even when one has the right, anahitagnitwam, being without consecrating the Fire.

Indeed, it is well known among the Mîmâinsakas that the Kâmya¹ S'rutis relating to the Jyotishtoma and the like An objection sarcifices ordain the kindling of the sacred Fire for the purpose of achieving those desires which are part of themselves; and thus he who has a cause for the Fires, such a one sets about its kindling, just as in the case of one desiring to have paddy etc. (should make attempts) for the earning of wealth. He, however, who has no concern with the Fires, such a one does not make any beginning for it; thus how can there be the fault of not kindling a Fire?

The answer is, that from this very text laying down the necessity for the kindling of Fire, even the generally 2 The answer applicable S'rutis also are undistinguishable as to the position of one under a duty, and therefore are taken as prescribing the kindling of Fire; such is here to be the opinion of the Smrtikaras, and here there is no fault.

Also, apanyasya, of an unmarketable commodity, such as salt and the like, vikrayah, sale. While the uterine elder brother remains (unmarried), the taking on of the wife and the fire by the younger brother is called parivedanam. (234)

To receive education from a teacher after the settlement of terms with him; to teach under an agreement. Resorting to others' wives, other than of the gurus or their equal, Parivittyam, when the younger has been married, the elder brother remaining without marriage; vârdhushyam, usury, subsisting on prohibited interest. The manufacture of salt. (235)

Striya vadhah, the killing of a woman, even of a Brahmani, excepting an ûtreyû3. Sûdravadhah, the murder of a S'ûdra woman; viţkshatriyavadhah, the murder of a Vaisya or Kshatriya, who has not taken on a dîkṣhâ, ninditarthopajivanam, subsisting on money which is censured, i. e. finding out a livelihood by means not sactioned by the king. Nastikyam, atheism, persistently maintaining that there is no other world; vratalopah, the swerving from a vow, e.g. for a celibate to have

^{1 &}amp; 2. Like the acts which are काम्य and नित्य, the Sruti texts also are Kâmya . and Nitya respectively applicable to the corresponding acts.

^{3.} A woman in her menses see further on verse 251 and the Mitakshara thereon.

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intercourse with a woman, Sutânâm, of the progeny, i.e. of the children, vikrayah, the sale. (236)

Dhânyam, corn, such as paddy and the like; kupyam, base metal, unsubstantial articles, such as zinc, lead, &c.; paśavo, beasts, such as the cow and the like; the taking away of these. Under the text: "Cow-"killing, the condition of a vrâtya &c.," theft has been stated; still the repetition again of the theft of corn, base metal &c., is with a view to point to its habitual² occurrence. Therefore, for a theft of articles other than corn &c. it is not necessary that this Prâyaśchitta alone should be stated, but even less than that may certainly be prescribed. By this (also) is explained the clause regarding the abandonment of the father &c. stated again, when the rule regarding the abandonment of the kindred was already established.

Ayâjyânâm, of those who do not deserve a sacrifice to be performed for them; i.e. those who have defaulted from the performances of their caste, the S'ûdras, the Vrâtyas &c., yâjanam, causing a Page 244* sacrifice to be performed. Pitṛmâtṛṣutânâm, of the father, the mother, and sons, who have not become patita tyâgo, giving up, i e expulsion from the house. Taḍâgârâmasya, of a tank, pleasure-garden, i.e. of a garden, pleasure-garden &c. vikrayaḥ, sale. (237)

Kanyâyâh dûşshaṇam, of a maiden, the defiling, i.e. breaking open the maiden knot with the finger, and not sexual enjoyment; that has been included among acts equal to the violation of a guru's bed, under the text3 "Friends' wives, maidens &c." Parivindakayâjanam, causing a sacrifice for the Parivindaka, and to him, moreover, kanyâpradânam, giving away a maiden daughter. Kauṭilyam, crookedness, with others than the guru. The crookedness with regard to the guru, however, has been stated4 to be equal to liquor-drinking. The mention of a breach of a vow again is with reference to vows which although not prescribed nor prohibited are still in the form, such as, "Without have"ing a sight of the lotus-like feet fof S'rî Hari, I shall not chew betle "or the like" and of that sort, and not as laying down a rule for a student's vow. For, in that connection a small Prâyaśchitta has been

^{1.} Verse 234 above. 2. नित्यार्थम् i.c. not occasional, but as a matter of habit.

^{3.} Verse 231 above.

^{4.} See Verse 229 above,

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stated by Manu¹: "And for a breach of a Snâtaka vow, the Prâyaś-"chitta is non-eating" (238).

So also âtmârtham, for one's own self, the beginning of an undertaking, kriyârambhah, such as cooking, as that itself has been prohibited by Manu²: "The sin purely he consumes, who cooks solely for him-"self." For if the prohibition be taken as having a reference to the act merely it would be rather heavy. Madyapyâh striyâh, of a drunkard woman, even of the wife, nishevanam, taking on, i.e. sexual enjoyment. Svâdhyâyatyâgo, abandonment of the study of the Vedas, has been explained. Agnînâm, the fires; the S'rauta and the Smârta, tyâgah, the abandonment. Sutatyâgah, the abandonment of a son, i.e. non-performance of the initiatory rites etc. Bândhavânâm, of the kindred, i.e. of the paternal-uncle, the maternal-uncle, and the like; tyâgah, the abandonment, i.e. when there is prosperity (their) non-protection. (239)

For the accomplishment of a visible purpose such as cooking and the like, cutting off the trees for use as fuel, and not, however, for the preservation of the Ahavanîya fire even. By the wife, by killing, and also by medicine, maintenance i.e. subsistence is Strîhimsauṣhadhijîvanam, subsisting by his wife, by killing, and by medicine. Thus by 'subsisting by the wife 'is meant, by employing the wife as a marketable commodity subsisting upon the gains from it; or, maintaining on the wife's property. Subsisting by killing i.e. maintaining oneself by killing animals; subsisting on medicine, such as by allurement &c. Himsrayantrasya, of a mechanism for killing, such as for crushing the sesamum, the sugarcane &c.; vices eighteen such as the deer-hunt and the others. Atmavikrayo, sale of oneself, i.e. by the acceptance of wealth doing service to another. (240)

Serving a S'ûdra; among the low people, forming friendship; one who has not married a woman of his own varna; attaching himself solely to a woman of a lower varna, as well as having intercourse with a public woman. Not entering any âśrama when he had the right. Parânnaparipushtata, fattening upon another's food i.e. addicted to another's food. (241)

^{1.} Ch. XI 203.

^{2.} Ch. III. 118.

^{3.} Verse 228 above,

^{4.} See Manu Ch. VII. 47-53.

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Asatchhâstrasya, of false sciences, e.g. the treatise by Chârvâka and the like. Adhigamah, resort. Sarvâkareṣhu, over all mines, i.e. of the places of the production of gold and the like, under the king's order, adhikâratvam, position of authority. Bhâryâyâh vikrayah, sale of a wife.

By the use of the word *cha* is included the unintentional eating of the garlic etc., and the magical processes and the like, stated by Manu and others. (242)

Of these i.e. of the cow-killing and others, for each should be understood the designation of Upapâtaka. By Manu,¹ moreover, have been enumerated other causes also designated as offences causing loss of caste, leading to a mixture of castes, reducing to unworthiness, and rendering impure: "Giving pain to a Brâḥmaṇa, "smelling at things which ought not to be smelt at, or at spirituous "liquor, crookedness, and unnatural offence with a man, are declared "to cause the loss of caste. Killing a donkey, a horse, a camel, "a deer, an elephant, a goat, or a sheep, are known as causes which "lead to the mixture of caste; as •also the killing of the fish, the "snake, or a buffalo. Accepting donations of wealth from censured "people, carrying on trade, serving the S'âdras, lead to unworthiness "(for receiving gifts), as also speaking a false-hood. Killing insects, "worms, or birds, eating anything kept close to spirituous liquors, "stealing fruit, fuel, or flowers are causes (which make one impure)."

All causes other than these are described under the heading of Miscellaneous.

By Bṛhadviṣhṇu also have been pointed out causes leading to Prâyaśchitta, the one following being of a lower PAGE 245* degree than the one preceding and distinguished by different designations: "Brâḥmaṇa, liquor-drink- "ing, taking away the gold of a Brâḥmaṇa, having intercourse with "a Guru's wife, are Mahâpâtakas; as also having an association "with these. Approaching a mother, approaching a daughter, or "approaching a daughter-in-law are Atipâtakas. The killing of "a Kṣhatriya engaged in a sacrifice, as also of a Vaisya, and of a "woman in her menses, of a pregnant woman, of a woman belonging

^{1.} Ch. XI. 67-70

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"to the Atri-gotra, of one unknown, of an embryo, of one who has "sought refuge, all these are equal to Brâhmicide. Giving false 'evidence, and the murder of a friend, these two are equal to liquor-drinking. The taking away of land of a Brâhmana is equal to gold-theft. The intercourse with the wife of a paternal-uncle, of a "maternal grand-father, of a maternal-uncle, and of the king, are "equal to the intercourse with a Guru's wife. Approaching a father's "sister, or the mother's sister, and also approaching the wife of a "S'rotriya, Rtwik, family-priest, and a friend, as also approaching the "sister's friend, one of the same gotra, one of a superior varia, one in "menses, one who has sought refuge, one who has become an ascetic, "and a woman who has been placed as a deposit in confidence, "these are Anupâtakas.

"Speaking falsely with the object of securing promotion, wicked-"ness towards the king, false allegations against the Guru, revil-15 "ing the Vedas, abandonment of Vedic studies, as also of the fire, "the father, the mother, and the wife; eating uneatable food, depriv-"ing another of his property, following others' wives, sacrificing for "those who are not entitled to a sacrifice, the condition of a Vrâtya, 20 "teaching by payment, as also receiving education by payment, "authority over the mines, setting in motion a big machine, subsisting "upon the destruction of trees, shrubs, herbs, creepers, and vegetables, "attempts at secret magic, and destructive charms, commencing a "transaction for one's own sake, being without the consecration of fire, "not discharging the debts due to the Gods, Rshis and Pitrs, studying 25 "false sciences, atheism, bad character, and resorting to a drunkard "woman, these are Upapâtakas.

"Causing pain to a Brâhmaṇa, smelling an unsmellable liquor, "crookedness, unnatural offence with beasts and men, these offences "cause loss of caste. The killing of beasts of the village and of the "forest, leads to the mixture of castes. Acceptance of wealth from "the blameworthy, trading, subsistence by usury, speaking falsely, "and the service of a S'ûdra lead to unworthiness. The killing of birds, "aquatic animals, and those bred in water, the destruction of the "worms, and insects, and the eating of food placed near liquor, these "lead to impurity. What is not stated is (designated) Miscellaneous."

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By Kâtyâyana, however, has been pointed out the designation as $P\hat{a}pa$ for those acts which are equal to $Mah\hat{a}p\hat{a}takas$ and which have been called by Viṣḥṇu as $Anup\hat{a}takas$: " $Mah\hat{a}p\hat{a}pa$,and the $Atip\hat{a}pa$," "similarly also the $P\hat{a}taka$, (the occasional) the $Pr\hat{a}sangika$, and also "the $Upap\hat{a}pa$; thus this group is five-fold."

Indeed, how can the *Upapâtakas* have the force of *Pâtakas*?

For, there is no cause for a fall. If even these become the cause for a fall, then the enumeration in the list viz. intercourse with relations on the mother's and the father's side etc., would be meaningless.

To this the answer is: Although, as is the case with *Mahâpâtakas*, these do not become the cause of an immediate degradation, still by regard to its habitual perpetration, its leading to a fall is undisputed, as **Gautama¹** has observed, 'He who habitually practises censurable acts.'

No, not so. Habitual practice is undetermined whether done twice or a hundred times, and if it is indiscriminately accepted, then even one who sleeps twice during day-time or a hundred times, or practises the cow-killing, the case of both these, the cause of degradation would be the same.

To this the answer is: Where in an Arthavâda a particular offence has been stated as of a greater Prâyaś-chitta, in regard to that blame-worthy act with as much repetition it reaches the condition of equality with a Mahâpâtaka, so much repetition becomes the cause for a fall. As for sleeping during the day, however, even if practised a thousand times, it does not amount to an equality with the Mahâpâtaka, and thus there is no degradation. Therefore it is proper that in the case of the Upapâtakas the cause of degradation is by regard to the repetition. (234 to 242)

Vîramitrodaya Yâjñavalkya, Verses 234-242

Cow-killing i. e. destroying a cow; the condition of a vrâtya i. e. not being initiated at the proper time; theft i. e. stealing property other than the three kinds such as the corn etc. hereafter to be stated, the horse, things equal to gold, and a Brâhmaṇa's gold; of loans taken, non-payment i. e. non-discharge; of the debts to the Gods, the Rshis and the Pitrs, non-discharge by sacrifice, teaching, and begetting an issue; the state of being without a fire i. e. even when there is a right, the absence of the initiation of the fire. Some, however, state as the meaning, that the performance of the Agnihotra may also be made by another fire not consecrated.

Of a commodity which cannot be in the market *i. e.* which cannot be sold, a sale. *Parived an am*—when a uterine elder brother has not married or taken on the fires, the taking to wife as also of the fires by the younger brother.

From one who has been engaged on a salary for tuition, receiving education; teaching one from whom a salary has been taken; intercourse with others' wives i. e. intercourse with others' wives, other than the preceptors' wives or their equal; Parivityam—when the younger uterine brother has been married or has consecrated the fire, oneself remaining unmarried or without consecrating the fire; usury i.e. subsisting upon interest which is prohibited; of the salt, the manufacture i.e. preparation, in the case of persons other than the hermits; the killing of a Brâḥmaṇi woman other than the Ātreyi; the killing of the Śūdra; the murder of an uninitiated Vaiśya; the murder of an uninitiated Kṣhatriya; subsisting upon prohibited articles such as indigo and the like, or engaging in agriculture or trade; atheism i.e. a persistence that there is no other world; of the vow i.e. of the vow of celibacy, a breach, by sexual intercourse and the like; of the progeny i. e. of the sons and of the daughters also, sale. (236)

Of corn such as paddy etc., of the base metal, such as lead, zinc etc., and of the beasts, such as the cows etc., theft; of those who are incapable for a sacrifice *i. e.* those who are unfit for a sacrifice being performed for them such as the Śūdra, Patita and the like, performing a sacrifice *i. e.* doing the duties of the chief priest, sacrificial priest etc.; of the father and others who are not degraded, the abandonment *i. e.* exclusion *i. e.* exiling; of a tank *i. e.* of a big water-reservoir, of a resting place, or of a pleasure-garden, the sale. (237)

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Of a girl i. c. of a maiden girl, despoiling i. c. breaking open the virgin-knot by the finger or the like; for one who has married before his elder brother to perform sacrifice; to the same as a bridegroom the offer of a daughter; crookedness, elsewhere than with the Guru; of a vow such as one taken with a special object, e. g. avoidance of chewing the betle and the like. For ones' own meal, making preparation for cooking; resorting to a drunkard woman, and even of the wife; of the son as well as of the daughter, the abandonment i.e. neglect in regard to the performance of rituals; of the kindred, such as the paternal uncle and the like, who being undivided must necessarily be maintained, giving up i. e. neglecting their maintenance. (239)

For the fuel for the preparation of ordinary meals, cutting the trees; through a woman *i.e.* the wife appointed as if for prostitution; by killing *i.e.* by reason of occupying the chief post at the place of killing animals; by medicine *i.e.* which is meant to destroy disease or which is intended as a hypnotic portion, by selling it for one's subsistence; the setting up *i.e.* starting of a machine causing injury, such as for crushing the sesamum or the sugar-cane; vices eighteen, such as drinking, hunting, gambling with dice, and the others; sale of one-self *i.e.* by accepting money, doing service to another. (240)

Of a Sudra, service *i.e.* doing of service; with the lowest, such as the Chandalas and the like, friendship; one of a lower class is a prostitute; resorting to her *i.e.* having sexual intercourse with her, as also having intercourse with a Sudra woman not married according to rites; for a member of the three Varnas, residence outside the orders *i.e.* in a censured place, such as resorted to by the nude mendicants; some, however, explain it as residence in a place outside the four orders; fattening oneself by reason of having for a long time fed upon another's food; crookedness, elsewhere than with the preceptor. The crookedness in regard to the Guru has been stated to be equal to liquor-drinking. (241)

Of a bad doctrine such as the literature of the Bauddhas and the like, reading *i.e.* studying; over the mines *i.e.* over the places which are the seats of the production of gold etc., authority *i.e.* a commanding place under the king's order. Of a wife *i.e.* of one married, and in the case of a Sudra, even though not married but kept on; of such a woman, sale *i.e.* after accepting money, creating the ownership in another. (242)

Of these, each one is declared as an Upapataka. By the use of the word cha and tatha many times, is indicated the inclusion of rules of conduct stated by Manu' and others, such as relating to the eating of garlic and the like. By the use of the word eva five times, which is õ indicative of the exclusion of the Upapatakas such as being excluded from caste, mixture of the caste, degradation and bringing on impurity Manui, explains these Pâpas as follows: "Giving pain to a Brâhmana, "smelling at things which ought not to be smelt at, or at spirituous "liquors, crookedness, and an unnatural offence with a man, are declared "to cause the loss of caste. Killing a donkey, a horse, a deer, an 10 "elephant, a goat, a sheep, a fish, a snake, bring about a mixture " of castes; as also speaking a falsehood. Killing insects, worms or "birds, eating anything kept close to spirituous liquors, stealing fruit, "fuel, flowers, as also want of fortitude bring on impurity." Also with this text?: "for the wiping off of the sins for which no expiation has 15 "been stated" the miscellaneous chapter has been indicated by Manu. Thus introduced with the words—oppressed by desire, anger, covetousness-and following thereafter, have been stated by Brhadvishnu among the Anupatakas and Upapatakas; among those causing a falling off from the caste, or bringing about a mixture, or unfitting them or 20 which are likely to bring on sin, and in the miscellaneous also, a prominent indication has been given by the Author both expressly as also by implication. By Manu, however, Atipataka has been included among the Patakas as part of them, and has stated them to be of eight kinds; at some places there is a mixture of the two attributes, and so 25 there is no fault. (234 to 242)

Śûlapâņi

The Author mentions the Upapatakas

Yâjñavalkya, Verses 234-242

Cow-killing etc.; the deprivation of the life of a cow; the condition of a Vrâtya; not having the Upanayana at the proper time, as well as not having performed the Somayâga; theft of a substantial article other than a horse, gold, jewel etc.; of the debts i.e. in regard to the gods, Rṣhis and Pitṛs i.e. performing the sacrifices, study (of Veda) and the Prâjâpatya³ rite. Being without consecrating the fire, when one has the

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^{1.} Ch. XI. 67, 68, 70.

^{2,} Ch. XI. 209,

^{3.} पितृलोक : The heaven for the manes.

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capacity for it. Of an unmarketable commodity, such as meat etc., even once, a sale. Parivedanam, while the elder is yet unmarried or without fires, the younger taking on to a wife and consecrating the fires. (234)

For one engaged on payment, giving and receiving education on payment; usury, during hard times; manufacture of salt, for other than the hermit, as it has been ordained that "for him the salt if prepared by "himself." (235)

Woman etc., Woman i.e. the twice-born but fallen; subsisting on wealth which is censured, i.e. taking more price than the present value. Atheism, i.e. an opinion that the invisible does not exist; the swerving from the vow, i.e. sexual intercourse by a celibate student; of the sons i.e. of the several kinds. (236)

Corn etc., Base metal, such as copper, zinc, etc., Ayâjyâḥ i.e. the sinner, the Śūdra and the like; of the pleasure-garden, i.e. dedicated for all. (237)

Maiden etc. The despoiling of a maiden *i.e.* tearing open the secret part with the finger; sacrificing for a *Parivedaka*, and in marriage and other ceremonies; and to such a one himself *i.e.* to the *Parivedaka* himself, offering a maiden daughter²; crookedness, towards friends, sons, and the like; the breach of a vow, *i.e.* giving up the vow. (238)

For Self etc. By one how is not in extremes, preparation of food without intending it for the Gods. Having intercourse with a drunkard woman. The *Upapâtaka* for the twice-born is the abandonment of the Vedic study to the extent of forgetting it. Abandonment of the kindred *i.e.* even with means and wealth, not offering subsistence to the father and the like. (239)

For the purpose of fuel etc. For the sake of fuel, the cutting down of green trees, such as Aiwattha and the like. vide the text³: "for fuel, "undried &c." Subsisting by a woman in the form of a prostitute. By killing i.e. by the destruction of animals; setting up of a mechanism for killing animals; vices such as deer-hunting etc. (240)

Śūdra etc. The service of a Śūdra; the lowest kind such as the Chandâlî etc.; not taking up the vow of celibacy; fattening upon non-sacrificial food. (241)

Bad etc., The study of Buddhistic sciences and the like. In places yielding gold etc. being placed under the king's order. Of the wife, *i.e.* even of the married wife, the sale. (242)

¹ See Manu Ch. VI. 12 and p. 1505 line 15.

² There is another reading अप्रिणीना i.e. unmarried.

³ Manu XI. 64.

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In this manner for practical purposes having enumerated the causes of the prâyaśchittas together with their designations, the Author proceeds to point out the special offences

yâjñavalkya, Verse 243

Carrying the head skull, and a flag, maintaining himself on alms begged, declaring the act, the Brâhmicide after twelve years, eating measured food, shall obtain purification. (243)

Mitâksharâ: -One who bears a skull of the head is śirahkapâli, carrying a head-skull. Also dhwajawan, carrying a flag, vide the text of Manu¹: "Making the skull "of a corpse his flag." By the word dhwaja should be taken to be expressed the skull of another's head placed on the top of a stick. That skull, moreover, should be taken of the head of the Brâhmana killed by himself, as has been stated by Sâtâtapa: "A "Brâhmana for having slain a Brâhmana, should take the skull-"bone of his head, and should go round the holy places." If that be not available, (then) of another Brâhmana only should be taken.

Both these should be taken in the hand only, as Gautama² has stated: "Carrying the foot of a bed stead and a skull in his hand." By the word khatwâ, foot of a bed-stead, is taken to be a flag containing a head-skull placed on a staff, and not a part of a bed-stead, as by that itself it is well known in popular dealings as in3 "The great bull "the flag, the axe etc." This wearing of the skull, moreover, is as an index, and not for meals or for alms either, as Gautama4 has stated: "With an earthen skull in his hand, for the purpose of "begging alms, he should enter a town."

Likewise, he should become a dweller of the forest, as Manu⁵ has observed. "The Brâhmicide for twelve years should make a hut "and reside in the forest"; or in the vicinity of a town, as it has been observed by the Same6: "Or after having undergone a shaving, "one should dwell on the border of a town, or in a cow-pane; or in a "hermitage, or at the foot of a tree, ever intent for the benefit to the "cow and the Brâhmana." By the expression of an option in 'Or, after having undergone a shaving' it appears 'or wearing the braided

² Ch. XXII. 4

Ch. XI. 72.
See Mahimna Stotra, Verse 8. 4 Ch. XXII. 4
6 Ch. XI 78

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hair' is implied. Hence also Samvarta: "A Brâhmicide for twelve 'years, clad in hair, wearing clotted hair and carrying a flag."

So also, he should always as a rule subsist on alms begged. The alms also should be received in a red piece of a pot of clay as Âpastamba¹ has stated: "With a broken piece of a pot of a base metal "he should enter the village for the purpose of begging alms." 'Will by seven houses only the food as desired be obtained?' In this manner without any previous calculation, as Vasishtha² has stated: "In search of alms he should enter seven houses, and without any "previous arrangement move about begging". Also, in the evening alone should the same be accepted, as it has been declared by Him also: "Only one time taking meals." That alms-begging, moreover, should be made only among the Brâhmanas and the like, vide Samvarta: "Among the members of the four Varnas one should go round for "alms with a foot of³ the bed-stead, and restraining one's own self."

Likewise, 'I am a Brâhmaṇa-killer,' so declaring loudly his own act, swakarma, standing at the door, he should go round begging, as Parâśara¹ has observed: "At the house-door here I am standing "begging for alms, the Brâhmaṇa-slayer." This rule, moreover, about subsisting on alms, should be observed in the case of one who is unable to live upon forest products, as Saṃvarta has stated: "For the alms one should enter a village, if he cannot subsist upon "forest products." And also he should observe the vow of celibacy and the like, vide Gautama⁵: "Holding a foot of the bed-stead in "his hand, for twelve years observing the vow of celibacy, he should "enter a town for the purpose of begging alms, declaring his deed, "he should so roam about, that at the sight of an Ârya he should "move away from the seat and place, and at the bathing time, he "should touch water and then he becomes purified."

The use of the word celibate student is with a view to reach the duties not inconsistent with those stated in the chapter on celibate

¹ Dh. S. I. IX. 24, 14.

² There is a mistake in the print here at p. 246 l. 16 for वात्र मृष्टं लम्पने नात्रे read वास्त्रमिष्टं लम्पने न वेत्यवमसं &c.

³ खद्वांग—this is usually put on by the *P.asupatas* as an emblem of their sect. Cf. महोक्ष: खद्वांगं &c. (महिम्रस्तोत्र). 4 Ch. III. 67 · 5 Ch. XXII. 4,

⁶ Gautama Dh. S. Ch. II. 19

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student: "He should avoid honey and meat, perfumes, flowers, "sleep during day time, anointing, unctioning, sandals, umbrella, "passion, anger, covetousness, joy, dancing, singing, disputes and "terror." Hence also Saikha: "Seated like a hero, silent, with the "munja grass, staff and the gourd, going round for begging alms, the "worship of the fire and repeating always the Kûṣhmânḍi¹ mantras"; should be for him, is the supplement.

Here in the passage 'at the bathing time touching water' by having ordained a bath, the mantras which are part of it are inferred. So, the text: "When pure, one should perform a rite" having been stated as being of general application in respect of all performances with a view to secure purity which is part of the performance of a vow like the bath, the Sandhyâ worship must also be done, as that also is inclusive as a part in all performances. So also Daksha: "He who has not performed the Sandhyâ worship is always impure, "and is incompetent in regard to all kinds of performances; "whatever act he performs, never shall that bear fruit to him."

Nor should it be supposed that under the text: "Extinction of "the performances for the twice-born, and degrada-Page 247* "tion", and the Sandhyâ worship being a performance for the twice-born, that itself is not possible. For, since the direction for the performance of a penance is in regard to one who has himself fallen, the Sandhyâ worship and the like is reached by the direction as to the performance of the penance as part of itself, therefore the extinction of performances of the twice-born occurs as to such only as are stated in the text of Gautama co., "For the twice-born, studying the Vedas, offering sacrifices, and making donations. For a Brâhmana are the additional, viz. teaching, performing sacrifices for others, and acceptance of donations," and are part of the performance of vow, and not of all, that much being affected, the text as to the extinction having had sufficient scope.

¹ क्रुप्तांडै:—These are the four hymns with which are offered oblations at the commencement of every performance. These are यहेवा देवहेलनम्; यददीव्यं नृणमहं बभूव; अधुष्टे विधनी दधत् and वैश्वानस्य प्रिनेव्यामः; with the first three are the oblations offered; with the fourth is the उपस्थान (वैश्वानस्थित्युपनिष्ठते) नैतिस्थिरण्यके, सह वै III-VI.

² Read at p. 246, 1, 30 शीचसंपत्त्वर्थं स्नानवत्संध्योपासना &c.

³ इत्यानीना Another reading is इज्यानीनां &c. 4 Ch. X. 1-2.

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Moreover this performance of penance for a period of twelve years prescribed by Manu, Yâjñyavalkya, Gautama and others, is only one and not distinct, as it is mutually dependent and not (mutually) contradictory. As for example, by stating: "Subsisting on alms, "and declaring his deed," the inquiry as to 'what kind of begging pot', and also 'in whose houses, and how many', does arise. There, answering the inquiry, viz. "By the broken piece of a base metal pot" as stated by Âpastamba¹, would be uncontradictory. Therefore, as, it is (only) one course prescribed by all (these), what has been stated by some viz. although the details prescribed by Manu, Gautama and others are mutually dependent and relatively supplementary of each other, still there is an option,² that must be taken as having been stated without proper thought. In this manner after having repeated the course of conduct under the vow for twelve years "The Brâhmaṇa-killer would obtain purification."

This, moreover, has a reference to a Brâhmicide intentionally committed, as has been stated by Manu³: "This purification has been "stated for having unintentionally killed a twice-born; for an intentional murder of a Brâhmana (therein) no expiation; (so it) has "been ordained:"

Here the following point should be considered: (a) Whether upon a murder of two or three⁴ Brâhmaṇas the prâyaśchitta would be by a single⁵ course of performance, or (whether it would be) by repetition. There, some think that in the text: "A Brâhmicide, for twelve years," the word Brahma being common for one, two or many, the prâyaśchitta which would be for the murder of one Brâhmaṇa, the same may be for the second or even third also.

There, in regard to the performance of a prâyaschitta on account of the murder of one Brâhmana it is not possible to say 'this has been

¹ Dh. S. I. IX. 24-14.

² परस्परसापेक्षत्वे अपि विकल्पः It is only when there is a contradiction that a case for option arises विरोधे विकल्पः

³ Ch. XI. 89. 4 On p. 247 at l. 12 for द्विजनाह्मण read द्विननाह्मण.

⁵ तन्त्र and आवृत्ति or आवाप—See Jaimini XI. 1. 1. and the Nyâyamâlâ p. 619—where Mâdhavâchârya defines तन्त्र as तन्यते विस्तायते बहुनामुपकारो येन सङ्ख्य-ब्रातितेन,—(that by which the benefit is spread to many by being performed once), व तु अउलिपनभोजनाविवत् प्रतिपुरुषमावृत्तिलक्षणमावापमपेक्षते। एवं स्वर्गस्तन्त्रेण फलम्।

done, this not.' Place, time and the performer which are the concommitants of a performance being undifferentiated and not being taken by any particularisation by a single performance of rounds only, it is proper that the extinction of the sin should follow as the result of the performance, as is the case when the $Pray\hat{a}ja^1$ and the like are performed in one round in the Agneya and the like sacrifices, other performances ancillarily characterised happen to be performed.

- (b) Nor should it be said that since by the murder of two or three Brahmanas the offence being great, under the text of Gautama².

 "For great sins, great (punishment); for smaller ones, small" a prâyaśchitta to be performed by repetitions is alone proper, as it would not be possible for two acts with different results to be performed in one round, since this text is not intended as laying down a rule of repeated performances, but as suggesting an adjustment of the great or small courses of the prescribed rules.
 - (c) Nor can it be said that by the murder of a second Brahmana the sin is great, as there is no authority for it.
- (d) As to what has been stated by Manu and Devala: "Of this "rule which has been prescribed for the first (offence), for the second it "shall be twofold, in a third it has been stated to be trebbled, and for "the fourth (there is) no expiation," even that under the Maxim³ "For every cause a result is repeated" that is applicable by an extension of the rule as to two or three Brâhmaṇas, and as suggesting an absence of it in the case of the fourth. Nor can it be said that at the second murder of a Brâhmaṇa the performance of a

1 From p. 1715 l. 19 pp. 619-622. (p. 247 l. 12 text) begins the statement of the objector— पूर्वपक्ष, which is stated severally and is continued upto p. 1717 l. 13 (p. 247 l. 26.)

The main question propounded is, when two or more Brâhmanas are murdered, whether the penance should be one for all (तन्त्र), or by repetition for each (आद्योत). The पूर्वपक्ष suggests that the तन्त्र principle is applicable and that repetitions are not necessary, and the several positions are set out in the passages marked in the body of the text with the letters a, b, c, d each.

All these positions are severally refuted in the answer in paragraphs marked correspondingly with the letters a, b, c, and d.

प्रयाज—see Jaimini XI. 1, 5-19. The second and third Adhikaranas and see also X. 1, 14-18 and the remarks on pp. 486-488.

² Ch. XIX. 19.

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Chapter V Verse 243

prâyaschitta is intended to prescribe a rule of duplication, as that would lead to the fault of syntactical incongruity. Therefore, even upon the murder of two or three Brahmanas, it is proper that only once should be the twelve years' performance. As for example, in the case of the Kshamavati2 offerings ordained on the occasion of a housefire or the like, under the rule, 'to the fire, which had burnt, one should offer an oblation of eight potherds,' whether on the occasion of one or many fires to the house etc. once only is the performance.

To this the answer is: (a) Never indeed when there is contradiction

with the text, does the rule of the maxim prevail. The Answer And the text moreover i.e. "Of the rule for the first etc." is with a view to command a repetition of the performance of the prâyaschitta upon the murder of two or three Brahmanas. In this state of things, by discarding the contraction in the performance as deducible from the rule of the maxim, this text commands a repetition, and this induces a particular course. Otherwise, according to (the rule of) the Sâstra, if it were simply a repetition by way of an explanation, it would be meaningless.

(b) Nor is there the fault of Vâkyabheda; for by a counter-exception in the case of the fourth and subsequent murders of a Brâhmana it is coincident with the rule of repeating the prâyaschitta. Moreover, in the passage "for the fourth, (there is) no expiation," there is a suggestion that upon an increase in the number of murdered Brahmanas. the offence would be greater. Also from the text of Devala and others: "When a sinful act happens to have been done once without any "deliberation, for that is this expiation pointed out by the wise legal "scholars."

(c) Never indeed can the annihilation of sins great and small differing in characteristics be produced by a single performance

See Gangadhar Bogla vs. Hira Lal 43 Cal. 944 at p. 967. Mecnakshi vs. Muniandi, 38 Mad. 1144 at p. 1151.

Tukaram vs. Narayan 36 Bom. 339 at p. 350.

वाक्यभेद-See Jaimini II. 1. 47. the fault of variation in precept is other. wise expressed in the rule एकस्मिन्ताक्ये सङ्घद्दारितः शब्दः सङ्गदेवार्थं गमयति.

At p. 247, 1, 24 for कामवते read शामवते.

The शामनतींs are stated at Taittiriya Samhita II. 2. 2.

At page 247, 1. 32 for अणस्तन्त्रेण read अयस्तन्त्रेण &c.

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Therefore in such cases as these, even though by reason of the enormity of the offence different results follow, it is proper that for every cause there should be the repetition of the result.

In the case of Kshâmavati and the like, moreover, as there is no variation in the result, it is proper that there should

PAGE 248* be a single performance. Thus enough of prolixity.

(d) What, moreover, this text states viz.: "For the fourth, (there is) no expiation" that has a reference to a Mahâpâpa; as it is intended to demonstrate an absence of a prâyaśchitta by reason of the enormity of the offence. Therefore, for taking the food of a Sûdra, even though repeated several times, repetition of an adequate prâyaśchitta should be determined, and not, moreover, an absolute absence of a prâyaśchitta, and hence also has it been stated by Manu1: "For a com-"plete cart-load of bones, however, one should perform the penance "for the murder of a S'ûdra."

This penance for twelve years, moreover, is for the actual murderer himself only, as he alone has been called 'a Brâhmicide.' In the case of the supporter, instigator, and others, however, the choice as to the prâyaschitta is to be determined by regard to the (degree of) guilt. .There, the supporter (anugrâhaka) should perform a 20 quarter less of the prâyaschitta than of the man whom he supports and who has incurred the prâyaśchitta. Therefore for him, one for twelve years, one quarter less i.e. for nine years, while the instigator (prayojaka) half less i.e. six years should he perform. The anumantâ, moreover, half and a quarter i.e. four years and a half, and the 25 nimitti, however, one quarter i.e. for three years (should perform). And hence also Sumantu: "When being treated with contumely if "a Vipra devoid of qualifications, thoughtlessly kills himself out of "anger or on account of house, land or any such cause, and dies, one "should perform a penance for three years, or should go to the sub-30 "merged Saraswati for the purification from that sin; this is certain. "When a Vipra who is entirely devoid of qualities, dies on account of "one who is (also) devoid of qualities through anger for being cause-"lessly censured, the man should perform the krchhra for three years "for the purpose of purification".

^{1.} Oh. XI. 140

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When, however, the person causelessly censuring is endowed with excellent qualities, while the self-killer is entirely devoid of qualities, then for one year only should he perform the Brâhmicidal penance, as it has been observed by the Same Author: "After having shaved off "the hair on the head and the face, together with the nails &c and in "the forest, observing a vow of celibacy, a vipra becomes purified "after one year." On the same line should be determined the prâyaśchitta for the supporters and instigators of these who were the (original) supporters and instigators. "In the matter of the determina" tion, he who instigates, he who gives his assent, and he who commits "the act, are participators of the fruit in heaven and the hell; he who "contributes more, has greater share of the fruit", this text of **Âpastamba** is the basis.

Similarly, for those who encourage, should a punishment and prâyaśchitta be determined. As says Paithînasi: "He who kills, gives "his consent, advises, as also one who enters into an agreement; one who encourages, gives assistance, as also one who points the way; likewise he who gives shelter and weapon, and one who gives food to the offenders, who neglects in spite of having the capacity, one who declares the faults, and one who lends his support; to all these perpetrators of offences a penance should be determined according to "capacity and an adequate punishment also should be prescribed."

Moreover for the infant and the aged and the like, although they be actual perpetrators, even then half only, as Angirah has stated: "One who is of eighty years, or one who is an infant less than sixteen, "they are liable for only half of the prâyaśchitta; as also women and the "diseased also." Also: "Before the twelfth year, or after the eightieth, "half only shall be for the men and a fourth for the women there." Similarly also for an uninitiated child a quarter only is the prâyaśchitta, vide the Smrti of Vishnu: "To the women, half should "be administered, as also to the aged and the diseased; a quarter "should be awarded for the infants; in regard to all sinful acts, this "is the rule."

And hence also what has been stated by Sankha viz: "For one "who is less than eleven years and for one who is above five years, the brother should perform the prâyaśchitta, or the father, or any

^{1.} II. 29. 1-2

"other kindred relative." As also: "For one who is younger than these, "there is neither an offence, nor a sin; the king's punishment is not "for him, nor does a prâyaśchitta exist for him." that also¹ is intended as laying down an absence of the full prâyaśchitta, and not for demonstrating an absolute absence of it.

In the Vedic texts which have been stated irrespectively of any particular order in life such as "A Brahmana must Page 249" "not be killed." "Therefore a Brâhmana and the "Kṣhatriya, and the Vaiśya also should not drink "liquor", and in like other texts laying down the amenability irrespectively of any particular age, their prâyaśchitta also has to be performed by the father and the others also, as under the texts, "Having begotten the sons, and got them initiated, and taught the "Veda, one should instal them in a livelihood," it being his duty to

15 act for the benefit of the son.

Where, moreover, one who has been guilty as an instigator in one Brâḥmaṇa murder, has by reason of his being the actual murderer in regard to another (Brâḥmaṇa's death), incurred a combination of the greater and smaller penances, and thus the smaller penance as an instigator happens to fall within the greater penance for twelve years and the like, it comes to be performed. But it should not be

तन्त्र, आवाप and प्रसङ्घ-Chapter XI of Jaimini deals with the cases involving the methods of तन्त्र and आवाप. Chapter XII deals with प्रसङ्घ. See e. g. Ch. XII. 1. 1.

The principle is that if the parts are connected with each other and are governed by one चोदना, the तन्त्र principle will apply there. But if they are governed by different चोदनाs, then the आगाप principle will apply. While in a प्रस् the performance of the subordinate parts is done originally for the benefit of one primary, but it benefits another primary also, though it is performed for one primary only. e.g. a big light illuminating a palace may also shed light on the road adjoining it, although its primary object was the illumination of the palace.

¹ At p. 248 l. 30 for संपूर्णप्रायश्चित्ताभावश्च प्रातिपाद्नपरं read संपूर्ण...भावप्रति...

² See Manu Ch. XI. 83

³ प्रसङ्गत्कार्यसिद्धिः-प्रसङ्ग-This word occurs thrice at p.249. It has various meanings with several significances according to the context: It is derived from प + सञ्ज्. Close contact: Conjunction; occasion, and often in logic a contingency; e. g. अनवस्थापसंगः it is defined as अन्यस्योद्देशेनान्यतरस्यापि सिद्धिः; also as a connected reasoning or argument. अन्योद्देशेनान्यतर्ययपि सहानुष्ठानम्—as is the case in the instance under discussion viz. while performing expiation for a serious offence, the expiation for a smaller one may happen to be performed.

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supposed in this way generally, that by the administration of the smaller one, the greater even would come to be accomplished. Here indeed by reason of its falling within the scope of the performance, the necessity of a separate special performance not having been felt, in due course, the fulfilment of the purpose is deduced. Nor should it be said that as a greater one cannot be included in the smaller, where is the room for such a contingency? Nor should it be asked as to how by a performance intended for the wiping off of the sin produced by the murder of Chaitra, can there be an extinction of the sin generated by the murder of Vishnu-mitra, as that which is intended in connection with Chaitra cannot have the character of a common performance. Therefore, as by the performances for the attainment of heaven which are in pursuance of a special direction such as the Âgneya and the like, even ordinary duties enjoined happen to be performed, in a similar manner even a small penance comes to be accomplished also.

As for the text of Madhyamna Angirah: "A thousand of cows "should one make over to deserving persons according to the rule; "and the Brahmana-slayer completely becomes absolved from all "sins", that has a reference to a Brahmana who is engaged in a sacrifice and one who is endowed with good qualities. This, moreover, is to be understood to be for one who is unable to perform a duplicated penance for twelve years as laid down in this text.5—" Double should "the penance be ordered for a Brahmana who is engaged in a sacrifice," having regard to the extreme heaviness of the penance, and has no reference where the twelve years' penance is not repeated. For there, taking twelve days for one Prajapatya each, and counting thus, there come to be three hundred and sixty Prajapatyas.

1 विशेषानवगमात्:"See Jaimini VIII where all the extensions अतिदेशs are considered.

अप्रधान्यं विधेर्यत्र प्रतिषेधे प्रधानता । प्रसञ्य प्रतिषेधोऽसौ क्रियया सह यत्र नञ्

e. g. पैषि चेत्रे कृष्णपक्षे नवान्तं नाचेरद्भुधः । भवेज्जन्मान्तरे रोगी पितृणां नोपतिष्ठते ॥ अत्र रोगीति निन्दार्था

प्रसज्यता, नोपतिष्ठते इति पर्य्युद्धाः । 3 अतन्त्रत्वात्

² प्रसङ्गात्-प्रसङ्ग is also used to express what is known as a प्रसज्यप्रातिषेधः। प्रसज्य प्रवृत्तिं संपाद्य प्रतिषेध इ.--which is thus defined.

^{4.} आज्ञय—The sacrifice intended for the fire as the principal Deity, as बायस्य for बाय. See further on Verse 287. These are the द्रायुणीमाल sacrifices for which see Taittiriya Samhitâ I. I. 1-4. and Sâyana's comment pp. 9-76 Ânandâśrama Vol. 42 (1) and Jaimini XI 1-14 53-66.

⁵ See further on Verse 252 p. 1748 pp. 18-19.

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Although at the conclusion of each Prâjâpatya, a three days' fast is stated as an addition, still by reason of the special austerities in the form of a forest residence, wearing of the knotted hair, subsist ence on forest products and the like, even without a fast, a penance 5 for twelve days each has equality with a Prâjâpatya. Then again1: "In the case of an inability for the performance of the Prâjâpatya, a "wise man should donate a cow; when cows are not available, the "price of the same may be given; and no doubt," under this rule, a cow being donated for each Prâjâpatya, of the cows also come to be three hundred and sixty; and not a thousand; and therefore, the proper course is as has been stated.

Even as regards the text of Sankha: "As before, for having

"unintentionally killed a Vipra, among the four Varnas, penances for "twelve years, six, three, and for one year and a half, should one "prescribe, and at the conclusion of these, a thousand of cows, half of "it, of that a half, and again a half of this last, should one donate in "the respective order of the Varnas" and which has a reference to a cumulative punishment of twelve years' penance and the donation of cows, that should be observed as havnig a reference to the murder of

an Achârya or the like by regard to its enormity.

So also Daksha after stating that: " A gift made to one not a "Brâhmana brings an equal result, double in the case of a pseudo-"Brâhmana, in the Achârya a hundred thousand, while that made to "a S'rotriya yields everlasting results," has stated: "An equal result, "double, a thousand-fold, and ever-lasting are the kinds of results "particularized in donations, and indeed similarity as to killing also."

Likewise, after stating the twelve years, in regard to this same subject has been stated by Apastamba2: "For having slain a "Guru or a S'rotriya, this same penance one should practice until his "last breath." There, in a penance which is to be repeated as long as the life lasts when a triplication or a quadruplication appears to be likely, then in such a case, for one who has competence and has immense wealth, this (rule of the) cumulation of donation and austerities should be observed. Of the penances other than those of 35 twelve years' duration, however, stated by Sumantu, Parasara and others, we will state the rule of adjustment hereafter.

¹ Markandeya-vide Vîramitrodaya 1741 pp. 34-37.

It may be said, indeed, how has the adjustment regarding the twelve years' courses been completed? Not indeed An objection is it proper to say, that by the statements ordaining Page 250* the twelve years' and other courses there these are not heard of. Nor also should it be said that the adjustment is determined that there may not be a conflict between the courses for heavy and smaller punishments found in authoritative sources, as the conflict could easily be removed by resorting to either of the (three) courses, viz. that of an alternative option, cumulation and the relation of part and whole.

Here the answer is that, not indeed can there be conceived an alternative option between such radically differing courses such as a twelve years' vow, and a visit to the Bridge² and the like; for if an alternative of a hard

course be resorted to, there bing a possibility of the heavier course not being likely to be performed, there would be the fault of meaning-lessness.

Nor should it be said that an adjustment by alternative courses is possible just as in the case of taking up or not taking up the Shodasi; since even there, when it is possible, it is proper to prefer the (course of) taking up, or it may be construed that by the fact of the taking up of the Shodasi, adding to the excellence of the Atirâtra, there would be a quick attainment of heaven and the like, or of heaven with an exalted value, otherwise there would be the fault of meaninglessness in the matter of the rule as to the taking up.

विकल्प—rule of alternative option, समुचय comulation, and अङ्गाङ्गिभाव is the relation of part and whole.

The rule is तुल्यायांस्तु विकल्पेर्न्. When however, the objects differ or are related as part and whole, there is no scope for the alternative option. So also where there is a positive text, and also a Pratishedha text it becomes a case of conflict and either may be accepted or rejected under the विकल्प doctrine.

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¹ विकल्प समुद्यय अङ्गाङ्गिभाव ।

² सेतुद्शन—in the Southern Island near the Shrine of रामेशर.

³ पोडशी—See Jaimini X, viii. 6.

So in regard to the Shodasi (बोडर्रा) maxim—where one and the same thing is once enjoined and then prohibited, it is a case of direct conflict, and so not reconcilable. In the text—अतिरात्रे बोडर्रिनं गृह्णाति, नातिरात्रे बोडर्रिनं गृह्णाति see Jaimini III. iii-14.

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Nor can it be taken cumulatively. For, excepting where there is an extension of the principal thing prescribed, a combination does not become possible; otherwise things coming independently of what is known from the injunction would come to be annulled.

Nor is it a case of a relation of part and whole, as there is an absence of the Sruti¹ and others which point to the application.¹ The factors pointing to the application are S'ruti, Linga, Vâkya, Prakarana, Sthâna and Samâkhyâ. Therefore for the purpose of removing a mutual conflict, the conception of the rule of adjustment alone is proper. And that, moreover, has to be determined by regard to the caste, capacity, and quality etc. as Devala has stated in his Smrti: "By a regard for the caste, capacity and quality, as also whether "done once as well as whether intentionally, and after noting the "connection with qualities and other elements, one should determine "the prâyaśchitta." (243)

Sûlapâņi

Yâjñavalkya, Verse 243
The Author mentions the penance for the Brâhmicide etc. as intended. Head etc. vide the text of Sâtâtapa:—"For killing a Brâhmana, after taking "up his own head-skull,"; one carrying the head-skull of the murdered Brâhmana. In the absence of that, of any other Brâhmana also, vide the text of Manu²:—"Having made the head of the corpse his flag-staff" i.e. having a flag bearing the head of the corpse. The flag here is in the form of the foot of a bed-sted.

When unable to subsist on forest products, he should enter a village for begging alms, declaring himself as a *Brāhmaṇa*—slayer, taking regulated meals in earthen vessels or the like stated by other sages, a *Brāhmaṇa* obtains purification in the twelfth year. This, moreover, should

¹ शुनि-लिङ्ग-नाक्य-प्रकरण-स्थान-समाख्या—These are the six principles of interpretation which are the accompaniments to the निनियोगनिष. See Jaimini III.III. 1-14. Laugâkshibhâskara thus defines these: (See pp. 72 of Vâsudeo Śâstri Abhyainkar's Edn.) (1)निर्पेक्षो रवः श्रुतिः। सा च निनिया-निधानी, अभिधानी, निनियोक्ती । सा पुनिश्चा-निभक्तिस्ता, समानाभिधानस्ता, एकपदस्ता च । A complete statement. (2) लिंगम्-सामर्थ्य सर्व-भाना लिङ्गमित्याभिधीयते (तन्त्रवा. ११३१३) significant force of a word etc., (3) सम्भित्याहारो वाक्यम्—Syntactical connection, (4) उभयाकाङ्क्षा प्रकरणम्—mutual relation or context. (5) देशसामान्यं स्थानम्—position or order. पाठसादेश्यमनुष्ठानसादेश्यं (तन्त्रवा. ३१३१५). (6) समाख्या योगिकः रान्यः—सा च विदिको लोकिकीति द्विविधा-व name or expression; a concept. In the common applicability of श्रुति &c. समाख्या, the weakness of the latter is by reason of distance of the sense. These in their order of enumeration prevail over the one stated next in order. समनाये पारदीर्वन्यं निप्रकर्षात् III. III. 14. See also Barkar 159-168

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be understood to be in the case of the murder of a Brâhmana with qualities committed unintentionally by a Brâhmana devoid of qualifications. Intentionally also in the case of the murder of a qualified Brâhmana coming on with an intention to attack, as also in regard to the murder of a Brâhmana by caste merely in name. As in the Bhavishya:—"A Brâhmana who "is merely in name of the caste, for having killed a Brâhmana endowed with qualities should perform this one prâyaschitta for the purification "from the sin. A Brâhmicide for twelve years should construct a hut and "live in a forest; when he has committed it unintentionally, subsisting on alms and having made the head of the corpse his flag-staff." Also: "For having killed a Brâhmana who has mastered the Vedas, who was making "an attack, and although intentionally, Oh, warrior, one should perform "the penance known as the twelve years." For striking down a Brâhmana "only in name, with deliberation, the assailant even without qualities "should perform for twelve years."

When, however, on account of one cause one kills at one time, two or many Brâhmanas, then also the *prâyaśchitta* shall be one only. As: "At one time when one kills, O son of the gods, on account of one "cause or for one reason, O Lord, if a Brâhmana kills a Brâhmana, O "warrior, or even good many Brâhmanas, for having killed simultaneously) "O warrior, one should perform one death-ending (penance.)" (243-246,

Of the prâyaschitta for a Brâhmicide and the like stated before, the Author states the period of termination under special circumstances

Yâjñavalkya, Verse 244

By offering protection to a Brâhmana, or to a dozen cows; likewise by the avabhrtha bath of a horse sacrifice, one may obtain purification. (244)

Mitakshara:—He, who by the intervention of his own life, saves the life of a Brahmana, even though of one only, who was being killed by robbers, tigers &c. or gavam dwadasakasya, of a dozen of cows, even if the twelve years, have not been completed, becomes purified. And although while attempting the protection of life, even without accomplishing it if he dies, still he certainly becomes pure. And hence also in the text viz. "For the sake of a Brahmana, or for the sake "of a cow, should one give up his life at once, from the Brahmana," by Manu', has been separately metioned the protection of a Brahmana, as also death on that account.

¹ Ch. XI. 79.

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Likewise, one would obtain purification from the sin of Brahmicide, by himself bathing at the bathing time, which is part of the performance known as Avabhrtha, in a horse-sacrifice performed by another. The bath, moreover, one should perform after declaring one's deed. So also Manu¹: "Or, by confessing his own guilt before "an assembly of Brahmanas and also of kings, and after bathing in "the Avabhrtha bath of a horse-sacrifice, one becomes absolved." Bhamidevah i. e. the Brahmanas, the sacrificial priests, of these together in the company of the king, the sacrificer, before a joint assembly of these one's own sinful act, sishtva, i.e. by confessing i.e. having declared, openly, and after having bathed in the Avabhrtha bath of the horse-sacrifice he may get purified, provided he is permitted to by them, vide the Smrti of Sankha: "Having gone to the Avabhrtha of a horse-"sacrifice, there, being permitted, and having bathed immediately, he "becomes purified."

The mention of the Avabhrtha of the Aśvamedha (the horse-sacrifice) is inclusive by an extended application of other sacrifices, such as the Pañchadaśarâtra sacrifice in the middle of which is the Agnishtut, and also all sacrifices which are concluded with the Agnishtut as stated by Gautama²: "In the Avabhrtha of a horse-sacrifice, or in any "other sacrifice ending in the Agnishtut."

This period of the termination of the penance has been stated to be for one who has commenced the twelve years' penance, and somehow happened to bring about the protection of the life of a Brâhmaṇa, or the like act. As 'in a Sâraswata sacrifice, after reaching the source of the river Saraswati, is the getting up, or by the 'donation of a hundred bulls, or of a thousand cows, or in their 'absence the entire property, or by the death of the house-holder him-self, and not by any other independent prâyaśchittal. So also Saikha: "In the twelfth year he obtains purification, or during the interval, by liberating a Brâhmaṇa, or by bringing about the protection of twelve cows, immediately even as also by a bath in the Avabhrtha, does he become pure." Hence also by Manu, premising the procedure for the twelve years' penance thus: "Or after having a shave, he

¹ Ch. XI. 82.

² Ch. XXII. 9-10.

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"should dwell &c." and in¹, "For the sake of a Brâhmaṇa, or for the
"sake of a cow, should one forthwith give up
PAGE 251* "his life, he becomes absolved from (the sin of)
"Brâḥmicide, the protector of the cow as also of a
"Brâḥmaṇa and the like", in the middle having stated the protection
of a Brâhmaṇa and the like acts, has concluded with the twelve years'
penance itself thus²: "In this manner having taken on a firm vow,
"always a celibate, and with concentration, at the conclusion of the
"twelfth year, one completely wipes off the sin of Brâḥmicide."

Indeed, by the passage 'one would obtain purification from Brâhmicide,' the acts of causing protection to the Brâhmana and like others, having a similarity An objection of results with the twelve years' penance, it is proper that they are regarded as independent, and not as part. For even also by reason of its being in opposition to the principal thing, it cannot be a part, for a thing can be a part only if it furthers the principal. Nor, moreover, is this rule ordained for the twelve years' penance which had already commenced. so that it could be taken as a rule ordained in its performance. in the passage. "One who is threatened in a Satra, may offer *the Viśvajit3 sacrifice", when one who has commenced a Satra performance and is unable to carry it to the end, there is the rule for the performance of the Viśvajit sacrifice, and for this reason independence is the proper course; like as in the case of entering into the fire, offering oneself as a target &c. Nor should it be supposed that because they have been stated in the midst between the beginning and the conclusion of the twelve years' course, that therefore these also are part. Since although stated in the middle, still as the reason for the same is clearly known, there is an absence of any necessity of a supplement, and there it is not proper that they should be mutually related as part and whole. As in the case of the word nivit though

¹ Ch. XI. 79. 2 Ch. XI. 81.

३ विश्वजित्-Name of a sacrifice in which the विश्वजित् fire is kindled. It is thus defined: - प्रस्तु विश्वस्य जगतो बुद्धिमाक्रम्य तिष्ठति । तं प्राहुरध्यात्मविद्ो विश्वजिन्नाम पावकम् ॥

म. भारते २।२१८।६. 4 Here there is a misprint by omission at p. 251 l. 11, for सामिधेनीप्रकरणमध्यवित्रं नामामिबिन &c. read सामिधेनीप्रकरणमध्यवित्रं निवित्यदानामिन्नस्मिन्धन.....

occurring in the midst of the portion relating to the Sâmidhenia kindling of the fire, and are used to add to make the fire brighter and have the same purpose along with the Sâmidhenis to be accomplished, still, they cannot be ragarded as part of the Sâmidhenis. Nor is the direction for throwing into the fire in an isolated place and such other acts repeated in the midst of the twelve years' course, as by Vasishtha, Gautama and others these have been stated even before the twelve years' course. And it is with the object of bringing out this independent character that in (the text) "Or one may become a target of those "bearing arms, or one may throw himself down into the fire", the word 'or' has been expressed by Manu² with each clause.

Likewise, in regard to any prâyaśchitta itself has been concluded³ thus: "Hence, resorting to any of these courses a Brâhmana, with "concentrated attention castes off the sinful effect caused by a Brâh-"mana's murder, by his own conduct." Therefore, it is proper that an independent character should be recognised in regard to the course of entering the fire &c. And hence also, in the case of giving protection to a Brâhmana and the like, having the same result by itself, are

not to be regarded as subordinated.

To this the answer is: This doubt has been removed by the text of Sankha4: "In the midst, by liberating a The answer "Brâhmana etc." from which it is inferred only as a part. It is only when it continues as a part that the connection exists through the principal. Nor is there a contradiction with the principal, since it ordains that the time for the accomplishment of the fruition of the penance is immediately after the giving of protection to the Brâhmana; and thus there is no contradiction. (244)

Sûlapâni Yâjñavalkya, Verse 244

30 Brâhma etc. To a Brâhmana, one or more than one, by offering protection, when troubled by water, fire etc. and informing the Brahmanas, or by a bath in the Avabhatha of a horse-sacrifice, one obtains purification: even for an Avabhrtha bath of any other sacrifice also. Gautama⁵ has stated the same: "In the Avabhrtha of a horse-sacrifice, or of any other "sacrifice ending in Agnishtut." (244) 35

¹ The hymns which are recited at the kindling of the fire. See Tait.Br.III.V.2. 3 Ch. XI. 86.

² Ch. XI. 73. 4 See above p. 1726 l. 31.

⁵ Ch. IX. 10.

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Yâjñavalkya, Verse 245

Or having observed in the way a Brahmana oppressed with a longcontinued, acute and painful disease, or also a cow, by rendering free from the complaint, a Brâhmicide becomes pure.

Mitâksharâ: -- Moreover, dîrghena, with a long-continued, i. e. running over a long time, tîvrena, by an acute, i.e. unbearable, anâmayena, (by a) disease, such as by leprosy or the like, grastam, oppressed, i.e. tormented, Brâhmanam, gâm wâ, a Brâhmana, or a cow, in that condition pathi drshtva, having observed in the way, nirâtankam, free from the complaint, i.e. free from the disease krtvâ brahmahâ suchir bhavati, by rendering, the Brâhmicide becomes pure-

Indeed, what has been stated in the text: " By offering protect-"ion to a Brâhmana &c." has been stated about the protection to a Brâhmana; why then that itself is An objection repeated here again by the text: "Brâhmana, or "even a cow &c."? True, that is so. But, in the previous text, the protection to a Brahmana has been stated to be by The answer sacrificing one's life, while now by medicine &c.; this is the difference. With this very object in view has it been stated by Manu²: "For a Brâhmana, or on his account, if he "loses his life, he becomes absolved." (245)

Sûlapâni Yâjñavalkya, Verse 245

Long etc. One who has commenced the twelve years' penance by rendering free from disease by medication etc. one Brahmana oppressed with an acute disease, or a cow, even without completing the twelve years' penance obtains purification. In the last verse, even by giving up one's life, affording protection; here, however, not so; thus there is no repetition, vide the text of Manu3: "For the sake of a Brahmana or for "the sake of a cow, one may at once give up life." (245)

Yâjñavalkya, Verse 246

By recovering back the entire property of a Brahmana which was stolen, even if killed on that account, or wounded with weapons, he becomes purified even while living. (246)

^{2.} Oh. XI, 80 1. Verse 244 page 1726 above. 3. Ch. XI. 79

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Mitakshara:—Moreover, to a Brahmana, who was pining on account of the entirety of his property such as land, gold &c. having been taken away by thieves, after recovering it back in entirety, one who gives protection, such a one becomes purified. While attempting the recovery back himself, if he is killed by

ing the recovery back himself, if he is killed by Page 252* the thieves, or tannimittam, on that account, i.e. while recovering back the Brâhmaṇa's entire property; then while engaged in a fight, if he is wounded by weapons, or is almost on the point of death, then even while living, he becomes pure. The plural number in 'weapons' is with a view to indicate plurality of wounds; and here by Manu', has been stated three times in (the text): "Or three times fighting back, or having conquered down in "entirety."

All these five ways stated in the two verses in the form of the protection to a Brâhmaṇa, having been included in the text of Saikha: "Or in the midst, by liberating a Brâhmaṇa," and having thus been brought into application by the limit of the termination after twelve years, there is no independent application. (246)

Śûlapâṇi Yâjñavalkya, Verse 246

By recovering etc. By bringing back after a fight a Brâhmana's wealth taken away by robbers, one becomes pure. Or when thrice struck with weapons and for that reason being wounded by weapons, even though living and even without bringing back, one who has given a fight becomes pure. The twelve years' having been commenced, this should be understood, (246)

Yâjnavalkya, Verse 247

Or, 'this oblation to the *lomas*,' with this, and the *mantras* in respective order he may offer his body as oblation commencing with the hair and ending with the marrow. (247)

Mitakshara:—Lomabhyah swahetyevam, 'To the lomas, this oblation, with this, and the other hymns, loma prabhrti majjantam tanum juhuyat, commencing with the hair and ending with the marrow one should offer his body as oblation.

^{1,} Oh. XI. 86.

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The word *iti* is used as indicative as an instrument; the word *evam* is used to indicate the method. The word *hi* is indicative of words implied in the word *prabhrti*, such as skin &c. well known in other Smrtis. Then the hair and the other things for oblations are indicated by the dative case. After repeating the word 'Swâhâ,' one should offer the oblation with those mantras.

These, moreover, on account of the number of the materials which are being offered as oblations being eight viz. the hair, skin, blood, flesh, fat, sinews, bones and the marrow, the mantras are eight. So also Vasishtha¹: "The Brâhmana-slayer, having duly kindled the "fire with wood, should offer oblations thus: "I offer hair as oblations "to the God of Death; with hair, I feed Death" thus the first (1). "I offer the skin as oblation to Death; with the skin I feed Death," "thus the second (2). "I offer blood to Death; with blood I feed "Death," thus the third (3). "I offer flesh as oblation to Death; "with flesh, I feed Death" thus the fourth (4). "I offer fat as "oblation to Death, with fat I feed Death;" thus the fifth (5). "I offer "sinews as oblation to Death; with sinews I feed Death," thus the "sixth (6). "I offer bones, as oblation to Death; with bones I feed "Death," thus the seventh (7). "I offer marrow as oblation to Death; "with marrow I feed Death", thus the eighth (8)."

Here, however, by saying that from hair onwards one should offer his body as an oblation, the hair &c. are regarded as the material for the oblations, and although in the expression "To the hair, I "offer this oblation" the dative case is indicated, still the hair and others are not regarded as being in the position of a deity, as the mantras can be regarded as the means of the oblation by their pointing out the material merely. Therefore he should cut off with an axe the hair &c. with his own effort, and after offering eight oblations intended for death, at the end throw in his own body. Hence what has been said by some that "since no material has been stated the "oblations should be with clarified butter," that has been stated without any deliberation, and must certainly be disregarded.

By the expression 'one should offer an oblation,' the fire is already there, and the use of the word fire again in the clause 'a feeticide after having kindled the fire' etc. is with a view to indicate

^{1.} Ch. XX. 25-26.

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the ordinary fire. And this is proper also; since a rule has been laid down for the disposal of the fires of those who have become Patita, as Uśanâḥ has stated: "When a Brâḥmaṇa who has consecrated the "fire happens to have incurred the sin of a mahâpâtaka and cannot be "purified by prâyaśchittas, what then should be the condition of his "fires? The Vaitâna fire he should throw into water, and the wise "man should extinguish the S'âla fire." Also, vide the Smṛti of Kâtyâyana: "One who has become affected with a mâhâpâtaka by the "course of destiny, if such a one has consecrated the fires, the sons "and the rest should preserve the fires until he is joined back after "the extinction of the taint. If one does not perform the prâyaśchitta, "or while making it if he dies, the Household (fire) one should "extinguish, and the S'rauta (fire) one should throw into water "together with the appurtenances."

The throwing of the body, moreover, should be made by thrice rising up again and again, and with the face turned downwards, as says Manu¹: "Or one should throw his own self three times with his "head turned downwards into the fire blazoned with the samidhs." By Gautama² also has here a special rule been pointed out: "Now the "prâyaśchitta: throwing oneself into the fire three times, one who "has killed a Brâhmaṇa, or emaciating himself (by

PAGE 253* "giving up nourishment)." Emaciating himself i.e. the meaning is that one who has emaciated his body by abstaining from food. So does the Kâthaka Śruti: "One who has "emaciated himself, should mount (into) the fire."

This prâyaśchitta terminable in death is in regard to intentional acts, as says Madhyama Angirâh: "The prâyaśchitta which has been stated "by the wise to be terminable in death, that should be known as being "in regard to what has been committed intentionally; no doubt here." Also, "Where a man intentionally commits a sinful act in some way "or other, for him a purification has not been pointed out excepting "by a leap from a height into the fire." This prâyaśchitta, moreover, is indeed independent by itself, not like such as saving the life of a Brâḥmaṇa, as part of a twelve years' penance; so has been stated before. (247)

^{1.} Ch. XI. 73.

^{2.} Ch. XXII. 1-2.

Sûlapâni*

Yâjñavalkya, Verse 247

Hair etc. 'To the hair, to the skin, to the blood, to the fat, to the flesh, to the sinews, to the bones, to the marrow, this oblation,' thus pronouncing for each, to each three oblations with eight hymns commencing with the hair, and in the order, with the ritual stated in the grhya, after having kindled the fire one should offer the oblation of his body up to the marrow. Thereafter with head turned downwards, in the same fire one should enter. This, moreover, should he observed in the case of a Kshatriya for the deliberate murder of a Brâhmana. As in reference to a Kshatriya in the Bhavishya, "For killing deliberately a Brâhmana knowing the four "vedas and maintaining the perpetual fire, O warrior, one should throw "himself into the fire with the head turned downwards." (247)

Yâjñavalkya, Verse 248

Or if he is killed in the battle, having become a target, he shall obtain purification; (or) almost dead, suffering from the wounds, even if living, he becomes purified. (248)

Mitâksharâ:—Moreover, or, sangrâme, in the battle, on the field of battle at a place where the arrows discharged by both the armies fall, lakshyabhûto, having become a target, if dead, śuddhimavâpnuyât, shall obtain purification. Or, owing to acute sufferings caused by deep vital wounds, mṛtakalpo, almost dead, i.e. wounded, jîvannapi viśuddhyati, even if living, he becomes purified.

The placing himself in the position of a target, moreover, should be made by himself voluntarily in a battle between persons learned in the science of archery by a declaration thus: "I am one "who have incurred a penance," and not, however, to be compelled by the king. As says Manu¹: "Or, one may become the target of "the adepts in bearing arms." This, moreover, as it is terminable in death, is in regard to a Kṣhatriya, who has directly and intentionally committed the sin.

*Note-Sûlapâni reads this verse between verses 243 and 244.

His order is different from the order of verses as stated in the text of the Mitâksharâ. It is in this way: 243, 247, 244, 245, 246, 249, 248, 250; then as in the Mitâksharâ.

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^{1.} Ch. XI. 73.

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By the use of the word api, even, one becomes pure by a horse-sacrifice also; as says Manu¹: "One may offer the Aśvamedha, (the horse-"sacrifice), or the Svarjita, or also the Gosava; or by the Abhijit, and the "Viśvajit, or by the Trivrt, or even by the Agnishtut." The performance of the Aśvamedha is only for a Kṣhatriya wielding paramount sway, as Parâśara, has stated: "Or a Kṣhatriya who is the Lord of "the Earth; should offer the horse-sacrifice," as also in the text: "Not one who has not the paramount power, should offer a "sacrifice," a prohibition having been seen for one who does not hold paramount authority.

This performance of the horse-sacrifice, moreover, should be observed as in the place of one terminable in death, in the case of an intentionally committed act, as "The four perpetrators of the mahâ-"pâtakas, who have intentionally committed it, become pure by "entering into the fire, or by placing themselves in a Great sacrifice," by this has been pointed out by Yama, the horse-sacrifice as on a footing of equality with entering into the fire at the time of death.

The Svarjita and the rest, moreover, are alternatively stated with the twelve years' penance in the case of one belonging to the three Varnas, who has consecrated the fires, and who has performed the first sacrifice. Not, however, that the consecration of the fire, or the first performance of a sacrifice should be done for a Svarjita, as one who has become a patita has no authority for the performances of the twice-born.

It is not also proper to say that like the Sandhyâ worship, there would be no contradiction, as the consecrations of fire have not the residuary character in regard to the later sacrifices. And these, moreover, by regard to the greater or less Dakṣhinâ should be adjusted in regard to those who have directly committed the murder, and who have incurred the penance for twelve years and the like. (248)

Śûlapâņi Yâjñavalkya, Verse 248

In a battle-field, etc. In a battle-field having become the target of warriors bearing missiles such as arrows and the like, and, being killed

with weapons, obtains purification. If, somehow, under the influence of the accumulation of his past actions affecting life he lives, even then he becomes pure, as he had set out regardless of (the consequencies to his) life. This has a reference to a Brâhmicide intentionally committed by a Kshatriya as is stated in the Bhavishya: "A Kshatriya devoid of qualifica... "tions,O warrior, for having killed with deliberation a Brahmana who has "mastered the Vedas, O warrior, should become the target of persons " subsisting on arms."

Yâjñavalkya, Verse 249

In the forest, practising restraint, after repeating three times the text of the Veda, he becomes purified; or living on measured diet, and going round the Saraswati in all its currents. (249)

Mitakshara: -- Moreover, aranye in the forest, in an uninhabited part, niyato, practising restraint, i. e. one who has regulated his diet. as has been observed by Manu1: "Or should repeat, after regulating "his diet"; trivâram, three times, "after repeating the Veda including the "Mantra and the Brâhmanas, one becomes pure." The use of the word Samhitâ is with a view to exclude the Pada and Krama.

Or taking to a measured diet, beginning with the original source of the Saraswati as far as the western ocean, pratisrotal, in all its 20 currents, i. e. current by current breaking up the PAGE 254* Saraswati at each current, and thus proceeding he becomes pure.

The meals should consist of things fit for a sacrifice, as Manu² has observed: "Or, he should subsist on pure sacrificial food. "and follow the Saraswati by each current." This repetition of the Veda is to be observed by a learned man killing a moneyless individual, or one with very high qualifications killing one devoid of qualifications, and through mistake. The going to the Saraswati, however, in regard to the same object should be observed in the case of those 30 who are devoid of learning. For those who devoid of qualities cause a suicide having been pointed out by Sumantu: "When despised "if a Brahmana dies." As for the text of Manu3: "Having repeated "any one Veda, one should walk a hundred yojanas," that too should be observed in the case only of one who is unable in regard to the

1. Ch. XI. 77.

2. Oh. XI. 77.

3. Ch. XI. 75.

course stated in the text: "In the forest, practising restraint, after "repeating &c." (249)

Śûlapâṇi Yâjñavalkya, Verse 249

In the forest etc. Having begun, if one is unable to perform the penance for twelve years itself, (by residing) in the forest taking measured food by eight mouthfuls and after having repeated three times the samhitâ text of one's own veda, consisting of the mantras, one becomes pure. The use of the word Samhitâ is with the object of excluding the Pada and Krama. Or, even with a measured diet, by going to the region known as the Vinaśana where the river Saraswati turns round, and after bathing in the Saraswati he becomes pure. (249)

Yâjñavalkya, Verse 250

Or by donating wealth in abundance to a deserving person one would obtain purification; for the acceptor, moreover, for the purification likewise, the Vaiśvânari sacrifice. (250)

Mitakshara:—Moreover, by the text¹ 'Not merely on account of learning' etc. and the like, one whose qualifications have been defined, to such a deserving person after having given as a donation immense wealth sufficient to last a life-time and consisting of cows, land, gold etc., one would obtain purification. That wealth he who accepts, for such a one, the sacrifice with Vaiśvânara as the presiding deity should be performed.

This, moreover, is in regard to one who has consecrated the fires. For one, however, who has not consecrated the fires, the sacrifice should be in honour of that deity, vide this text of the author of the Grhya: "Whatever is the rule in regard to one who "has consecrated the fire, the same should be in regard to the "Aupâsanika." By the use of the word wâ, or, it is directed that the entire property or the house together with the appurtenances one should give, as says Manu²: "Or the entire property to a "Brâhmana who is a Vedic scholar, or wealth enough for his subsist-"ence, or the house together with the appurtenances."

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This donating of wealth to a deserving person, should be observed by one who is endowed with qualifications and wealth for killing one devoid of qualities. In regard to the same subject, for one who has no progeny, the donation should be of the entire wealth, while for one who has children, the donation of a house together with appurtenances; thus is the rule of adjustment.

Although what has been declared by Parasara viz. "When, how-"ever one well-versed in all the four lores incurs the sin of Brah-"mana-killing, for such a one, according to law, one should point out as "the penance, the journey to the Bridge" on the ocean. On the way to "the bridge embankment, he should collect alms from the members of "the four Varnas avoiding those who habitually do censured acts, and "without an umbrella and shoe. 'I am the perpetrator of a sinful "act, indeed the perpetrator of Mahâpâtaka, am standing at the thres-"hold of the house, begging for alms, a Brâhmicide', thus in the cow-" cattlepens, villages and towns, also in arbours consecrated for "austerities, in holy places, and in the river-streams also, in all these, "one should publicly declare his sin; and after reaching the holy "ocean a Brahmicide becomes absolved after having bathed in that great "ocean. Thereafter, being purified, having reached home, and offer-"ed meals to the Brahmanas, after having donated a cloth and holy "things, with his soul purified, one may enter the home. Or a hundred "cows one should give as dakshina to one learned in the four lores; in "this manner he obtains purification with the approval of those "learned in the four lores," that also is of equal application with the text: "Or by donating wealth in abundance to a deserving person".

Moreover, as to the text of Sumantu: "A Brâhmicide should "perform the Krchhra for one year, sleeping on the ground, bathing "thrice, declaring his guilt, subsisting on alms, wandering about the "sandy banks of celestial rivers, or their confluences, or the hermit-"ages, cow-resorts, mountains, riverstreams, and holy places for "austerities, he should have the Vîrâsana posture, thus after the completion of the year, and after having donated to the Brâhmaṇas gold, "jewel, cows, corn, cessamum, land and ghee, he becomes pure," that

I The great embankment known as the सत्नन्य which has the Pauranika tradition of having been constructed by Nala for enabling the marching army of Râma to cross over to the Lankâ.

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also is to be observed in the case of a killer who is a fool but rich, and has killed any member of the caste.

As for the text of Vasishtha viz.: "For twelve nights subsisting "on water one should observe a fast", that has reference to one who had mentally deliberated upon a Brâhmicide, but had of himself receded from the thought of killing.

"After having slain an impotent Brâhmana, one should per-"form the penance for killing a S'ûdra, or should perform the "Chândrâyana or a couple of Parâkas," as to this text of Shattrimsanmata. that is to be observed in the case of an intentional murder of one whose virility cannot be restored. In connection with this subject itself in regard to an unintentional murder says Brhaspati: "In the "confluence of the Aruna and the Saraswati which is well known to "the world, a twice-born becomes pure who bathes at the three "periods and fasts for three nights." In this way, other Smrti texts also should be followed and the adjustment of the subject should be made. For in the case (of those) of equal (import), there is an option.

These, moreover, commencing with the twelve years' and as far as the donating of wealth, are for the Brahmana only. For the Kshatriya and the rest, however, (it would be) PAGE 255* 20 doubled and so on, as says Angirah: "What constitutes " a Parishat for the Brâhmanas, the same is regarded as doubled for "the kingly class, for the Vaisyas it has been proclaimed to be "trebbled; and the penance has been regarded like Parishat."

Thus, by regard to whichever particular qualification of the killer or of the killed a particular prâyaśchitta has been determined in regard to the Brahmanas, the same should be known to be either doubled or trebled in the case of a Kshatriya and the rest with similar qualifications. In this same manner even in the Kshatriya, Vaiśya and others also upon the murder of a superior by an inferior, by regard to the enormity of the offence, the double and the like, of the prâvaschitta also should be determined. The enormity of the offence, moreover, is inferred from the magnitude of the sentence; as has been stated1: "In regard to offences by the lower orders, double and

^{1.} See Yâjñavalkya Vyawahâra Verse 207 p. 1250 above.

"treble is the punishment; by the higher orders towards the lower, "however, it is reduced to half, and half of that."

As for the text of **Chaturviṃśatimat**: "The prûyaśchitta which "has been declared for the Brûḥmaṇa by the great sages, a Kṣhatriya "should perform it less by a quarter, a half should a Vaiśya per-"form, a S'ûdra should perform a quarter, in the case of all sins," that has a reference to offences other than the four kinds of Sûhasas perpetrated by men of inferior varnas.

Likewise, for the Mûrdhâvasikta and the like sprung from anuloma connection, the prâyaśchitta should be inferred like the punishment. The relative rule as to punishment has been pointed out in the text¹: "The infliction of punishment should be made by regard "to the higher or lower varna and jâti." From this, moreover, for a Mûrdhâvasikta for the murder of a Brâḥmana, it will be more than for a Brâḥmana, and less than that for a Kṣhatriya i.e. a twelve years, and half of it. In this same manner also, the extent of the pryâśchitta for those born of a pratiloma connection should be inferred.

Also for the members of the Âśramas even a special rule has been pointed out by Angirasa: "If persons belonging to the Āśramas "perpetrate sins specified in regard to a householder, they should do "the purging like the purification, before they obtain the sight of the "Brâḥmaṇa." 'Like the purification,' i.e. as under the text²: "This "is the process of purification for the householders; double, for the "celibate student; while trebble is for the hermits; and for the "ascetics, quadrupled." As in the case of the celibate student and the like, the purification increases in the order of doubling and so, similarly also, the purging, i.e. the prâyaśchitta occurs; this is the meaning.

For the celibate student, however, the duplication of the prâyaśchitta is to be only after the sixteenth year. Before that, however, "A
"child, or one less than sixteen, deserves half the prâyaśchitta," thus,
half a prâyaśchitta has been stated for one younger than sixteen years

It should not be supposed that out of fear of death in the midst of the quadruple of twelve years' course the termination being improbable, the commencement may also be unthinkable; since of one

2. Of Manu Ch. V. 136.

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^{1.} Yâjñavalkya Vyawahâra Verses 206 and 207 p. 1250 above,

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who has commenced a prâyaśchitta, if death occurs in the interval, there comes about an extinction of the sin. So Hârîta: "After the prâyaś-"chitta has commenced, if the doer dies, on that very day he is "(regarded as) purified in this world, as also in the other." Vyâsa also says: "While exerting himself in the interest of Dharma, if a "man becomes incapable, he is deemed to have reached that merit; "here indeed there is no doubt." (250)

Vîramitrodaya

In this manner having stated the causes for the prâyaśchittas, the Author states the special prâyaśchittas. There, first having the Mahâ-pâtakas in view, according to that view the Author states the prâyaś-chitta for the Brâhmicide among the prâyaśchittas to be stated

Yâjñavalkya, Verses 243-250

Of the person killed, and if he be not available, then of any Brâhmana, holding in his hand the skull of the head; 'one holding a flag, i.e. one holding in his hand the sign in the form of the foot of a bed-sted as has been observed by Gautama1: "Carrying the foot of a bed-sted and a skull in his hand." Such a one, moreover, placing the head-skull upon a staff; 'subsisting on alms begged' i. e. ordinarily maintaining himself by eating the food procured from several villages; and 'declaring the act' i.e. at the time of doing the begging loudly declaring his act with the words 'I am a Brahmanaslaver' as has been stated by Parâśara2: "At the house-door here I "am standing begging for alms, the Brahma-slayer." Here Samvarta says: "For the alms one should enter a village if he cannot subsist "upon forest products." Apastamba states the begging pot: "With "the broken piece of a base-metal for the purpose of begging alms "he should enter a village." 'Eating measured food' i.e. taking meals as would not bring on excessive satiety. For twelve years' period if he qualifies himself with these five conditions of qualification then a Brahmana-slayer would obtain purification.

This, moreover, is the *prayaschitta* for a Brâhmicide directly perpetrated but without intention. That for an intentional one, however, it is life-ending, has already been stated before.

For the six kinds of Brâhmicides other than direct murders, smaller penances exist under the text of âpastamba⁴: "He who takes a

^{1.} Ch. XXII. 4.

^{3.} Ch. I. 9. 24, 14.

^{2.} Ch. III. 67

^{4.} Ch. II, 29, 2.

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"greater part, for him the result is special." There, in the Bhavishya Purâna one for three years has been expressly stated in regard to a special cause: "When a Vipra absolutely deviod of qualifications, after "striking his own self and the relations without any reason and through "anger dies on account of house or land, one should perform the "penance for three years observing the vow of celibacy". Under the Maxim1" As for the others it shall be equal" a reduction of half a year, and of a year and half may be determined.

Thus, Prayojaka i.e. the instigator is of two kinds: (1) one who instigates another who is not inclined, and (2) one who creates vehemence in one who has already set to work.

The Anugrâhaka (supporter) is also of two sorts: (1) creating enmity against the person intended to be killed, and (2) dispelling fear in the person supported by him.

Anumantâ (adviser), moreover, is only of one kind. There, for the first i.e. for the Prayojaka i.e. the instigator, one extending over ten years and a half, and for the Anumanta i.e. the adviser, one extending over four years and a half.

For those intentionally committed other than a direct murder, double of the penance prescribed for unintentional acts has been ordained. Vide the following text of Angirâh: "What has been "ordained for unintentional acts, for intentional acts the same becomes " duplicated."

Here, having regard to the rigour of the procedure for carrying the head-skull etc., under the established rule of the wise the Prâjâ patya should be performed for twelve years by one who observes each Prâjâpatya together with a three days' fast. Its nature, moreover, has been stated by Manu²: "For three days in the evening, for three "days in the morning, one should eat what is obtained without begging; "for the next three days one should not eat; this is declared as the "Prājā patya rite." In this manner by twelve years there happens to be three hundred and sixty Prajapatyas. One, however, who is unable to perform the Prajapatya should donate one cow in the place of one Prājāpatya, as has been stated by Markandeya: "When one is unable "to perform the Prâjâpatya the wise man should donate a cow; when "a cow is not available, an equivalent price should be given; and "no doubt."

^{1.} See Jamini X. III. 5, 3

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In this way also should be understood in the case of other *Prâyaśchittas*. (243)

After the completion of the penance for twelve years or more or less, which had been commenced, and as part of the special rule regarding the conclusion of the penance, the Author mentions the latter period by means of three verses beginning with *Brāhmaṇa* etc. That has been stated by Śańkha: "In the twelfth year one obtains "purification; or during the interval by releasing a *Brāhmaṇa*; or by "the protection of twelve cows, immediately only; or by an *Avabhṛtha* "bath at the end of a horse-sacrifice, one becomes pure."

Manu also after premising the twelve years' vow and observing in the middle¹: "For the sake of a Brâhmaṇa, or in the interest of a "cow, one may give up his life at once" has concluded thus: "In "this manner observing firmly the penance, always maintaining the "vow of celibacy, and with bent attention, at the conclusion of the "twelfth year one wipes off the taint of Brâhmicide."

This is not an independent prâyaschitta, but the particular attribute is the result of special occasion. When of a Brâhmana, or of a dozen of cows, there is a probability of the destruction of lives, then by staking one's life, saving these; likewise, or premising with the declaration of one's act, by the Avabhrtha bath as part of the performance of a horse-sacrifice by another, a Brâhmicide obtains purification. (244)

Having observed on the way a Brâhmana oppressed with an unbearable disease continuing for a long time, or a cow similarly circumstanced, with the administration of medicines, by removing the disease the Brâhmicide becomes purified. (245)

By forcefully bringing back the entire property of a Brahmana robbed away by others, and when unable to bring back, when in regard to that wealth he is attacked with weapons, and wounded, even though living, he becomes pure. The several adverbs such as atha, api, va are indicative of option in regard to the cow or the Brahmana. The first use of the word va in regard to the last verse has the sense of option. By the use of the word eva is excluded the bringing back. By the use of the word api are also included missiles. (246)

For an intentional Brahmicide, however, the Author proceeds by means of two verses. "To the hair, this oblation &c." With such oblations couched in the dative case by means of eight mantras bearing the name and form of the hair, skin etc. and having cut up the body

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commencing with the hair and including the skin, the blood, the flesh, the fat, the sinews, the bones and ending with the marrow, one should offer as oblations in the respective order. This sacrifice, moreover, is intended for the God of death as the presiding deity, as has been stated by Vasishtha¹: "I offer the hair as an oblation to the god of death."

In a battle' i.e. on the battle-field by voluntarily becoming a target for the fighters who know him to have incurred a penance, when killed, the Brâhmicide obtains purification; that has been stated by Manu²: "Or one may become of his own free will a target of men bearing arms and knowing him as such." Thus having become the target, and troubled by the attacks he becomes unconscious, and almost as if dead, then, although living, he becomes pure.

By the use of the word hi is indicated the special non-mention of the hair and the rest, as these have been particularly well known as stated in other Smrtis. The word vai is used as a foot-supplement. By the first use of the word api is included the fall from a height into the fire, and by its second use, of the horse-sacrifice and the like. That has been stated by Angiran: "When a man intentionally commits "a Mahapapa somehow, for such a one no expiation has been stated "excepting a fall from a height" into the fire."

Manu³: "Or he may offer a horse-sacrifice, a Swarjit or a Gosava, "or an Abhijit or a Viśwajit, or a Trivrt or an Agnishtut."

The horse-sacrifice is a penance for the Kshatriya alone as Parâśara has observed: "Or with the horse-sacrifice may, however, "the Kshatriya, who is the lord of the earth offer a sacrifice." For the killing of a Brâhmana who has been degraded from the caste, of which he was nominally a member absolutely, however, when intentional, it is not death-ending, but for twelve years only; as has been stated in the Purâna: "When a Brâhmana who was only nominally a member "of the caste has been killed intentionally, listen what should follow; "one should perform for twelve years carrying as a flag the head of the corpse." (247, 248)

'In the forest' etc. Being under a restraint and purified by three Parâkas, in the forest at a place devoid of men, by repeating three times the Samhità of the Vedas one becomes pure. In the form mitâsitvât the oblative is with a suppressed gerund. Therefore having

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^{1.} Ch. XX. 26.

^{2.} This is called any see Bâlambhattī Prây. p. 19. particularly the extract from Siva Purâna II. 26-30.

^{3.} Ch. XI. 74. 4. Ch. XII. 64.

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attained a measured diet, and going to the submerged Saraswati, i.e. to a place where the current of the river has vanished; after bathing there, one becomes pure. This, moreover, is for a moneyless individual endowed with extremely high qualifications, for killing a Brāhmaṇa absolutely devoid of any qualifications. There also according to Mitākṣharā the first, for the Vedic scholar; the second, for one not knowing the Veda; according to Bhavadeva it relates to what excites the murder.

Here Manu¹ states a special rule: "One who has been affected "with a Mahāpātaka should attend the cows with a concentrated mind, "after repeating the Pāvamānis for a year, and subsisting on alms "begged, he becomes pure. Or, in the forest by thrice repeating the "Veda-samhitā in a pure state he is absolved from all sins being dried "up by three Parākās." (249)

'To the deserving, wealth' etc. To a *Brahmana* accomplished with learning and character having given wealth sufficient *i.e.* enough to give him maintenance for the whole life-time, one may obtain purification. This is the meaning.

This, moreover, is for one who has money and for killing a Brāhmaṇa devoid of qualifications. Maṇu², moreover, states even something more: "Or he should make over his entire property to a "Brāhmaṇa well-versed in the Vedas; or money which would be "sufficient as maintenance for a life-time; or a house together with the "appurtenances."

In the course of discussion the Author states the *Prayaschitta* for the worthy person who accepts the donation. 'For the acceptor etc.' The meaning is that for the person accepting the wealth the *Vaiśwanari* sacrifice *i.e.* the sacrifice in which *Vaiśwanara* is the presiding deity, has been stated in the *Smrtis* as obligatorily to be performed for the purpose of purification from the sinful result produced by the acceptance. This, moreover, is in regard to one who has consecrated the fire. For one, however, who has not consecrated the fire, the rice-ball intended for the deity; this is indicated by the use of *cha*.

As applicable to Brâhmicide, in the Bhavishya is the following: "Double in the case of Kṣhatriyas and for the Vaisyas treble has been stated; while for the Śūdras quadrupled has been stated by the "Pariṣhat (assembly) by regard to the importance. The penance "prescribed by the Pariṣhat has been stated to be for the purification "of wrong-doers."

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Parishat i.e. declared by Parishat such as double etc. for the Kshatriyas and the like; penance, in the form of prayaschitta. In the Kâlikâ-Purâṇa: "Even now by visiting Indreśwara as also the Great "Lord Râmeśwara a man is redeemed from the sin of Brâḥmicide; "indeed here there is no doubt."

Here a particular rule has been stated in Bhavishya: "If one "lived in the north or in the rear of the Vindhya, Oh! Best of the "gods, as also, for one living in the south, this will not happen; so "is the Śruti." (243-250)

Sûlapâṇi Yâjñavalkya, Verse 250

To a deserving person etc. i.e. upon a Brâhmana accomplished in learning and possessed of good moral character. By having bestowed wealth sufficient for his livelihood for the whole of his lifetime, one obtains purification. For him who accepts such donation, however, for the annihilation of the singenerated by the acceptance of a prohibited gift, the Vaisvânari sacrifice has been prescribed in the Smṛtis. This, moreover, in the case of the murder of any one of the Brâhmana caste by a wealthy Brâhmana deliberately committed by one who has not studied the Vedas, and has not consecrated the fire. So also in the Bhavishya: "When one kills any one of the Brâhmana caste, he should make over to a Brâhmana wealth sufficient for his maintenance, or a house together with the appurtenances."

The prâyaśchitta which has been stated as for a Brâḥmaṇa, that should be understood in the case of Kṣhatriyas and others to be twofold, threefold, and fourfold, as in the Bhaviṣhya: "The rule regarding an "assembly which has been stated here by Aṅgirasa, double that for the "Kṣhatriyas; while for the Vaiśyas threefold, and fourfold for the Śūdras "has been stated to be an assembly by the great soul. Like the assembly "has been stated to be the penance for the perpetration of sins. From this, "O Brâḥmaṇa is known for the varnas others than the highest; for the "lower varṇas, for killing one of a higher varṇa, O Guha, in the case of a "higher, a higher one should be understood for the Kṣhatriyas and the "rest; and this without doubt." (250).

Yâjñavalkya, Verse 251

One who has killed a Kshatriya or a Vaisya while engaged in a sacrifice, should perform the vow for the Brâhmicide; while one who kills an embryo, according to the Varna; similarly also one the killer of an Atreys woman. (251)

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Mitakshara:—Commencing with Dîkshanîyâ or initiatory rite and continuing as far as the concluding rite, while a Kshatriya or a Vaisya are engaged in the performance of such a Soma sacrifice, if any one kills them, such a one Brahmahani, for a man who is a Brahmicide, whatever vratam, penance, has been prescribed, such as the twelve years' and the like, that he should perform, charet.

Although the word Yâga (sacrifice) is used generally, still here the Author refers to the Soma sacrifice, as in the text "while engaged "in any of the three baths, the Kṣhatriya, the Vaiśya," the Soma sacrifice which can be accomplished with three baths has alone been

indicated by Vasishtha.

Here also, of the heavier or shorter penances for the Brâhmicide such as the twelve years' and the rest, the adjust-Page 256* ment should be determined, as before, by regard to the caste, capacity, qualifications and the like. Similarly, in the case of phæticide and the like also. The one which is terminated in death is not, however, extended; the reason is that the penance had commenced. Therefore for killing a Kshatriya &c. engaged in a sacrifice, is a doubling of the penance itself.

This penance, moreover, is to be performed in entirety. "For "having killed a student of the vedas of the first two Varnas" thus premising, a twelve years' penance has been stated by Âpastamba¹: "And for having destroyed a phœtus which had appeared in a "married woman, one should perform the same prâyaśchitta for "the destruction of the phœtus, as may be declared for a particular "Varna in regard to the murder of a man of that Varna." This, however, has a reference to the phœtus which has not developed any sign of the masculine, feminine, or neuter gender, as a special rule is observed in the Manu Smṛti²: "For having destroyed an un-"developed phœtus."

Here, moreover, in the case of a Brâhmana phœtus the penance for its destruction would happen to be incurred merely on account of its being that of a Brâhmana, still as there is the possibility of its being incurred on account of its being of a feminine gender, the subordinate penance as for that of female would also be incurred under the text³. "The murder of a woman, a S´udra, Vaisya or a Kshatriya etc.", therefore

^{1.} I. IX. 24.6. 2. Ch. XI. 87. 3. Yâjñ. III. 236 p. 1701 above.

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although not distinguished by regard to its gender whether male, female, or neuter, there is significance in the extended application of the statement of the rule that one should perform the penance as for a Brâhmicide prescribed in regard to its being in regard to that of a Brâhmana. Upon the appearance of the particular signs indicating the female, male, and the like character, the penance would be as for the particular kind.

He, moreover, who is, nishûdakah, the killer, i.e. the destroyer of an Atreyi woman, such a one also should perform a similar penance; the meaning is that he should perform the penance appropriate to the Varna of the particular Atreyi who is being killed. By the word Atrevi is indicated one in her menses, as Vasishtha has stated. "One "in her monthly course, who is having the flow of the menses, they "call an Atreyi; in her is a child produced." As also one born in the Atri gotra, vide the Smrti of Vishnu2: "Or a woman of the Atri "gotra." The purport is this: For the destruction of a Brâhmana phætus, as also for the murder of a Brâhmani Atrew woman, the penance is as for a Brâhmicide; here, moreover, for the destruction of a Kshatriya phœtus, as also for the murder of a Kshatriyâ Ātreyi, the penance is for the murder of a Kshatriya; and similarly in other cases also.

By the use of the word cha are also included a false statement as a witness. So says Manu3: "For having stated a falsehood in a "deposition as a witness, likewise for having shown vehemance to "the elders; as also for misappropriating a deposit, and also for "having committed the murder of a woman or a relative." has a reference to such a judicial proceeding where by a false deposition there would come about the death of sentient beings: since the prâyaschitta is extremely heavy. 'Vehemance' i.e. exhibition of rage. The deposit, moreover is in connection with a Brâhmana; the woman also, the wife of one who has consecrated the fire, and who is endowed with the qualities of fidelity to the husband and the like, as also who is engaged in a sacrifice, is spoken of. As says Angirah: "For "having killed the unblamable wife of the best of the twice-born who "has consecrated the fire, one should perform the penance for a

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"Brâhmicide; similarly one who has killed an Atreyi woman." "For "having killed a woman while engaged in a sacrifice, one should "perform the penance for a Brâhmicide," vide this text of Pârâśara. In this way, moreover, by the extension of the penance for a Brâhmicide to the murder of an Atreyi, or one engaged in a sacrifice for the murder of a woman other than these, having been stated among the Upapâtakas in the text1: "the murder of a woman, a "S'ûdra, a Vaisya, or a Kshatriya," it is an Upapâtaka only.

It may be objected, indeed in the text "a Brahmana must not "be killed", in this prohibition which is without An Objection any special reference to the gender or number as having any particular significance, it is in reference to the Brâhmana caste without any discrimination as to a male or a female, in the rule of prâyaschitta regarding its infringement the text2: "A Brâhmicide "for twelve years &c." being applicable in both cases, why for is the text3: "Likewise the one the killer of an Atreyi woman" taken as a text extending the rule?

The answer is; although a Brâhmani, in the case of the murder of one not an Atreyi, the extended application The Answer would only be of the prâyaśchitta for a Mahâpâtaka only, and not of the degradation. Therefore the abandonment of the degraded and the like results do not follow here. (251)

Vîramitrodaya

The prayaschitta for a Brahmicide etc. ending in death which is 25, different, the Author mentions it with a view to brevity in the treatise even with regard to particular murders such as that of the Kshatriva and others

Yâjñavalkya, Verse 251

Engaged in a sacrifice i.e. who have entered into a vow; of the Kshatriya or of the Vaisya; of any of these two, one who kills, he should perform a penance equal to the penance for a Brâhmicide. The destroyer of a womb, as also one who kills a menstruated woman within sixteen days of the appearance of the menses; 'according to Varna, the meaning is that for a particular Varna whatever pravas... chitta may have been stated, that he should perform.

By the use of the word tatha, in person, and by the use of the word cha, and va, is deduced that if unintentionally performed, half. (251)

^{1.} Yājñ, III. 236 see above p.1701 2. Verse 243 p. 1710 3. Verse 251 p. 1744.

Śûlapâni Yâjñavalkya, Verse 251

In a Yâga &c. The meaning is that for the murder of a Kshatriya or of a Vaisya while engaged in a Soma sacrifice, one should observe the penance which is for the murder of a Brâhmana: 'According to the Varnas etc.' whatever be the Varna of the child in the embryo, the same penance as has been prescribed as for that Varna, one should perform.

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For the murder of the Âtreyi, there is a special rule. An Âtreyi, moreover, is of three varieties, from since the birth, consecrated by rites with a child, or one who has menstruated, as also one belonging to the Atri gotra, as says Yama: "One who has been consecrated with rites "since the time of birth, and one who has maintained the Brahma, one "who is with a child, and one who has menstruated, such a one should "one point out as an Âtreyi." Viṣḥṇu¹: "Or a woman of the Atri gotra, "or a friend," (251)

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Yâjñavalkya, Verse 252

One should perform the penance even if he did not kill, provided he had started for striking; for a Brâḥmaṇa engaged in a sacrifice, double, however, should one prescribe the penance. (252)

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Mitâkṣharâ:—Moreover, the expression in the respective order of the Varna follows. One who had made a resolution for the murder of a Brâhmaṇa or the like, and having duly arrived for his destruction, and a blow with weapon etc. was hit, but somehow, by reason of a counterblow or some such reason, such a one did not die, then ahatvâpi, even if he did not kill, in the respective order of the Varṇas, for a Brâhmicide and the like vratamâcharet, one should perform

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PAGE 257* the penance. Likewise also Gautama²: "If an attempt , "had been made for the murder of a Brâhmaṇa, even "if not killed."

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Indeed, for killing, and also for its absence, a liability for the same prâyaśchitta would not be proper. Yes, true; and it is for this reason that being smaller than those which have been prescribed primarily, those which come under extensions are less by a sarter than those prescribed as penances for a Brâhmicide etc. which

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quarter than those prescribed as penances for a Brâhmicide etc. which are for the period of twelve years. This, moreover, has been discussed at length before.

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Moreover, one who kills a Brahmana while engaged in the performance of the Soma-sacrifice which can he accomplished by a Savana. for him double that of a penance for twelve years or the like, one should prescribe. Of these penances, of a greater or smaller magnitude, by regard to the caste, capacity, qualification and the like, even though in the case of one engaged in a sacrifice there is no discrimination, (still) as before only, the adjustment should be deduced.

For those which are equal to the murder of a Brahmana, however, being smaller than those enumerated under an extended application of the sin of defiance of the Guru, and the like sins, it has been stated that the penance should be by a half than the penance lasting for twelve years. (252)

Here ends the Chapter on the Prâyaśchitta for a Brâhmicide,

Vîramitrodaya

The Author mentions the prâyaschitta for one who has started 15 for the murder of a Brâhmana as also of a Kshatriya seated at a sacrifice and where murder has been committed

Yâjñavalkya, Verse 252 (1)

The meaning is that when one has arrived for the murder of a 20 Brâhmana or the like, then, even if fortunately he has not killed, he should perform the penance. The penance here, moreover, has been stated by regard to the cause as three years where a wound has been caused on a part. Otherwise, however, according to Bhavadeva the penance stated by Apastamba is to be observed viz.: "For merely 25 "discharging an arrow, a year's penance; when unknowingly, however, "half of it; for a mere mental act, for twelve nights drinking water "and for twelve nights one should fast."

By construing this clause, moreover, as penance even 'another penance is deduced.' (252 [1])

Yâjñavalkya, Verse 252 (2)

Seated at a sacrifice i.e. while performing the Soma-sacrifice, when a Brahmana is killed intentionally one should direct the twelve years' penance duplicated.

By the use of the word tu is excluded the duplicated prâyaschitta in the case of a wilful murder of a Brahmana seated at a sacrifice; as the duplication of death is impossible. This is the way. (252 [2])

Thus ends the Chapter on the Prâyaschitta for a Brâhmicide.

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Śûlapâņi Yâjñavalkya, Verse 252

One should perform etc. One who had taken up a sword etc. for the murder of some one of a particular varna should perform the penance as prescribed for such a murder even if by chance death did not ensue.

Here, by the extended application of all kinds of penances should be understood the three *Chândrâyanas* stated in the Bhavishya Purâṇa; "The extended application of those which have been mentioned, are the "three *Chândrâyanas.*"

"Engaged in sacrifice" i.e. engaged in the Soma sacrifice; when a Brâḥmaṇa is killed, that prescribed for a Brâḥmicide, the twofold penance should be prescribed. As in a donation to a Brâḥmaṇa there is a special fruit, similarly in regard to the prâyaśchita also. As says Dakṣha: "A "donation is two-thousand times, and endless, moreover, in respective "order is a special fruit on a donation; upon a killing, however, to the "same extent." (252)

· Now as has been reached in due course, the Author states the penance for liquor-drinking

Yâjñavalkya, Verse 253

The liquor-drinker after drinking red-hot any of these viz., liquor, water, clarified butter, cow's urine, milk, and after death gets purification. (253)

Mitakshara:—Of Surâ and the like, anyatamam agnisannibham, any of these (made) red-hot like fire, i.e. by reason of boiling, having acquired the capacity to produce a burn such as is caused by the touch of the fire; pîtwâ, after drinking, surâpo, the Surâ-drinker, obtains, maranât śuddhim, purification after death. Having regard to their being enumerated along with the cow's urine, the clarified butter and the milk of the cow alone should be taken. Moreover, by being enumerated along with clarified butter and milk, the cow's urine should be of a female cow only. This, moreover, should be done with a wet cloth on, as Paithinasi has stated: "A Surâ-drinker, putting on a wet cloth, should "drink Surâ of the colour of the fire." So also vide this text of Prachetâh: "With an iron vessel, the Surâ-drinker, the red-hot "Surâ in colour like the fire, should drink in a metal pot or a copper "pot". This, moreover, is in the case of drinking once only, as Angiras has stated: "For having indulged in the drink of Surâ, even once,

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"one should drink the red-hot Sura." As for the text of Vasishtha:1 "For a habitual drinking of the Surâ, the twice-born should drink "red-hot Sura," that has a reference to the drinking of wine other than Sura.

This, moreover, is in regard to an intentional act, as Brhaspati has stated: "For Surâ-drinking intentionally made, one should pour "the same in, burning with heat; thereby when the mouth is burnt "off and he is dead, he would obtain purification." text2: "For having drunk Surâ through ignorance, the twice born "should drink red-hot Sura", in which ignorance has been used by Manu, that is intended to refer to the non-knowledge etc., of the import of the S'astra.

Here this should be considered: Is the word Surâ colloquially used for all kinds of wines, or is it only for the three only viz. for Gaudi, Mâdhvi, or Paishți, or indeed for Paishți only. There some describe it as colloquially prevalent for all kinds of wines. For in the text of Vasishiha3: "For a habitual drivking of Surâ", the word surâ has been used in regard to all kinds of wines, even other than the three viz. the Paishti and the rest.

Nor should it, moreover, be supposed that this use of the word 20 is in a subordinate sense. For, by reason of its having the peculiar, quality of having the capacity to produce intoxication, and the chief peculiarity being in all cases, the principal sense is available in all cases, the assumption of a secondary sense would be illogical. That is not proper. "That produced from the jack-fruit, from the vines, "from the madhuka fruit, from the date fruit, from the palm, from "the sugar-cane; that produced from honey, from the Sira plant, "from the Arishta tree, that extracted from the Mira tree, and that "taken from the cocoanut palm. These eleven kinds of wines. "should, however, be known as equal; the twelfth, however, is the Surâ "wine, which has been stated to be the basest of all." In this text the Surâ has been pointed out as a special kind of wine. Therefore the use of the word Surâin regard to all kinds of wines is in a subordinate sense

Others, moreover, regard the colloquial use of the word Surâ in regard to the three varieties such as the Paishti and others.

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although in many places the use of the word $Sur\hat{a}$ is seen, still upon a question being raised as to where was it beyond which there was no beginning for it? "Gaudi, Mâdhvi and the Paishti are to be known as "the three varieties of $Sur\hat{a}$ " from this text of Manu¹ the first origin being located in the transformations of guda, flower, and honey, there

alone the primary condition is proper. Nor would it be a fault to presume capacity in more than one; as that can be easily obviated by resorting to capacity for intoxication as an attribute. Nor, moreover, would there

city for intoxication as an attribute. Nor, moreover, would there be the fault of ultra-pervasion by the existence of the attribute in the palm juice and like others also; for, like the word pankaja, it has both the literal and current meaning. And hence "In the same "manner as one, similarly all should not be drunk by the "twice-born," this text is intended to demonstrate the equality of sin in regard to the three kinds of Surâs, and not as demonstrating the equality of these two viz. the Gaudi and Mâdhvi with the Paishti Surâ.

The use of the expression 'the best of the twice-born' is indicative of the twice-born class.

Even this is not proper: "The twelfth, however, is the Surâ "wine, stated to be the basest of all" in this text of Pulastya, even as against the Gaudi and Mâdhvi, the Surâ wine is seen far to exceed. Also, "Surâ, indeed, is the excreta (malam) of the edibles; and sin also "is called (mala) dirt." In this text the transformation of food only has been indicated as Surâ, and in sentences like 'modifications of food,' preparations of rice alone being indicated, and as guda and honey are liquid in form and after the manner of the reference to the Grahas in regard to the Sautrâmani sacrifice, it is only the transformation of food that is used to be indicated by the word Surâ, Paishti Surâ only is stated to be the principal; in regard to the others, however, (the use of) the word Surâ is secondary.

As to what has been stated, from the text of Manu viz. "Gaudi, "Mâdhvi etc.," in regard to all the three, the word Surâ has its origin is certain, that also is not proper; for this is not, as is the science of words, to demonstrate the relation of words and their meaning as being without a beginning, but it is only intended to demonstrate

^{1.} Ch. XI. 94. 2. of Manu Ch. XI. 94. 3. of Manu Ch. XI. 94.

^{4.} See Jaimini III. V. 14 (in the third Adhikarana).

the effect. Therefore by reason of a heavy prâyaśchitta being prescribed, the use of the word Surâ in regard to the Gaudi and Mâdhvi is secondary.

In this way, moreover, there would not be the fault of assigning force to more than one, nor would there be the fault of resorting to an attribute¹. Nor, moreover, is here the word twice-born to be extended by an implication. And hence it is that in the text 2: "Surâ is the excreta (mala) of the edibles; and sin also is "called dirt (mala): therefore a Brâhmana, a Kshatriya and 10 "also a Vaisya should not drink surâ," it is only of the Paishti in regard to which a prohibition has been stated for the (members of the) three Varnas. Of the Gaudi and other wines, however, the prohibition is only in regard to the Brâhmana, not for the Kshatriva and the Vaisva "Of the Yakshas, Rakshasas and the " Piśachas the food is wine, meat, and spirituous liquor; that should 15 "not be consumed by a Brâhmana while eating the sacrificial oblations "for the Gods" thus in the Smrti of Manu' by Brahmana' thus it has been particularly pointed out. By Brhad Vishnu also, for a Brahmana has a prohibition for wine been pointed out thus: "That ex-"tracted from the madhuka flowers, from sugar-cane, the Surâ, from the 20 " palm, from the date-palm, and from the jack-fruit; that produced "from honey, as also the madhuka, the maireya, and that produced "from the cocoanut; impure are these ten wines for the Brâhmana." By Brhad Yajñavalkya, has an absence of sin been pointed out for the Kshatriya and Vaisya: "Intentionally even if a Kshatriya, or a 25 "Vaisya also, somehow by drinking the Surâ wine, do not incur a sin." By Vyasa4 also, for these two the drinking of the madhvi has heen permitted: "Both intoxicated with the decoction of madhu, both "besmeared with sandle paste, sitting on one sofa, were seen by me-"Keśava and Arjuna." In this way, although the prohibition for the wine 30 drinking is in regard to the Brahmana, the separate prohibition of Gaudi and Madhri in the text of Manis: "Gaudi, Madhri and the Paishti "also should be particularly known as the three varieties of Sura; as "in the case of one, so all should not be drunk by the twice-born,"

^{1.} उपाध्याश्रायणम्

^{2.} of Manu Ch. XI. 93

^{3.} Ch XI. 95.

^{4.} See Mahâ Bhârata Udyoga Parva Ch. 58 v. 5

^{5.} Ch. XI. 93

is intended to point it out as equal to $Sur\hat{a}$ in regard to the greatness of the sin.

This prohibition of $Sur\hat{a}$ is certainly in regard to one not initiated, as also for an unmarried maiden, since in the text1: "There-"fore a Brâhmana and a Kshatriya, as also a Vaisya must not drink "Surâ," the prohibition has been stated as inclusive of all (the members of) the castes. And hence also "For having drunk Surâ through "ignorance, a twice-born," in this text 2 prescribing the rule as to the prâyaśchitta, the use of the word twice-born made by Manu², is indicative by extension of all the three Varnas, a special rule in regard to a particular cause being always dependent upon the prohibition which is the particular cause, and the prohibition being characteristic of all the Varnas. As in the clause 3 "One in whose case before the "oblation is offered, the moon rises" relating the cause, the cause is supposed to be in regard to all oblations, in the clause "in three "parts one should divide the rice," which is connected and the effect, the use of the word rice is indicative by extension of all kinds of oblations, in the form of rice (or any other.)

One intent upon the performance of the द्शांट cooked the sacrificial rice, and while the oblation was prepared, the moon appeared indicating that the performer had mistaken the चतुर्द्शी for the अमावास्या, and it has been found that something different from the दृष्टि intended had come to be performed. The question then is what is to be done? The answer is that the fact that there was a mistake as to the day need not prejudice the performance of the दृष्टि which was intended to be performed. आन्त्या प्रमाणन वा द्शींऽपमिति निश्चित्ववत्रश्चेद्राऽप्युदेह्यतीति भीतिनास्ति—तदा तस्मन्त्रच दिने पोढपात्र ह्वींपि सर्वाणि निवेपेत् — see pages 338—339 Ânandâśram Series No. 24 जैमिनीयन्यायमाला. The application of the discussion to the present context will be appreciated by inquiring what is the principal object intended? The offering of the oblation or the rice used as the means of preparing the oblation. It is the oblation which is principally aimed at.

Here the principal injunction prohibiting the drinking of Surâ by the Brâhmana, Kshatriya and Vaisya is to be taken as linked with the word dwija, which therefore is to be interpreted as indicative of the three. See also Vyawahâra Mayûkha Engl. Tr. Vol. XIV B. Collections p. 126 notes 1 and 2.

^{1.} Of Manu Ch. XI. 93.

^{2.} Ch. XI. 90.

^{3.} See Jaimini VI. V. 1-9. The maxim of the अध्युद्वेष्टि is referred to here. This is a Sruti passage from the द्रश्युश्मिस performance viz.

[&]quot; यस्य हिनिनेहतं पुरस्ताचन्द्रमा अम्युद्ति, (स) त्रेषा तण्डुलान् विभजेत् । ये मध्यमाः स्युः तानप्तये दात्रे पुरोडाशमष्टाकपालं कुर्यात् । ये स्थिवष्ठाः तानिन्द्रांय दात्रे द्धंश्वरुम् । येऽणिष्ठाः तान्त्रिष्णवे शिपिविष्टाय श्रृते चरुम् " इति ।

This, however, is the distinction. "One-fourth should be "administered in the case of children", under this text, even for an intentional act, not death-ending, but by duplicating a quarter, a six years' (duration) should be given, "what has been stated for unintentional 'acts, becomes duplicated in the case of intentional acts' so having been stated in the Smrti of Angirah. In this manner should Page 259* it be applied in regard to the aged and the diseased also. Likewise: "That should not be consumed by "a Brahmana, while consuming the oblation for the gods" in this text, the wine also having been prohibited for the entire caste, even by one (though) not initiated it should not be drunk.

It may be objected: Indeed, how would there be sin in the case of one not initiated? for Gautama2 has stated: "Before An objection "initiation, in acts, speech and eating, as they like" so also: "For swallowing wine, urine, or ordure, there is no sin "whatsoever upto the fifth year; thereafter, of the parents, friends or "the preceptor"; from this text of Kumara an absence of a sin is ascertained. To this the answer is, that in the clause prohibiting the Surâ and the wine, the entire The Answer being contemplated as characterised, the orbit of the prohibition 20 is unrestricted. And hence also in Another Smrti the prohibiting text is: "The prohibition for drinking Sura, however, is applicable "to the (entire) caste; this is the established rule." Hence "A "quarter should be administered in the case of children; this is the "settled rule in regard to all sins" in this text, in regard to all the sins 35 such as Surâ drinking etc a quarter only is the prâyaschitta in the case of Surâ-drinking. Likewise, by Jâtukarnya, even for Surâ-drinking a prâyaśchitta has been stated: "That child, however, who has "been uninitiated, if he drinks Surâ through ignorance, for him the "mother, the father, and also the brother should perform three 30 "Krchhras." Hence the text of Gautama has a reference to other things than Sura etc such as purified or stale things. The text of Kumara, however, is intended to indicate the smallness of the sin. Hence also, for faults committed before the Upanayana, the Upanayana

^{1.} Manu Ch. XI. 95.

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itself has been stated as the *prâyaśchitta* by Manu¹: "By oblations "in regard to conception, as also in regard to the ritual of birth, braid, "and the tying up of the girdle, the sin of the seed, and also of conception of the twice-born is washed down."

Here this is the sense: For the members of the three Varnas the prohibition is from the birth. For the Brâhmana, however, even though all kinds of wines are prohibited, it is from the birth also. For the Kingly class and the Vaisyas, however, there is no prohibition whatsoever for the Gaudi and Mâdhvi. For the Śūdra, no liquor is prohibited, nor even any kind of intoxicant. (253)

Sûlapâņi Yâjñavalkya, Verse 253

Liquor, water, ghee &c. With deliberation and knowledge, when a Brâhmana drinks the Surâ, Paishti, once even if he taste it, (then) by drinking red-hot any of these five, heated like fire, he obtains purification by death.

"The red-hot should a twice-born drink." in this text of Vasishtha?; as the word twice-born is used for one who has not undergone initiation, there is not the death-ending prayaschitta. This very thing has been particularly stated in the Bhavishya: "Generally in all the Dharma-20 "śâstras, O ruler of men, for a deliberate Surâ-drinking, the death-"ending has been stated for the drinking of the Paishti by the sages; "and not in regard to any other whatsoever." Similarly: "For drinking "Gaudi through ignorance, a Brâhmana who is a favourite of the non-"Brahmana, by performing the Taptakrchhra, and after re-initiation "he becomes pure. After having drunk the Mâdhvi, O powerful in arms! "through ignorance, the best among the twice-born becomes purified by "the Taptakrchhra, as also for a habitual indulgence in prohibited acts, "with deliberation; when a Brâhmana drinks the Gaudi, O leader of the "Gods, then he should perform the Chândrâyana and should also donate a 30 "cow to the best of the twice-born." (253)

The Author states another Prâyaśchitta

Yâjñavalkya Verse, 254

Wearing hair (cloth), or with matted hair, one should observe the penance for a Brâḥmicide; or he should eat oil-cake or grains of corn for three years at night. (254)

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Mitakshara:—One covered in a cloth prepared from the hairs of cow, ram etc. is walavasa, one wearing hair (cloth). The use of the expression hair (cloth) is inclusive by way of extension of tattered clothes and barks, as Prachetas has stated: "The liquor-drinker and the "violator of the guru's bed, clad in tattered cloth or bark-cloth, should "perform the vow for a Brahmicide." The use of the expression 'matted hair' is with a view to exclude a close shave.

When the expression brahmahatyâvratam charet, is by itself sufficient, the use of the expression 'wearing hair etc." is to exclude the putting on by oneself the head-skull etc. which is possible elsewhere.

This has a reference to him who unintentionally drinks liquor taking it to be water, the text¹: "This (method of) puri"fication has been stated for having killed unintentionally a twice"born", has been stated as an extended application of the twelve
years' penance, only on the condition of unintendedness. Here,
moreover, as liquor-drinking is a Mahâpâtaka, although the extended
application exists, one should perform the entire twelve years'
penance, and not less by a quarter. Hence also Vrddha-Hârita: "After

Or, pinyakam, the oil-cake made into a ball, trisaman, for three years, i.e. as long as three years, at night, one should eat. Kanan, grains of corn, i.e. small rice grains, wa, or, as before bhakshayet, one should eat. This, moreover, should be done once only, as Manu² has stated: "Or small grains one should eat for a year, or the oil-cake once at night." Of this, moreover, i.e. of the eating of the oil-cake etc. having been ordained at the taking of the meal, eating any other thing is to be abandoned.

"twelve years the perpetrators of the Mahapatakas are purified."

This, moreover, should be understood to be applicable to drinking liquor under the impression of water, and subsequent to the time of vomitting, vide the text of **Vyâsa:** "This vow should a liquor-"drinker perform after the vomit has been done; for him, however, the "Pañchagavya" has been stated as the body-purifier."

PAGE 260* And it is not proper to say that it is in regard to the drinking of water or a liquid which has acquired the smell of liquor on account of being mixed with it.

^{1.} of Manu Ch. XI. 89, 2. Ch. XI. 92.

^{3.} The five bovine products viz., milk, curds, ghee, urine and dung all of a cow,

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For, even by a mixture, its nature as liquor is undiminished, as in the case of the quality of clarified butter, for clarified butter mixed with curds. It is therefore stated by those who know the law that "state-"ments should be made as Ajyapâs and not a Prshadâjyapâs."

As for the text of Âpastamba² viz. "For having committed theft, "having drunk liquor, having (sexually) approached the wife of the Guru, "and also for having committed Brâhmicide, for every fourth meal-time "one should have a measured meal, bathe at the three periods of savana "libations, passing the time in standing and sitting, and after three years, "one castes off the sin", as also the text of Angirâh: "Those who have "been involved in Mahâpâtakas, become purified after three years", both these are in regard to the same subject as of the text; "The oil-"cake or the grains of food."

As even the two prâyaśchittas stated by Yama: "A Surâ-drinker "Brâhmaṇa by offering a sacrifice with oblations to Brhaspati, again "reaches (the position of) equality with Brâhmaṇas; thus this is "the Vedic revelation. One who, however, makes a donation, "of land, and does not drink it again; that best of the twice-born, "having thus been subjected to the ritual, becomes purified," both these have the same subject as what has been stated before. Or, by reason of the fixing up of an excessive dakṣhinâ it may be taken as alternating with the twelve years' course. Here also, for children and the aged, for a year and a half, and for the uninitiated, however, for nine months', in this manner should the adjustment be made.

As for the text of Manu³: "Or one should eat the grains of corn "for a year, or the oil-cake once at night, for the wiping off of the sin "of Surâ-drinking, clad in hair, with knotted hair, and carrying a "staff," that has to be observed where the liquor had touched the palate only, and (it was) unintentional.

^{1.} See Jaimini X. VII.69. The principle is that any addition which does not materially affect the inherent character of the principal object is to be subordinated. The mixing of curds with ghee does not affect the character of the $\hat{a}jya$, ghee. So even when mixed with curds it is still $\hat{a}jya$.

² Dh. S. I. 25. 11.

^{3.} Ch. XI 92

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Indeed, swallowing of a liquid thing is called drinking; and swallowing means carrying below the throat, and not An objection merely having contact with the palate, etc.; how be a prâyaśchitta as on account of drinking? The then can there answer is, an act in which without a contact with The answer the palate &c. the act of drinking does not become complete, even that is well-known as prohibited as an act of drinking. Therefore, although on account of the absence of the main act of drinking, there is no Mahâpâtaka, still by reason of its prohibition, and by reason of the prohibition of a contact with the palate &c. which is undistinguishabie from and part of it, there exists a sin, a prâyaśchitta certainly is incurred as in the text: "One should perform even without "killing, if he had gone with the object of killing," a rule for a prâyaśchitta has been laid down as by the prohibition of killing even the minor act of an attempt has been prohibited as being part of it-

As for the text of Baudhayana1: "For three months uninten-"tionally drinking liquor, having performed the Krchhra for a "quarter of a year, thereafter again the initiation rite"; as also the text of Yama: "For having drunk liquor, killing a twice-born. "stealing gold of the twice-born, and for having come into contact "with the degraded, the twice-born should perform the Chândrâyana" as also the text of Brhaspati: "For having drunk the Gaudi, or Mâdhvi "liquor, or the Paishti, a vipra should perform the Tapta-Krchhra, the " Parâka and the Chândrâyana in respective order"; all these three also are to be understood to be in the case of drinking for the 25 abatement of a disease which cannot be accomplished by any other medicine, since the prâyaśchitta is very small.

When, however, one consumes food which has been mixed with Surâ, and in which the juice has been dried up, then a fresh initiation; as says Manu2: "For having drunk, through ignorance, ordure or "urine, also what has been in contact with Surâ, the members of the "three orders of the twice-born require the ritual of initiation again."

When, however, one drinks water from a dried Surâ pot, then he should do what has been stated by Satatapa: "For drinking water

^{1.} Dh. S. II. 1. 18.

"from a liquor-pot, vomitting, drinking clarified butter, and a fast "for a day and night." As for the text of Baudhâyana¹: "One who "drinks water stored in Surâ-drinking pots, should drink for "three days milk boiled with the S'ankhapushpi and ghee", that is an additional (penance), for the reason that it had become stale.

For an unintentional repetition, however, has been stated by Manu²: "For having drunk water placed in a pot of Surâ, as also "that in a wine-pot, one should drink for five nights water in which "S'ankhapushpi has been boiled." As to what has been stated by Vishnu³ viz.: "For having drunk water placed in a liquor pot, one "should drink for seven nights water boiled with S'ankhapushpi," that is for an intentional drinking. For an intentional and habitual however, Brhad Yama: "If any of the twice-born drink water placed in "a Surâ-pot, such a one should drink for twelve days the Brâḥmi "and Suvarchalâ along with milk."

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"A Brâhmana who has drunk the Soma juice for Page 261" "having inhaled the stench of a Surâ-drinker, becomes "purified by holding his breath in restraint under "water three times and after drinking ghee"; that, however, is only in regard to one who has offered the Soma sacrifice, and when done unintentionally; for an intentional, however, double. For one who has not drunk the Soma juice, however, it should be determined. For a direct inhaling of the Surâ-smell, however, as it involves a loss of caste from the text: "For smelling the unsmellworthy, and wine, "for having done intentionally any act which would involve loss of "caste, one should perform the Sântapana Krchḥra; and the "Prâjâpatya if unintentional" this rule stated by Manu⁵ should be observed. (254)

1. Dh. S. II. 21.

2. Ch. XI. 147.

3. Ch. 41. 23.

4. Ch. XI. 149.

5. Ch. XI, 124.

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Śûlapâni Yâjñavalkya, Verse 254

Clad in hair &c. With a garment made of hair one should perform the penance for Brahmicide, or that extending over twelve years; or should eat at night for one year sesamum paste, or particles of rice etc. "This very penance should a drunkard perform after making a vomit," under this text of Vyasa, this penance should be performed by one who has vomitted the Surâ. (254)

In this manner having stated the prâyaśchitta for the offence of drinking the principal kind of Surâ the Author states the prâyaśchitta for drinking wine

Yâjñavalkya, Verse 255

For having through ignorance, however, drunk Sura as also, semen, ordure, or urine, the twice-born of the three varnas become amenable for re-consecration. (255)

Mitâkṣharâ:—He, moreover, ajñânât, through ignorance, i.e. considering it to be water, surâm, liquor, i.e. an intoxicant, a Brâhmaṇa drinking, those also of the Brâhmaṇas and others who drink reto-viṇmûtrâṇi, semen, ordure and urine, these trayopi dwijâtayo varṇâḥ all the three twiceborn varṇas, incur the prâyaśchitta of re-initiation preceded by the Tapta-Krchḥra.

Here this re-consecration which is upon wine-drinking, that is for the Brâhmaṇa only; for the Kṣhatriya and the Vaiśya permission in that respect having been pointed out, and the prâyaśchita being very small, and for drinking the principal Surâ through ignorance, a twelve years' having been ordained. Hence also by Gautama, has here been used the word wine: "For unintentionally drinking wine, one should "drink every third day, milk, ghee, water, all heated, the Tapta-Krchhra" and thereafter is his consecration. Also for consuming urine, ordure and semen." Although in regard to this very subject it has been stated by Manu²: "For having drunk wine through ignorance one be-"comes pure by consecration," that also is preceded by the Tapta Krchhra, in accordance with the text of Gautama. Re-consecration, moreover, is re-initiation. That, moreover, should be performed in the order

^{1.} Ch. XXIII. 2-3.

stated by Asvalayana and others. As has been stated: "Now, of one "who had been initiated before, shaving of the hair, and the reviving "of the2 intelligence also not repeated in entirety; no making3 over and "no time, also the hymn to the Sun, 'We pray that from the benevolent Deity.4" For intentionally drinking wine, should be observed what has been stated by Vasishtha5: "For deliberately drinking wine, however, "whether the non-Surâ as also of the Surâ unintentionally, the "Krchhra and the Ati-Krchhra, drinking of ghee, and re-consecration "also." Or the Chândrâyana as Stated by Sankha: "One drinking "wine other than Surâ, should perform Chândrâyana." For the bare entering of wine into the mouth, however, the penance for six nights as stated by Apastamba: "For the consumption of things which are "uneatable, undrinkable, as also those which must not be licked, such as "semen, urine, and ordure, how shall be performed the prâyaschitta? Of "the lotus, udumbara, bilwa, palâśa, as also of kuśa-of these, one having "drunk the water, he becomes pure by six nights."

This, moreover, has a reference to the wine from palms &c. Of the Gaudi and honey-wine, however, for unknowingly having drunk, under the text "of the non-Surâ, as well as of the Surâ together with "the Krchhra and Ati-Krchhra, the reconsecration and the drinking of ghee" as stated by Vasishtha should be observed. Of these for a deliberate drinking of these, however, "The oil-cake or the rice particles "for three years. For an intentional drinking of it, however, whether habitually or not habitually, of Surâ, one should drink red-hot Surâ; "upon death, he becomes pure"; this rule of Vasishtha prescribing the death-ending (punishment) should be observed. The word Surâ (liquor) here is not intended to mean Paishti (flour extract), since one drink of it even has been pointed out to be (for) the death-ending.

^{1.} Gr. S. T. I. 22. 22. 26. The Sûtras upto No. 21 refer to the initiation of one who is for the first time being initiated. The second initiation is due to a particular cause and has therefore a special procedure.

^{2.} मेबाजनन—See Âśv: Gr. I. xv. 2 also I. xxii. 19.

^{3.} परिवान—is making over the student to Prajapati with the mantra काय त्वा परिवामि Âśval. Gr. S. I. xx. 7.

^{4.} Savitah. 5. Ch. XX. 19. 6. Ch. XX. 19 7. Ch. XX. 22

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For drinking water from a dried pot smelling of wine, a rule has been stated by Brhad Yama: "If any (one of the) twice-born drink "water placed in a wine-pot, he should live for three days on "milk boiled with the Kuśa roots."

For a habitual drinking through ignorance, how-PAGE 262* ever, has been stated by Vasishtha1: "If any (of the) "twice-born drink water placed in a wine-pot, he becomes pure by three "nights after drinking the water of lotus, udumbara, bilva, palâśa, and "kuśa." For knowingly drinking, however, as stated by Vishnu2: "After 10 "having drunk water placed in a wine-pot, one should drink for five "nights milk boiled with the S'ankhapushpi." For knowingly drinking as a habit, however, has been stated by Sankha: "For having "drunk water placed in a wine-pot, one should drink for seven nights "cow's urine and barley-water." For an intensive habit, however, has been stated by Harita; "If any of the twice-born drink water 15 "placed in a wine-pot, he should drink for twelve days milk along "with the Brâhmi and Suvarchalâ."

In these passages, the use of the word twice-born is intended as referring to a Brahmana, as 'it is not prohibited for the Kshatriya and Vaisya,' as has been pointed out before.3 This, moreover, has a reference to the drinking of water placed in a pot containing the Gaudi and Mâdhvi, (as may be seen) from the heaviness of the Prâyaschitta. For a drinking of the water placed in a pot containing the palm and the like wine, however, it (the punishment) should be determined. (255)

Vîramitrodaya

Now the Author mentions the prâyaschitta for Sura-drinking which has been reached in due course

Vîramitrodava

Yâjñavalkya, Verses 253-255

The meaning is that the Surâ-drinker after drinking red-hot 30 Surå or any of these, gets purification after death. Payah means milk. This is, moreover, when intentionally committed.

For an unintentional act, however, the Author says 'hair' etc. clad in a garment woven out of the hair of the cow, goat, etc., wearing the clotted hair-by the use of the word api'also' or with a close

^{1.} Ch. XX. 21 2. Ch. LI. 24.

^{3.} See page 1754 above.

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shave the vow for a Brâhmicide, lasting for twelve months, one should practise. "Here, a Brâhmicide for twelve years, clad in hair, with "clotted hair, and holding a flag" although thus stated in the text of Samvarta, from its specific mention here, it appears that the carrying of the head-skull is intended to be omitted.

For again and again drinking liquor, however, even though unintentionally committed, death-ending alone; vide this text of Vasishtha!: "For habitually drinking Surâ, he should drink it red"hot, (and then) the twice-born becomes purified by death; thus it is "known."

Here the statement with a prominent reference to the twice-born, makes it common for the uninitiated, vide the Smrti: "The prohibi"tion for Śurâ-drinking. however, is applicable to the caste, this is
"the settled rule," vide also the text²: "Before the initiation, if a child
"drinks Surâ through ignorance, for him, the mother, brother as
"also the father should perform three Krchhras." Hence also will³
the Author state hereafter, 'the three Varnas.' "Before initiation,
"they may act as they like, speak as they like, and eat what they
"like" this text of Gautama*, however, is with reference to one
who is below five years, vide the text of Nârada: "For consuming
"wine, urine and ordure there is no sin whatsoever upto five years;
"afterwards, for the parents and his guru. This is the line."

But, "one who is eighty years of age or also a minor less than "sixteen, incur a half prâyaśchitia; also women, and one diseased," from this text, half the prâyaśchitta. After the eleventh year "A "quarter should be administered to children" from this text of Brhad Vishau, a quarter.

When mixed with butter-milk or the like, for drinking Surâ with a slight liquid and smell, however, the Author says pinyâkam 'oil-cake etc.' Samâ i.e. years, i.e. three; the sesamum ball or rice particles one should eat at night. By the use of the word tu, 'however,' is excluded eating during daylight, as also eating any other meal. By the word api, 'also', is added the option as to the forest roots, fruits etc.

^{1.} Ch. XX. 22

^{2.} Of. Jâtukarņa cited Mitâksharâ, p. 1756, l. 27.

^{3.} Verse 255 p. 1762 l. 14.

^{4.} Ch. II. 1

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"Or he should eat rice particles for a year, or the oil-cake once at "night," this text of Manu¹, "however, has a reference to the drinking of liquor where the liquid or the smell is not obtainable on account of being mixed with butter-milk etc.," so holds Devala; upon a vomit is this Prâyaśchitta, however, according to the Mitâkṣharâ. (253)

After having stated the *Prâyaśchitta* for the principal *i.e. Surâ*-drinking, for drinking wines other than that unintentionally, the Author states the *prâyaschitta*, 'If through ignorance, however,' etc. That says Vasishtha²: "For drinking wine other than surâ, however, "Krchḥra and the Ati-Krchḥra, drinking of ghee, and a re-consecration." For an occasional drinking of semen etc., a prâyaśchitta has been mentioned. Re-consecration *i.e.* re-initiation; the word re is with a view to the one initiated, since 'twice-born.' has been stated. Of one, however, who was un-initiated is proved by other authorities.

By the word cha, 'and,' are added the feeding of Brâhmanas stated by Bṛhaspati in the text: "Should he cause re-consecration, and "according to the capacity should feed the Brâhmanas." As also of the Kṛchḥra etc. stated by Vasiṣhṭha. 'For him, the three Kṛchḥas'; thus stated before, is in regard to the intentional wine-drinking; thus there is no contradiction. By the word eva, 'only,' is excluded the prâyaschitta for the Sūdras. (255)

Śûlapâṇi

Yâjñavalkya, Verse 255

Through ignorance etc. For having consumed the Surā or the like through ignorance, the twice-born classes incur a re-initiation this preceded by a Tapta Krchhra. As says Gautama: "For unintentionally "drinking, milk, ghee, water, air, every third day, and heated—thus a "Tapta-Krchhra; thereafter his initiation. For consuming urine, ordure and "semen, a close shave, girdle, the staff and the vows of the life of begging." "Are omitted on the second initiation of the twice-born," under this text of Manu⁴, although a close shave is omitted, still under the text of Angirâh viz. "After having a close shave together with the head-knot he incurs the "rite of initiation" here a close shave should be understood. (255)

^{1.} Ch. XI. 92

^{2.} Ch. XX. 19.

^{3.} Ch. XXIII 2-3

^{4.} Ch. XI. 151

The Author states a rule in regard to the wife of the twiceborn caste

Yâjñavalkya, Verse 256

To the abode of her husband she does not go, the Brâḥmaṇi woman who drinks liquor; even here she is born a bitch, a female vulture, or a 5 female pig. (256)

Mitâkṣharâ:—Yâ, one who, the wife of the twice-born, surâm pibati, drinks Surâ, such a one although she may have performed meritorious acts, patilokam na yâti, to the abode of her husband does not go. But on the other hand ihaiva, even here, in this world obtains, in (respective) order, the lower species such as indicated by the dog, vulture, or pig.

The use of the word Brâhmani here, moreover, under the rule¹ "Three in the order of priority of the Varnas etc.", is indicative by an extension of as many (kinds of) wives as there may be of a twiceborn. Hence also Manu:² "Half the body falls of him whose wife drinks spirituous liquor; for him whose half body has fallen, no "expiation has been ordained." Having an equality of privilege in regard to religious³ performances, as well as in matters pertaining to wealth and sexual enjoyment, for the husband⁴ and the wife (there is) one body only; therefore the twice-born whose wife drinks spirituous liquor, his half-body in the form of his wife, falls.

Of the fallen part, moreover, in the form of the wife, an expiation has not been ordained. Therefore, by a wife of the twice-born such as a Brâḥmaṇi and the like others, spirituous liquor should not be drunk. "Therefore, the Brâḥmaṇa, and one of the kingly order, "as also a Vaiśya should not drink spirituous liquor."

In this rule of prohibition, sex is not particularised, and so for the wives of the three Varnas also the prohibition has been established; the repetition again of the rule is therefore intended to include the $S'\hat{u}dr\hat{u}$ wife of the twice-born in the prohibition for $sur\hat{u}$. Therefore, by the wives of the twice-born upon drinking $sur\hat{u}$, half of the $pr\hat{u}y$ schitta should be performed; for the $S'\hat{u}dr\hat{u}$, who is the wife of a $S'\hat{u}dra$, however, there is no prohibition.

1. Âchâra Verse 57. 2. Not found in Manu. See Vasishtha Ch. XXI. 15 3. धर्मार्थक्रमेषु. 4. दमस्याः—of the couple. 4. See Verse 255 above and Mitâkṣharâ citing Gautama and Âpastamba p. 1762. In regard, however, to the acts, equal to the drinking of Surâ, such as eating what is prohibited and the like, half the prâyaśchitta for drinking spirituous liquor; so has been already stated before (256).

Thus ends the topic regarding the Prâyaschitta for Surâ-drinking.

Vîramitrodaya,

Not only for the twice-born classes are also stated the *prayaś-chittas*, but, however, for their wives also, (but) by regard to their female sex, half of the penance; thus intending, the Author makes a reasoned statement involving censure

Yâjñavalkya, Verse 256

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The word Brâhmani is intended to refer to the wife of the twiceborn; thereby for a Śūdrā woman even when married to a twice-born is prâyaśchitta. Hence also Manu: "Half the body of him falls whose "wife drinks Sura; for the half of the body fallen no expiation has "been ordained." Thus, moreover, since the point of the prohibition is stressed prominently by regard to the Varna, although the prohibition of liquor-drinking reaches the woman of the Kshatriya and Vaisya castes, this text would be meaningless, as in its sense it carries the prâyaschitta for a Sûdrâ woman. Therefore the wife of the twice-born who drinks Sura, such a one does not go to the region of heaven along with the husband acquired by the observance of religious performances, as the fruit of religion perishes by Surâ-drinking itself. The meaning is, that in this world she is born a bitch or the like. By the use of the word eva, 'itself,' is excluded birth in the human species. By the word cha, 'also,' is added by inclusion the fall of the liquor-drinking husband. (256)

Śûlapâṇi Yâjñavalkya, Verse 256

The husband's region etc. That Brâhmani woman who drinks surâ, such a one along with her husband, what she had attained by religious performances, such as heaven etc. i.e. the region of heaven etc. to that she does not go. After death here i.e. in this world of rotations, is born in the species of dogs and the like. Vasishtha² also: "That Brâhmani" woman who is a Surâ-drinker here, the gods do not carry her to her "husband's region." (256)

^{1.} निर्मिश्चार as distinguished from a negative rule निषेत्र. 2. Ch. XXI. 11.

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Reached in due course, the Author states the prâyaśchitta for gold-stealing

Yâjñavalkya, Verse 257

A Brâḥmaṇa stealing gold, however, should offer to the King a pestle while declaring his own act; being killed or released even, he becomes pure. (257)

Mitakshara:—Gold which is of a Brahmana's ownership, one who steals it, such a one, "a Gold-theft has been committed by me", thus in this manner declaring his own act, rajñe musalam arpayet, to the king should offer a pestle. For the offering of the pestle there being an obvious purpose, with that pestle, the king should kill him. By that king killed or released either, he becomes pure. By the word stealing is expressed any kind of taking without the foundation for ownership such as sale &c., whether in the presence or in the absence, and whether by force or stealthily.

'One should offer a pestle,': although it has been so generally stated, still, its objective being killing, it is intended to Page 263 * indicate one which is capable of that, such as of iron and the like; hence also has been said by Manu¹:

"Taking up on his shoulder a pestle, or also a club of the Khâdira "wood, or a sword sharpened on both sides, or also an iron staff." By Sankha also here a special rule has been stated: "A gold-thief, with "scattered hair, putting on a wet cloth taking an iron pestle should "approach the king saying: 'This sin has been committed by me, "with this pestle kill me'. Such a one when punished by the king becomes pure." The striking, moreover, as there is no direction for a repetition, should be made once only. Hence also has been stated by Manu²: "Then taking up the pestle, with one below he himself should "strike."

In this manner by once being struck, hato mṛtaḥ śudhyet, being struck, if dead, he becomes pure. Mukto, or released, i.e. escaped from death, even while living, he becomes pure; this is the meaning. So also has been stated by S'aṃvarta: "Then taking up the pestle, he should "strike him himself; if he lives, that thief becomes purged of the (sin "of) theft."

^{1.} Ch. VIII. 315.

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As has been stated in Brâhmavadha: "Just as if dead, afflicted "by the stroke, even if living, he becomes purified."

Indeed, even though not struck if released by the King, he becomes pure, why should not such a sense be intended? The answer is. "If he do not strike, sinful becomes the King" in this text of Gautama¹, for a King not inflicting the stroke, a sin has been stated.

If it be said again, let there be a sin for the King, still if by transgressing the prohibition he is let off by the King out of friendship etc., why should he not be purified? The answer is that in such a case a purification would come to be inferred without anything being done. That also is not nice, "When released, he becomes pure", in this text, final absolution alone having been mentioned as the motive for purification. Therefore, the first explanation alone is better. In short, when released from death, even though living, he becomes pure.

This rule, moreover, ending in death, is for a thief from any of the varnas, and not merely a Brâhmana only, the clause " a Brâh-"mana stealing gold" setting out the reason viz. nothing particular having been stated, and for the Kshatriyas there being no discrimination in regard to the Mahapataka liability, and also no separate prayaśchitta having been stated. As for what is stated in the text of Manu2: "A gold-stealing vipra", the use of the word vipra is indicative by extension of all men. "A man incurs a prâyaśchitta" this having been stated in this very context. In the text3 laying down the causes viz. "The Brâhmicide, Surâ-drinking, theft, intercourse with the "wife of a guru," no particular (varna) having been stated; in the relatively dependent clause setting out the reason here in the text2 "A gold-stealing vipra", although there is an express mention, still an extended application alone is proper; as e. g. in regard to a festive sacrifice, in the clause "one whose havi" etc., rice is used for all kinds of havis.

This, moreover, killing by the king is in regard to other than a Brâhmaṇa; as "Never on any account must one kill a Brâhmaṇa

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"even though immersed in all (sorts of) sins", in this text of Manu¹, the killing of a Brâhmana having been prohibited, if by any chance he is killed by a king transgressing the prohibition, then also he becomes purified; "By being killed does a Brâhmana "thief become pure, or by austerities even," in this text2, even for a Brâhmana a purification having been laid down by striking. Not, moreover, that in the expression "or by austerities even," by the word "even there is a prohibition for killing; and merely by austerities "being intended as stated for purification." If killing be prohibited then, or by austerities even, in this the statement of an alternative is improper, (for) not indeed is the statement of an alternative intended as for a punishment; as that has not been pointed out. Moreover, according to the maxim3 "statements having the same import may be taken as "optional alternatives", in regard to statements having the same meaning alone can there be an option, as in the case of paddy and barley. Not, moreover, can there be the sameness in punishment and austerities; punishment having for its purpose chastening, while of the austerities the purpose being the extinction of sin. Nor, moreover, under the text "By killing is purified a thief" which is a general statement as to killing, in the text: "or a Brâhmana by austerities even" can there be an inference of austerities. Not indeed in the statement: "to "the Brahmanas give curds, the butter-milk to Kaundinya," is there an option, therefore both have the same objective or, also, even for a Kshatriya there is no prohibition. In the text, "a goldstealing vipra"

having thus stated, "taking up a pestle, the king "shall, however, strike him once himself" in this, by PAGE 264 * the (use of the) pronoun (him तम्), the rule as to killing is by reference only to the Brâhmana in the context; the text:1 "Never" on any account must one kill a Brâhmana" cannot be taken as reconcilable as having a reference to a punishment other than 30 a prâyaśchitta.

This, moreover, 'ending in death,' has a reference to an intentional theft of gold. "The prâyaschitta which has been stated as "ending in death by the wise, that, however, should be understood to "be in regard to an intentionally committed sin; here there is no "doubt," thus having been stated by Madhyamangirasa.

^{1.} Ch. VIII, 380. 2. Manu Ch. XI. 100. 3. Jaimini XII. iii. 10. 4. Ch. XI. 100.

Here, moreover, the word gold is expressive of the article of gold having a particular measure, and not expressive of all of the kind. "In "the sunbeams as they shine through a window, a particle of dust is called "Trasarenu; these eight make a Likshâ; these three make a Râjasarshapa 5 "(362). These three make a Gourasarshapa; six of these make a Madhya-"yawa; these three make a Krshnala; these five make a Masha; and "these when sixteen make a Suvarna" (363); in this text, the word gold (Suvarna) having been technically fixed as indicative of gold measuring sixteen mashas. Hence in constructions such as "Stealing a "Brahmana's gold is a Mahapataka" and the like, it is proper to take gold of the standard or measure, the standardising or the measure having an obvious purpose. Not indeed is a Smrti to be taken as referring to an invisible measure, nor even is it for dealings among the people, the tendency of the Smrti authors not being for that purpose. Hence also has it been said by the Nyâyavidas2: "At the time of "the application the designation and the technical meanings come up." Similarly, it has been said that a name also acquires significance by its environmental connection with the attribute and the result, as in the case of the "fifteen Ajyas.3" Here, however, it is not proper to construe the text as useful only in determining the penalty, as there is an absence of authority for taking it as intended for as much only. Hence that it applies to all the rest without any particularisation is the only proper course.

Thus the words gap &c. had been defined before in Âchârâdhyâya and elsewhere in an abstract manner; but the present is an occasion when their concrete application can be made.

3. पचद्श आज्यानि—see Jaimini I. iv. 3. यस्मिन्द्शे गुणोपदेशः प्रधानतोऽभिसंबंधः It is stated thus:—

शेषात्त्वष्टक्केक्सात्सर्वेभो वैकतः कृते। शास्त्रार्थसिद्धिः सर्वेभ्यः कार्यः संस्कारसाम्यतः॥ In all cases where a word, if taken as laying down accessories (गुण्ड), is found to mention more than one accessory detail, it is not right to take it as such as an injunction of accessories, as this would give rise to a वाक्यभेदः. In the present case therefore whatever environmental qualitatives may be stated in regard to the word Âjya, all should be taken as included in the word Âjya, e.g. the Pṛṣhadâjya. It is nonetheless an Âjya.

^{1.} Cf Yâjñavalkya See above pp. 622-623.

^{2.} See परिभाविन्द्रशेखर 2.3 page 3 Ânandâsrama series No. 72. कार्यकाल—is the time of action as opposed to योहिश, i. e. according to the requirements of the particular place; under the योहिश rule a particular term with a particular significance has its purpose served when an application of it is made in connection with the particular place. But in the case of the क्रिक्सल, when the time for its application arrives it asserts itself.

^{4.} This is under the maxmim known as सर्वशिष. See the 19th Adhikarana of Jaimini III. iv. सर्वशिष: श्विष्टकृदबुष्ठानाधिकरणम् p. 165 जैमिनीयन्यायमाला. A. S. no. 24.

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Moreover, as the object of punishment is chastening, and as chastening can be established even without a particular measure of determination, it is not consistent to take a text as too much as determining a measure. But where the idea is understood only by the words used, such as in the case of the Mahâpâtakas, the use of such texts only for such a purpose only is proper. Hence, theft of gold of the measure of sixteen gold Mâṣhas is alone a Mahâpâtaka, as also the rule of prâyaśchitta on that account ending in death is useful. The theft of gold of the quality of two or three Mâṣhas, however, like the theft of gold belonging to the kṣhatriyas and the like, it is proper to be considered as an Upapâtaka only. And, moreover, as another prâyaśchitta has been prescribed for the theft of gold of that quantity alone should the death-ending prâyaśchitta be prescribed.

So has been stated in the Shaṭtriṃśanmata: "For the theft of the "measure of a Wâla, one should perform a prânâyâma. Similarly, "for a Likshâ only the wise man should perform three prânâyâmas. "For a Râjasarshapa, four prânâyâmas, also eight thousand Gâyatris "for the purging of the sin. For a Gaurasarshapa quantity, moreover, "one should observe the japa of the Sâvitri for a day; for the measure "of a Yava of gold, the prâyaśchitta is for two days. For having "stolen one gold Kṛṣḥṇala, the best of the twice-born should perform "the Sântapana Kṛchḥṛa for the wiping off of that sin. For having "stolen gold of the quantity of a Mâṣha, the best of the twice-born becomes purified by subsisting on cow's urine and Yâvaka for three "months. For stealing a Suvarṇa one should subsist for a year on "Yâvaka; for more, the death-ending should be understood; or the "penance for a Brâḥmicide."

This subsisting on Yâvaka for a year, moreover, has reference to the theft of gold of a quantity slightly less than a Suvarna; since, for the theft of a Suvarna a rule has been laid down in the Smrti of Manu and others or a twelve years' penance. "Those basest of men, who forcibly "take away out of greed, property (of another), for those robbers with "force, however, the death-ending (punishment) is stated in this world." The intended meaning is, even less than the measure of a Suvarna.

This prâyaśchitta for theft, moreover, should be performed only after giving back the stolen property to its owner, as it has been stated: "Upon a theft having been committed of gold &c., which was the "property of a Brâhmaṇa, the property stolen should be given back "again to the owner by the robber added to by eleven times more." Also!: "After restoring it, one should perform the Sântapana Krchhra

^{1.} Manu Ch. XI. 164.

Verse 257

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"for self-purification." In the chapter on punishment, also has been stated: "In regard to the rest also he should be compelled to pay "eleven times his property."

When, however, through weakness the king is unable, then what has been stated by Vasishtha2 should be observed: PAGE 265* "The thief with dishevelled hair should beg of the "king. Then the king should give him an Audum-"bara weapon, with that he should strike himself: By death he be-"comes pure; thus it is known." Audumbaram i.e. made of copper. Although a second prâyaśchitta has been stated by him³ viz.: "With "hairs entirely shaven, with his body besmeared with cow's ghee, with "the fire prepared with cow-dung, one should destroy himself from the "feet upwards; after death he becomes purified; thus it is known", that even has a reference to the theft of property of a Guru, of a S'rotriya, or of one engaged in a sacrifice, or to one who has robbed a Kshatriya &c. There, by the expression "with hair entirely shaven" is expressed one whose hair on the head and the body had been removed; or also by the performance of the horse-sacrifice or the

"Or by offering a horse-sacrifice or by the Gosava, one becomes pure."

This, moreover, has reference to one who robs a Vaisya, a Ksha-

like. So has been stated by Prachetas, after stating the death-ending:

triva or the like. (257)

Śûlapâņi. Yâjñavalkya, Verse 257

A Brâhmana etc. For the theft of gold belonging to a Brâhmana, committed deliberately, to the king an iron club should be handed over; with that club the king should strike once only; with that stroke if dead or even if alive, one becomes pure. Sâtâtapa: "Since it has been deliberately done, therefore in no other manner he can have purification."

Manu: "Taking (from him) the club, the king himself shall strike him "once; by being killed, the thief becomes purified; or a Brâḥmaṇa, by "austerities only." The use of the word eva, 'only,' is intended as a prohibition of the killing of a Brâhmaṇa; the word wâ, 'or', indicates an option in regard to the punishment

As says Yama: "For a crime by a Brâhmana, however, fourfold "indeed has been the rule laid down: shaving of the head, the punishment; "similarly, expulsion from the town, and for the wide publicity of the

^{1.} Manu Ch. VIII. 320. 2. Ch. XX. 41. 3. Ch. XX. 42. 4. Ch. XI. 100

"crime, exit on a donkey, and branding a mark on the forehead; all these "the king should execute according to rules." Similarly in the Bhavishya: "As for this text, O warrior I or a Brahmana by austerities only,' O forelord "of the gods! know that to be for a Brâhmana, by performing it there only "by means of austerities only; here the prohibition, however, is of the "killing." So also: "By the use of the word wa, 'or,' O warrior!, for a "Brahmana has been stated by the experts, either the austerities, or the "punishment, and not killing under any circumstances".

For a habitual theft of large quantities of gold belonging to a highly meritorious Brâhmana who has maintained the perpetual fire, by one devoid of qualifications, killing only; as in the Bhavishya: "For commit-"ting a theft of a Brahmana with outstanding merits, when of a large "amount and continuously, one devoid of qualities is purified by being

'burnt with blazing fire". (257)

The Author states another prâyaśchitta Yâjñavalkya, Verse 258

Without informing the King, one would become pure by performing the penance for a surâ-drinker; or one should donate gold equal in weight to oneself, or sufficient to the satisfaction of the Brâhmana. (258)

Mitakshara: - One's own act of theft, anivedya, without informing the King, surâpavratam, the penance for a surâ-drinker, extending for twelve years, acharan sudhyet, by performing one would become pure. The expression 'the penance for a surâ-drinker' has been used with the object of obviating the carrying of the head-skull on the flag-staff of a corpse's head. This, moreover, has a reference to unintentional acts, as in the text 1: "This (mode of) purification has been stated "for having killed unintentionally a twice-born," the (penance of) twelve years, has been given an extended application only to that for which a rule has been laid down for unintentional acts.

It may be objected: indeed, without intention a theft itself is not possible; therefore, how can it apply to it? The answer is, one takes away through ignorance gold &c. tied in the corner of a cloth, or having taken it under an impression for silver or other article, and immediately was given away to another, or was destroyed, or was not delivered back to the owner, then an unintentional taking away does certainly become possible. What, however, is a theft by inducing upon copper an appearance of gold by a chemical process, not for

^{1.} Of Manu Ch. XI. 89.

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such a case is this penance; as there is an absence of the combination of the principal species. Nor indeed by a mere resemblance with the principal do the lower become possessed of the principal's attributes. Although he wrongly takes away non-gold of this character under a wrong impression as of gold, still this (rule of) prâyaśchitta does not apply, evidently because he has taken away what was not gold.

Nor should it be said that like the rule. "If he had set out for "killing a Brâḥmaṇa, then even if not killed etc." it should be stated here also; because of the very fact that he had set about what was not gold; not indeed it is that 'if one not a Brâḥmaṇa is proceeded "against," is the subject of this. As to what, moreover, has been stated in this text viz.: "For having mentally contemplated a wrong, one "should mentally repeat the gâyatrî² commencing with the praṇava; "with vyâḥrtī³ one should thrice repeat the breath restraint; for having commenced (the act), one should perform the krchḥra for twelve "days," that also has a reference where the act is directly against the right object. Therefore, the taking away of gold like this is not the cause for a prâyaśchitta but the theft of gold conceiving it to be silver, as stated before.

In connection with this subject also, when the thief is richly possessed of extensive wealth, then he should give gold weighed against himself. If, however, there be no wealth, and, moreover, he is also unable to perform a penance, then vipratushtikrt, sufficient to the satisfaction of a Brâḥmaṇa, as much wealth as would be sufficient for the satisfaction of a Brâḥmaṇa by way of its sufficiency to provide for the maintenance of his family for a life-time, so much wealth should one give to bring about his satisfaction.

When, however, one steals wealth belonging to an owner who is devoid of quality then: "This very penance less by a quarter, the "thief should perform," this rule stated by Vyasa for a nine years' period should be observed.

When, moreover, similarly, one steals with the object of saving the family from famishment through hunger, then a six years' course stated by Atri, or the Swarjit or the like other sacrifice, and a pilgrimage to the holy places also. "Or for six years one should perform

^{1.} Of Gautama XXII. 11. 2. Gâyatrî-the well-known daily prayer to the Sun. 3. व्याहृती: -These are भू:, भुव:, भुव:, भृव:, भुव:, सत्यं.

"the Krchhra, or the twice-born should offer a sacrifice, or by going "round to the holy place, the learned becomes emancipated from the "(sin of) theft."

When, however, immediately after the theft, 'oh what a calamity! what have I done!' thus with repentance appearing, he restores it or gives it up, then either a course of regulated diet in the fourth period (of the day) for three years as stated by **Apastamba**, or the three years' course stated by **Angirâh**, and called *Vajra*, should be observed.

Indeed, even upon a restoration or abandonment, the literal import of theft having been produced, how should there be a small prâyaśchitta? If, however, it has not resulted, then surely there would be an absence of a prâyaś
The Answer Chitta, and not a small prâyaśchitta. No, not so.

The extent of a theft is as far as the enjoyment of the fruit; upon a recession before appropriation, there is an absence of a large portion of the element of theft; (therefore) proper indeed is a small prâyaśchitta, as in the case of one vomitting immediately after drinking something undrinkable.

Indeed, if that be so, in a case where property has been seized by

An Objection
force from the hand of a thief, there being an absence of the fruit in the form of an enjoyment by him, there would happen to be the incongruity of a small prâyaś
The Answer
chitta for him? Not so; he has not of his own will, proceeded to the abandonment but on the other hand had set about by himself towards the theft as far as the fruit.

He, however, who steals gold by mixiting with silver, copper etc. not for him is this small prâyaśchitta, since even by the mixture the gold character is not removed; as the âjya¹ quality in the pṛṣḥadâjya. Therefore in such a case, the twelve years' alone is proper. Now if by reason of the fact that resembling a theft of gold in regard to another substance also a small prâyaśchitta is stated, then indeed in such a case there is no scope for a small prâyaśchitta such as for three years and the like, for the mere reason of its being other than gold, but there is an upaprâyaśchitta only. As for what has

¹ See p. 1772 Note 3.

been stated by Apastamba: "For having committed theft, for haveing drunk surâ, one should perform a Krchhra lasting for one year," that has a reference to a quantity smaller than a mâsha but larger than half the measure of a suvarna. As for what has been stated by Sumantu: "A gold-thief should offer eight thousand oblations of "ghee with the Sâvitri hymn for a month every day, for three nights a fast, and with a Taptakrchhra he becomes pure", that has an optional application with the aforestated prâyaschitta for a theft of gold of the quantity of a mâsha. As even what otherwise has been stated also by him. "A gold-thief subsisting on air for twelve nights be "comes pure," that should be understood to be in regard to one who had mentally decided upon a theft, but who by himself had repented and had a desire to give it up.

Here also, in regard to women, minors, and the aged, half only of the prayaschitta should be understood. There, moreover, such as the 15 theft of the horse, jewel, men, and women, land, and cows similarly and the like have been stated as equal to gold-theft, in regard to these, half only should be done. As for the text of the Shattrimsanmata2: "For having stolen silver through delusion, the twice-born "should perform the Chândrâyana penance, for a quantity more than 20 "ten gadyânas and as far as a hundred, double he should perform, and "treble as far as a thousand, and thereafter the rule as to (the theft of) "gold has been stated. In regard to all metals of high and low varie" "ties, however, one should perform the Paraka, for the theft of corns, "the Krchhra, for sesamums the Aindava has been stated; for the theft 25 "of jewels a Brâhmana should perform the Chândrâyana penance." that also is with the object of stating a prâyaśchitta equal to a gold-theft in the case of theft of silver exceeding in quantity one thousand gadyanas, and not for turning it down. Although in the case of a jewel-theft the Chândrâyana has been stated, that also should 30 be observed in the case of the theft of jewels of a value less than a thousand gadyanas; exceeding that, moreover, should be regarded as equal to gold. (258)

Here ends the Chapter on the Theft of Gold.

^{1.} Dh. S. I. 25-21

^{2.} i. e. equal in weight to 48 guñja's.

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Vîramitrodaya

Now, what has been reached in due course, the Author states the prâyaschitta for theft

Yâjñavalkya, Verses 257-258.

One who has stolen gold of the measure of sixteen mashas owned by a Brâhmana, while declaring his own offence, should offer a pestle to the king for his own destruction. By the king being struck once forcefully when dead he becomes pure. If, however, by reason of the extent of his vitality remaining out, even when forcefully struck by the king he is saved from death, then even he becomes pure; this is the meaning.

By the words \hat{api} , 'even', $w\hat{a}$, 'or', an option is intended. So says Samvarta: "One who has committed theft of gold, should "declare the guilt to the king; taking a club from him, he should "himself strike him once; if such a thief survives, then he is redeemed "from that sin." For the king there is no sin for killing in such a case; on the other hand for not striking there is a sin; vide the text of Gautama: "For not striking, the king is guilty."

After having stated the prayaschitta for an intentionally committed theft, the Author states that unintentionally committed—"without "informing etc." When the king has not been informed, i.e. one's own crime has not been declared, and the club also had not been offered, one performing the penance for a Surâ-drinker, extending to twelve years. By the use of the word 'Surâ-drinker' are excluded the carrying of the head-skull etc. Sankha also has stated: "Sleeping on "the bare ground, bearing clotted hair, subsisting on leaves, roots and fruits, and eating at one period, thus after the lapse of twelve "years, a gold-thief, the Surâ-drinker also, the Brâhmicide, and the "violator of a guru's bed, by (performing) this penance become "purified, these perpetrators of the Mahâpâtakas."

Of self etc. Gold weighed against oneself, or wealth sufficient to bring about a lifelong contentment to one Brâḥmaṇa, one should give. For an unintentionally committed theft, two prâyaśchittas. Śūlapāṇi, however, says that "when a twelve years' penance has been commenced, the donation of gold etc. is accidental, the main point is its "conclusion,"; that is wrong. On one day after having commenced the penance, and donating gold at once, there would be no additional brâyaśchitta, and for such a construction there is no basis. (257-258)

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Śûlapâṇi Yâjñavalkya, Verse 258

Without declaring &c. Even without informing the king, a twice-born desiring to have purification, if he perform the twelve years' penance which has been prescribed for the Surâ-drinker as stated in the text. "Clad in "hair, bearing a knot etc.", he may become pure. One, however, who is unable, should donate gold weighed against himself. One who has commenced the twelve years' penance, but is unable to perform it, with as much gold as will secure the satisfaction of a Brâḥmana, so much should he give. (258)

Reached in due course as intended, the Author states the prâyaśchitta for approaching the wife of a Guru (Gurutalpagamana).

Yâjñavalkya, Verse 259

Upon a heated iron bed with an iron woman he should sleep; and taking up and having cut off the testicles, he should give up his body towards the south-west. (259)

Mitakshara:—Or for three years, one who approaches the wife of a guru, thus the term gurutalpaga (one who approaches the wife of a guru) is here contexted. Tapteyahsayane, upon a heated iron-bed, to the extent to which it will be powerful to cause death, heated to that extent i.e. make into the red-hot fire colour, on a bed-of black iron, along with a female iron figure (also) heated, one who approaches the wife

of a guru should sleep. Thus sleeping tanum, body
PAGE 267* i.e. his body, utsrjet, one should give up, in other

words, should die. The sleeping, moreover, should be made with declaration "the sin of sexual intercourse with a guru's "wife has been committed by me," as Manu¹ has stated: "The 'violator of a guru's bed after declaring openly his sin." Likewise, it should be done by embracing the woman, as Vrddha Hârîta has observed: "The violator of a guru's bed after having prepared an earthen or "iron effigy and made it red-hot like fire, on a steel iron bed, after

"preparing an iron effigy of a woman, after embracing her becomes pure." Moreover, it should be done after having shaved the hair

^{1.} Ch. XI. 103.

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on the body and the hand, vide the text of Vasishiha1: "One who has "chopped off his hair, with annointed ghee when heated and made "either of iron or of earth by embracing it after death becomes pure; "thus it is known."

It should not be supposed under the text of Manu²: "The "violator of a guru's bed, after having declared his sin should sleep on "a heated iron (bed); after having embraced an iron woman burn-"ing in flames, such a one becomes purified by death," that sleeping on a heated iron bed and the embracing a heated iron woman effigy are two independent prâyaśchittas. "One should sleep with an iron "woman;" where? to such on inquiry, on a heated iron bed; this alone is a proper answer, regarding it as one process by reason of the two being taken as mutually correlated.

Or, vrshanau, the testicles, together with the organ, after himself utkrtya, having cut off, i e. chopped off, taking up, grhitvâ, in the cavity of the palms, nairrtyâm, to the south-west i.e. in the south-westerly direction, proceeding in a straight line until the fall of the body, his body utsriet, one should give up. As says Manu3: "Or, having himself cut off his "organ and his testicles, and having taken them in the cavity of his 'palms joined, he may walk straight towards the region of Nirrti, until "he falls down (dead)". The walking should be done without looking back, vide the text of Sankha Likhita: "After having cut off with a razor "the organ and the testicles, one should proceed without looking (back)." While thus proceeding, where he is obstructed as by a hut or the like, he should stop there until death, as Vasishiha4 has stated: "having cut off the organ together with the testicles, and placing "these in the cavity of his palms, he should proceed with his face "turned towards the South; wherever he may be obstructed. he "should stop there only until death." As says Naradas: "One having "intercourse with any one of these is called the violator of a quru's "bed; there, no other punishment has been ordained than the cutting "off of the organ."

In this way, even though by way of punishment, the cutting off of the organ &c. also operates for the annihilation of the sin.

^{1.} Ch. XX. 14

^{2.} Ch. XI, 103.

^{3.} Ch. XI. 104.

^{4.} Ch. XX. 13.

^{5.} Ch. XII. 75.

Having this very death-ending punishment in view, has been stated by Manu1: "Men who have, however, for having committed crimes "been punished by the king go to heaven, being pure like those who "performed meritorious deeds." By a monetary punishment, moreover, a prâyaschitta does happen to be performed. "Men of all " Varnas who, however, perform a penance as prescribed, must not "be branded on the forehead by the king, but should be compelled to "pay the highest amercement" thus having been stated by him2 also. Of these two death-ending punishments, by performing any one, the violator of a guru's bed becomes pure. The word guru, moreover, 10 here by the major use stands for the father. In the text: "Commen-"cing with the nisheka rite, one who performs the rituals according "to rules, and also establishes with food, such a Brâhmana is called "a guru," thus by Manu's in clauses treating of the position of a guru the father himself having been mentioned as the guru as one per-15 forming the nisheka and other rites. By the Lord of the Yogist also has been stated in regard to the rite of nisheka and like others: " guru, who after performing the rites, bestows the Veda on him."

Indeed, the use of the word guru is observed elsewhere also in the passage5: "For having initiated, a guru," for 20 An objection. the âchârya; and for the Upâdhyâya in:6 "Little "or more, one who benefits him in (the study of) the Vedas, him also "one should know as a guru." By Vyâsa also has in this connection "The gurus are the mother, the father, been pointed out a use: "the preceptor (âchârya), the vedic teacher, the eldest brother, the 25 "officiating priest (rtwik), the protector from danger, and also one "who gives food." Nor, indeed, is there the fault of multiplicity of imports, the deservedness for respect which is the cause of the application of the epithet guru, being an element common to all. And this cause of its application has, moreover, been pointed out by the 30 Lord of the Yogis' thus: "Those must be respected in the order of "priority; more than these the mother is the highest." Commencing with the clause "should be respected" and concluding with, "the

^{1.} Ch. XI. 318. 2. Manu Ch. IX. 240. 3. Ch. II. 142.

^{4.} Âchâra Verse 34 see p. 126 above. 5. Manu II. 140.

^{6.} Manu Ch. II. 149. 7. Achâra Verse 35 see p. 127 above.

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quru's wife.

"highest." Nor, moreover, from the text: "The \$\overline{A}chârya\$ is "(equal to) ten \$Upâdhyâyas\$, and a hundred \$\overline{A}châryas\$ (is equal) to the "father" which states the father to be superior to \$\overline{A}chârya\$ who is superior to the \$Upâdhyâya\$ should it be stated that he alone is the principal, since the superior position of the \$\overline{A}chârya\$ Page 268* also has been stated without any differentiation in the text: "Of him who gives birth, and of one "who gives the Brahma, the father who gives the Brahma is "superior." By Gautama also has it been stated: "Achârya is the "highest among the gurus." Moreover, if superiority is declared from greatness merely, then from the text 'a thousand etc.' mother's alone shall be the position as guru. Therefore it is proper to say that all are gurus; and intercourse with their wives is intercourse with the

To this the reply is: the text of Manu viz; 'the niṣheka &c.' is intended

The Answer as demonstrating the position as guru for the father who gives birth by the niṣheka (sprinkling of the seed), as it is not applicable to any other. As for the texts of Vyâsa and Gautama: "On account of the special rule as to service, "worship &c." and thus being in the nature of praise can apply to others. Hence it is established from text of Manu such as niṣheka &c. demonstrating the position as guru, the father's alone is the right of the principal guru.

And hence also by Vasishtha¹ in the text: "In regard to the "wives of the $\overline{A}ch\hat{a}rya$, the son, and the pupil, in the same manner" has been stated the $pr\hat{a}ya\acute{s}chitta$ for the violation of a guru's bed, by an extended application to the wives of the $\overline{A}ch\hat{a}ryas$. Likewise, by Jâtûkarnya and others also has been stated: "In regard to the wives "of the $\overline{A}ch\hat{a}rya$ and like others, one should perform the penance for "the violator of a guru's bed." If the $\overline{A}ch\hat{a}rya$ etc. had the status of the principal guru, the performance of the penance being reached by the mention of the guru only, the extended application would be simply meaningless. Moreover, by Samvarta has been expressly stated the wife of the father: "For having held intercourse with

^{1.} Of Manu Ch. II. 145.

^{2.} Manu II. 146.

^{3.} Ch. II. 56.

^{4.} Ch. XX. 15.

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"the wives of the father, excepting the mother, the basest of men &c." In the Shaṭṭriṃśanmata also: "One, however, who knowingly has "intercourse with a savarṇâ wife of the father." From this also, the father who is the maker of the niṣhekâ &c. alone is the principal guru. This position as a guru, moreover, held in regard to the four varṇas also is without any differentiation, the capacity to make the niṣheka being undistinguishably common. Hence such a vipra is declared to be a guru, in this the use of the word vipra is by an extended application. Therefore the intercourse with the father's wife itself is a Mahâpâtaka.

Intercourse, moreover, has been stated to be as far as the last stage of emission of the semen. Hence, one refraining before that, would not be involved into the condition of a Mahâpâtakin. For that moreover, is this death-ending double prâyaśchitta as stated in the text: "Lying on a red-hot iron bed only with an iron etc." That, moreover, is in regard to the mother unintentionally committed; and should be observed in regard to her co-wife whether of the same or of a superior varna intentionally committed, as it has been stated in the Shaṭtriṃsanmata: "One, however, who has intercourse with a "savarṇā wife of the father, and also with the mother unknowingly, "does not obtain purification unless dead." In regard to an intentional intercourse with the mother, however, the rule of Vasiṣhṭha: "With a complete shaving off of the hair, besmeared with ghee "one should burn himself from foot upwards" should be observed. For an unintentional repetition even this also.

Indeed it should not be said that: "One having intercourse "with a co-wife of the mother, a sister, the daughter of the $\overline{A}ch\hat{a}rya$ " as also the $\overline{A}ch\hat{a}rya$'s wife, and one's own daughter, is declared "as the violator of a guru's bed," from this text stating an extended application of the rule, a primary $pr\hat{a}ya$ schitta would be improper.

For the answer is, that from the text: "The father's savarnâ wife" itself alone by the use of the word savarnâ, the extended application is in regard to the co-wife of a lower varna, and so there is no contradiction.

^{1.} Ch. XX. 42.

This, moreover, is only for the principal son; of the rest, moreover, is merely the capacity for performing the function of a son, and not the status of a son. As says Manu¹: "These eleven sons such as "the Kṣhatraja and others as enumerated, are described as the son's "substitutes in order to prevent the omission of the ceremonies."

There, for an intercourse which has taken place by mutual desire 'lying on a heated iron-bed' is the first prâyaśchitta. When induced by himself, however, "Taking up and cutting off the testicles" is the second, the heaviness of the prâyaśchitta having been stated by regard to the intensity of habit. When, however, induced by her, one of the two stated by Manu viz. either lying on a heated iron, or embracing a buring effigy, should be observed.

As for the twelve year's course stated by Sankha: "Sleeping on "the ground, subsisting on leaves, roots, and fruits, one should eat "at one time; when the twelfth year has passed, the gold-thief, as "also the surâ-drinker, the Brâhmicide, and the violator of a guru's "bed, these perpetrators of Mahâpâtakas become purified by this "penance," that should be observed as applicable in the case of an unintentional intercourse with the father's savarnâ wife, or of a superior varna. There also, for one who had intentionally commenced, but had receded before the discharge of the semen, for six years, and for an unintentional act, for three years. In regard to the mother, however, for one who has deliberately commenced, but had receded before the discharge of the semen, twelve years', for an unintentional one, however, six years'; thus it should be adjusted. to the rule stated by Samvarta: "For having had intercourse with "the father's wives, that basest of men &c.," when a Taptakrchhra has been stated for a mere commencement, that should be observed in the case of one of a lower varna in regard to the guru's wives and before the discharge of semen. (259).

1. Ch. IX. 180.

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Śûlapâṇl Yâjñavalkya, Verse 259

In the heated iron &c. The violator of a guru's bed i.e. one who has sexual intercourse with the guru's wife excepting the mother, should sleep on a bed of iron heated to the extent of causing destruction of life. 5 along with a burning red hot effigy made of iron. As says Samvarta:1 "Declaring the offence of the violation of a guru's bed, one should sleep "on a bed made of iron; such a one with himself on fire should embrace a "woman made of death iron." Now as regards the iron bed and the iron embrace, there is an option. "Or having cut off the organ and the testicles 10 "with a razor, taking them into the cavity of his hands, proceeding towards "the south-western direction in an uncrooked manner, one should cast off "his body." Although here from the expression guru's wife, the mother also is inferred, still knowingly having an intercourse with the mother, there is indeed an entire absence of a prâyaśchitta. Even unknowingly also, the 15 death-ending penance stated by Vishnul and others alone should be resorted to: "Having intercourse with the mother, with the daughter, and "with the daughter-in-law are Atipâtakas. These perpetrators of the "Atipâtaka sins should enter fire, the consumer of oblations; no other "expiation indeed exists for these in any way whatsoever," So Sam-20 varta: "Mother, if one has intercourse with, or the daughter-in-law the "basest among men, for such a one no expiation should be known, like in "one (who has intercourse with) his own daughter." Expiation here is capability of admission into the people's intercourse. This is even more heinous than a Mahâpâtaka. Hence also Vishņu2: "Among these 25 "the perpetrators of the Mahapatakas who have not performed the penance " are stewed for a Kalpa, the Mahâpâtakins for a Manvantara, and the Upa-"pâtakins for four Yogas." In the case of an Atipâtaka, moreover, the most terrible hell is inferred. (259)

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The Author states another Prâyaśchitta

Yâjñavalkya, Verse 260

Or the $Pr\hat{a}j\hat{a}patya$ Krchhra for years should the violator of a guru's bed perform or the $Ch\hat{a}ndr\hat{a}yana$, or for three months one should repeat the Veda $Samhit\hat{a}$. (260)

Mitâkṣharâ:—Or Prâjâpatya Kṛchḥra, of which the characteristics will hereafter be stated, Samâḥ, years i.e. for three years, charet,

^{1.} Ch. XXXIV. 1-2.

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perform. This, moreover, should be observed in the case of a son of a Brâhmanî for intentional intercourse with a S'ûdrâ wife of the guru. When, however, he has unpremeditated intercourse with an adulterous savarnâ wife of the guru, then he should perform three Chândrâyaṇas together with the repetition of the Veda. In the same case for a deliberated act the rule of Uśanâh: "One having inter-"course with a guru's wife, should perform for a year the Brâḥma "vow, or for six months the Tapta Kṛchḥra." For an intercourse with a Kṣhatriyâ, however, deliberately made, the rule stated by Yâjñavalkya¹: "The mother's co-wife, the sister, the daughter of the "âchârya likewise," in extension of the penance for the violation of a guru's bed, extending over nine years.

This rule of the extended application, however, does not apply to an intercourse with a savarna wife of the guru. For that, in the case of an intentional act death-ending, and for an unintentional act twelve years, having been ordained. Therefore, it is proper to take it as having a reference only to the Kṣhatriya and the like. There also, for an intentional repetition, death-ending, vide this Smṛti of Kaṇva: "For having deliberately an intercourse with the wife of a "guru, the daughter of a Kṣhatriya, the twice-born after having cut "off the organ without the testicles, when dead, then such a one be"comes pure." In this respect also, when he does intend to perform the prâyaśchitta, the death punishment as laid down by Yâjñavalkya² should be observed viz: "After cutting off the organ, death for him." as also for the impassioned woman."

For a deliberated intercourse with a Vaisyâ wife of the guru, six years'. Hence also Another Smṛti: "For the son of a Brâḥmaṇî "having intercourse with a Kṣhatriyâ mother, the twelve years' "course also, less by a quarter; similarly in regard to other varṇas." This is the meaning: For the son of a Brâḥmaṇî having intercourse with a Kṣhatriyâ co-wife of his mother, the twelve years' less by a quarter that is to say, nine years; for him also in the case of a Vaiśyâ of a similar status, six years'; while in the case of S'ûdrâ, three years' prâyaśchitta. In this manner, for the son of a Kṣhatriya in regard to a Vaiśyâ mother, nine months'; while in regard to a

^{1.} III. 232 see p. 1701 above. 2. III. 233 see p. 1701 above.

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S'ûdrâ, however, six years'. Similarly also for the son of a Vaiśyâ even. In regard to the Vaisyâ, however, for deliberated and habitual (intercourse) death-ending only; vide Laugâkshi: "One who has intercourse "with a quru's Vaisya wife deliberately and again and again, by "cutting off the forepart of the organ such a one may become pure."

For an intentional habitual (intercourse) with a S'ûdrâ, however, twelve years', as Upamanyu has stated, "For again having "intercourse with a S'ûdrâ (wife) of the guru, and with deliberation. "a Brâhmana with concentration and an unvitiated heart should perform 10 "the vow of celibacy for twelve years." For an intercourse with a Kshatriyâ wife of the guru without deliberation, that stated by Yama extending to three years with a meal at the eighth period should be observed: "Or in the eighth period taking food, celibate, always "observing the vow, sitting or standing, thus passing his time, three "times in a day taking a water bath, sleeping on bare ground; then "after three years, he shall wipe off the sin." In this connection also for a repetition (in intercourse) as stated by Jâtûkarnya: "For "again unintentionally having intercourse with the wife of the guru a "Kṣhatriya's girl, by having cutting off the testicles only one becomes "pure whether alive or dead."

For an unintentional intercourse with a Vaisyâ, however, 'one should perform the Prâjâpatya Krchhra, holds this very rule of Yâjñavalkya. So also Vrddha Manu: "For an intercourse with the "wife of a guru, as also for an intercourse with the father's wife, "when intentional, for three years one should always perform the "Krchhra." For the same also done habitually, the vow of celibacy until death as stated by Hârîta: "For a habitual intercourse with a " Vaisyâ wife of the guru infatuated through ignorance, a Brâhmana "should perform a lifelong vow of celibacy in regard to the six "organs." For an unintentional (intercourse) with a S'ûdrâ wife of the guru, however, as stated by Manu¹: "Carrying "the foot of a bed-sted, clad in the bark, with the "hair grown, in a lonely forest one should perform "the Prâjâpatya Krchhra for one year with concentrated attention."

Or, "one having intercourse with a guru's wife, for one year should

^{1.} Ch. XI. 105.

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"embrace a thorny twig, sleep on the bare ground, observing "the three periods of the day, and subsisting on alms begged, "becomes purified", one should perform this course stated by Sumantu. There also, for a habitual: "or the Chândrâyana for three "months one should constantly observe with restrained organs," as stated by Manu¹. For one who has intentionally commenced (intercourse) with a Kṣhatriyâ, but has receded before the discharge of semen, as stated by Vyâghra: "Kṛchḥra,, and the Atikṛchḥra, and "also the Kṛchḥrâtikṛchḥra, a Brâhmana should perform for three "months, for intercourse with a Kṣhatriyâ wife of the guru."

Here, this is the adjustment. For one who has been encouraged by her, for three months the performance of the prâyaśchitta; one proceeding under a mutual desire, the performance of the Atikrchhra for the same period also; when she was encouraged by himself, the performance of the Krchhrâtikrchhra for a similar period also. There also, for one who had proceeded intentionally, (but receded) before the discharge of semen, the rule stated by Kanva should be observed: "The Chândrâyana, the Taptakrchhra and likewise the Atikrchhra "also, for having once sexual intercourse through ignorance with a "Kshatriyâ wife of the guru, a twice-born (should perform)." So, for one who has been encouraged, the Atikrchhra. For one who has proceeded under a mutual desire, the Taptakrchhra; in regard to the one encouraged by himself, however, the Chândrâyana. For one intentionally proceeding in regard to a Vaisya (woman), but receding before the discharge of semen, as stated by Kanva: "The Tapta-"Krchhra as also the Parâka, likewise the Sântapana, for once having "intercourse intentionally with a Vaisyâ wife of the guru, the twice-"born should perform for a month." Here, for one who has proceeded under a mutual desire, the Taptakrchhra i.e. to one encouraged by himself, the Parâka, likewise one who had been encouraged Sântapana.

Here also, for one who has proceeded unintentionally, **Prajâpati** has stated: "For five nights, one must not eat; or similarly "for seven or for eight a twice-born must not eat for having had "intercourse once with the *Vaisyâ* wife of the *guru* through ignorance

^{1.} Ch. XI. 106.

"For one, however, who had been encouraged by her, five nights; "for one who had proceeded under a mutual desire, seven nights; "when she was incited by himself, eight nights." In regard to one who had intentionally proceeded in regard to a S'ûdrâ, but had receded before the discharge of semen, says Jabali: "The Atikrchhra, "the Taptakrchhra and similarly the Paraka, for having intercourse "once with a S'ûdrâ wife of the guru intentionally, a vipra should "perform." For one who had been encouraged by her, the Atikrchhra; when he had proceeded under a mutual desire, the Taptakrchhra; when she was induced by himself, the Parâka. There also, for one who had unintentionally proceeded, the rule of Dîrghatamasa: "The "Prâjâpatya, the Sântapana, with a fast for eleven nights, for "having intercourse with a S'ûdrû (wife) of the guru, a vipra should "perform with concentration," for one who had been encouraged by her, the Prâjâpatya; for a proceeding under a mutual desire, the Sântapana when she has been encouraged by himself, 'a seven nights' fast.

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In this manner also should the adjustment of courses be made in regard to other Smrti passages. Like the man, or woman also the guilt of a Mahâpâtaka is undistinguishable. For says Kâtyâyana: "This guilt as also the purification has been declared for the degrad-"ed, even of women who had associated, this very rule has been "declared." Therefore, for her also when she had proceeded intentionally, is the death-ending (penance) without any differentiation. And, therefore also, after having stated the death-ending penance for a man, for a woman also, the death-ending (punishment) has been stated by the Lord of the Yogis: "After having cut off the organ, death "for him, similarly for a woman with intention." When unintentional, however, as has been stated by Manu³: "This same penance should "one perform in the case of fallen women also." The twelve years' course also should be performed by determining a half.

Those, moreover, which have been demonstrated to be equal to the violation of a guru's bed such as,⁴ "In regard friends' "wives and daughters, one's own kindred, and born of lowest orders, "women of one's gotra, sons' wives, have been declared to be equal to "the violation of the guru's bed," those also in regard to which the

^{1.} Verse 233, page 1701 above. 2. III. 231 p. 1701 above. 3. Ch. XI. 188. 4. Verse 231 p. 1701 above.

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rule of extended application has been used such as¹: "The father's "sister, as also of the mother, the maternal uncle's wife, and the "daughter-in-law even, the mother's co-wife, the sister, and the "Āchârya's daughter likewise; the wife of the Āchârya, one's own "daughter; one having intercourse with these is the violator of a "guru's bed;" as also for intentional habitual repetition for more than one night, for these, the six years' and the nine years, prâyaśchitta should be understood to be applicable in respective order. In regard to this very topic, for an intentional and intensively habitual repetition, the death-ending. For says

PAGE 271* Brhad Yama: "For having discharged the semen in "maidens, women of the lowest orders, the wives of "the sapindas and children, self-destruction has been ordained." And the lowest orders, moreover, here referred to are: "the Chândâla, the "dog-eater, a Kṣhatta², the Sûta³, the Vaidehaka, the Mûgadha and the "Āyogava, these seven are of the lowest order" to be known as pointed out by Madhyamângirâh, and not those discussed (in the text of Parâsaras)²: "The washerman, the hyde-dresser" etc., as a small prâyaśchitta has been mentioned in regard to them.

Likewise⁵ "For having enjoyed the Chândâla women, or the "women of the lowest class, as also accepting them through ignorance "a Brâhmana falls; while if knowingly, he attains an equality with them," (by this text) in laying down an equality with the Chândâla etc. by Manu also has been pointed out in an intentional and constant habit, the death ending punishment. Also, through ignorance for having habitual intercourse with a Chândâla woman, one falls; therefore one should perform the prâyaschitta for the degraded, extending to twelve years.

This, moreover, has a reference to what was long continued; for one night and habitual, however, three years. As says Manu 6:

¹ Ch. III 232-233 etc. p. 1696 above.

² The Child of a Kşhatriyâ wife from a Sûdra husband. See Âchâra. Verse 94, p. 252, l. 27 above.

³ The Child of a Brâhmanî wife from a Kshatriya husband, verse 93 at p. 252.

⁴ Ch. VI. 41. 5 Manu Ch. XI. 175.

⁶ Oh. XI. 178.

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"What a twice-born does during one night by resorting a Vrshall "woman, that he wipes off by always subsisting on alms for three "years." Here by the word Vrshall is expressed a Chândâll woman. "A Chândâlî, an unchaste woman, a prostitute, and a maiden, one who "is in her menses, one also being of the same gotra has been taken in "marriage, these five are declared to be the five (kinds of) Vrshalis," thus in another Smrti the word Vrshali having been seen to be so used. Bandhakî 'an unchaste woman' i.e. one unrestrained. How will a habit, moreover, be ascertained in such a case? The answer is, in the expression 'what he does by one night' the use of the Instrumental case1 being expressive of the accomplishment by intensive repetition, and by one night moreover, an intensive repetition,2 would be inappropriate without habitual intercourse, the habit of the intercourse is inferred. And hence also from one night, the subject of a longcontinued habit has been stated before for which the extended rule 15 for the violator of a guru's bed running over twelve years and ending with death also. When, moreover, whether knowingly or unknowingly one has intercourse once 3 with the Chândâlî, Pulkasî, &c. then: "For having eaten the food and having had intercourse with the "women of the Chândâlas or the Pulkasas, for one year one should per-20 "form the Krchhra when with knowledge; and without knowledge for "two months," is the performance of Krchhra &c. as stated by Yama and others. When unintentionally, a couple of Chândrâyanas in respective order should be observed.

In regard to the expression, "Of one's own race, and of the "lowest order &c." by reason of these being mentioned in one sentence, in regard to the sisters &c. also this same rule of adjustment should be observed. The death-ending, moreover, is by entering the fire, vide this text of Kâtyâyana: "Intercourse with the "mother, also with the sister, as also with one's daughter likewise, "and with the daughter-in-law should be regarded as an Atipâtaka; "these perpetrators of the Atipâtaka must therefore enter the fire." It should be observed that for once having an intercourse with the mother, with the sisters and &c. he having intercourse more than once,

¹ in एकरात्रेण ' by one night'.

² See Pânini II. 3-6 अत्यन्तापवर्गे-कालाध्वनीरत्यन्तसंयोगे.

³ at p. 271 l. 16 for सक्द्रगच्छांति read सक्द्रच्छाति

entering the fire; as a parity (of criminality) cannot be possible between the *Mahâpâtaka* of the intercourse with the mother, and its extended application to the *Atipâtaka* viz. consisting of intercourse with sisters and the like.

As for what has been stated by Brhad Yama: " For having inter-"course with the Chândâli, the Pulkasî, the Mlechha woman, the "daughter, the sister, the friend; as also the sister of the mother or "of the father; one deposited in confidence, one who has resorted for "protection; the maternal uncle's wife, one who has entered the "ascetic's order, a woman of one's gotra, the king's wife; the pupil's 10 "wife, the guru's wife, one should perform the Chândrâyana." As also however, for the text of Angirah: "For having intercourse with the "degraded women or of the lowest order, and having taken their "food and also accepted, one should observe a fast for a month, or "also a Chândrâyana," these both even should be observed in regard to the extended application of the rule as to the violation of a guru's bed, in the case of one who has acted intentionally but had receded before the discharge of semen. As for the text of Samvarta also: "The sister, a mother's relative, as also a sister born of a step-"mother; for having intercourse with these women through infatuation, " one should perform the Tapta Krchhra," that should be observed in regard to the same subject immediately before stated, for one who had started unintentionally, but had receded before the discharge of semen.

When, moreover, one has intercourse with these also who are extremely adulterous, there also this same double prâyaśchitta consisting of the Chândrâyana and the Tapta Krchḥra, in respective order, should be observed in the case of one who has intentionally and unintentionally proceeded. In the case of Public women, although enjoyed by the guru also, for an intercourse, there is no sin of the violation of a guru's bed, vide this text of Vyâghra: "Offences stated in reference "to the caste, such as adultery with other's wives, as also the spoliation "of a maiden, do not apply in the case of Public women, as also that "of the violation of a guru's bed."

In this manner, other Smrti texts also laying down higher or lower prâyaśchittas, should be sifted and the adjustment of the rule

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should be inferred. These are not being stated here for fear of swelling the treatise. (260)

Thus ends the Chapter on the Violation of a Guru's bed.

Vîramitrodaya

Now, reached in due course the Author mentions the prâyaschitta for intercourse with a guru's wife

Yâjñavalkya, Verses 250-260

One having intercourse with the wife of a guru, on a burning iron bed, together with a burning iron (effigy of a) woman, and embracing her, should sleep. Or, himself should cut off the testicles together with the organ, and taking (these) up in the cavity of his palms, proceeding in an uncrooked course towards the south-west, until the fall of his body, should give up his body. That says Manu!: "One who has had inter-"course with a guru's wife, after declaring his guilt should sleep on an "iron bed and after embracing a burning iron effigy, by death he is "purified. Or, after having himself cut off the organ and the testicles, "and placing (these) in the cavity of the palms, should proceed to the "south-westerly direction until death, in an uncrooked way." Also: "What has been stated for intercourse with a guru's wife, the same "procedure should be followed in the case of women also who have "fallen." By the use of the word eva, 'also', the half of a prayaschitta as in the case of woman is here excluded. Vasishtha2: "With hairs "completely removed, besmeared in ghee, he should embrace a heated "iron effigy." Nishkâlaka, 'with hairs completely removed,' i.e. with hairs shaved off; sûrmī i.e. iron image. This, moreover, for having intentionally (an) intercourse with the guru's wife.

For having intercourse with the wife of a guru or the like, however, the Author says, Prājāpatyam etc. The meaning is that extending over twelve years, one should perform the Prājāpatya. Śūlapāṇi, however, explains, that for having intercourse with a father's wife other than the mother, and not of the same varṇa, for three years the Prājāpatya. "When there has been retraction before the discharge "of semen, this for three years," so Bhavadeva.

With the desire of having intercourse with the wife of the guru for merely going over to the bed, however, the Author says, Chândrâ-yana, and the Veda Samhitâ also in entirety for three months' period one should repeat. (259-260)

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Śûlapâņi

Yâjñavalkya, Verse 260

Prâjâpatyam &c. These two penances, should be understood to be in the case of an intercourse with a guru's guilty wife who is not of the same Varna. With these &c., in this manner with the four such as the Brâhmana and the rest, either with each separately and jointly, one who knowingly lives together, i.e. holds company, such a one also is like him. So also Devala: "Having lived along with one degraded, knowingly for one "year, a man has been associated with him, such a one at the end of a year "himself becomes degraded." Devala states the process of association. "Having the same bed and seat, mixing at meals, in regard to cooked "food in one pot, officiating for a sacrifice, and teaching and having mari-"tal union, as also eating together; thus in nine ways has been stated "the mixed association, that should not be done with the most degraded "ones". Hârîta also: "By a talk, contact with limbs, by confidence, by "eating together, by having the same conveyance and the same seat, sin "is transmitted among men." There, officiating at a sacrifice and the rest of the four ways, Devala lays down as the cause of immediate degradation: "Officiating for a sacrifice, having marital connection, teaching the "Vedas, eating together, by doing these certainly immediately they fall "along with the degraded." In the case of these also Manu states the cause of degradation to be after a year. "After a year, one becomes degraded "by officiating at a sacrifice, teaching the Vedas, having marital connec-"tion; and no doubt; not, however, by the same conveyance with a seat." The rule of adjustment when knowingly or unknowingly done, has been stated in the Kûrma Purâna. "Officiating at a sacrifice, having marital "connection, teaching the Vedas, likewise; by having done these knowingly, "one becomes degraded, as also by taking meals together. One, however, "who through ignorance studies together the Vedas, that twice-born falls "after a year, as also by the teaching of the Vedas." In the text of Manu viz., "In conveyance, seat and eating" the three viz. the conveyance and the rest having been indicated in a conjunct compound, when all these of small intercourse together are continued, through ignorance, by one year is the cause for a fall; knowingly by six months. Vyasa states a particular prâyaschitta: "He who drinks with another for a year, that one "also becomes (his) equal; less by a quarter should a twice-born perform "the penance as for each such." (260)

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Now, after having stated the *prâyaśchitta* for the Brâhmicide and other perpetrators of the *Mahâpâtakas* and as reached in the context, the Author states the *prâyaśchitta* for the associates of these

Yâjñavalkya, Verse 261 (1)

With these, however, he who lives indeed for a year, that one also is equal to him. [261 (1)]

Mitâkṣharâ:—Ebhiḥ, with these, i.e. with the aforestated Braḥmicide and like others, saṃvatsaram, for a year, he who closely lives together i.e. conducts along with him, sopi tatsamaḥ, that one also is equal to him. "He who conducts himself with another, should perform the prâyaś "chitta for such a one"; according to this rule the use of the expression tatsama is with a view to indicate the extended (application of the) prâyaśchitta prescribed for him; to such one, and not for an extended application of the sinfulness; that having been already established by the statement. "He also who dwells along with him."

Here, moreover, even if there be an extended application, the entire twelve years' penance alone must be performed, as the guilt of an associate as a Mahâpâtakin is directly his. By the use of the word api, 'also,' not only the associate with a Mahâpâtakin is equal to him, but on the other hand, even in regard to the perpetrators of Atipâtaka, or a Pâtaka, or of a secondary Pâtaka (Upapâtaka), one who associates himself with any one among these, such a one also is like that one; and thus the Author points out that he should perform the prâyaschitta (stated as) for him also. Hence also after having stated the entire class of prâyaschittas has been stated by Manu: "He who "associates with any one of those patitas, such a one must perform "the same penance prescribed for him also, for the purification "from such association." By Vishnu also has been pointed out the liability for a prâyaschitta generally for an association with any sinner, as it makes him a secondary sinner (Upapâtakin): "He who asso-"ciates himself with a sinner, such a one should also perform his

^{1.} Ch. XI. 181.

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"penance." Hence also has a prohibition been made generally with sinners by Manu¹: "With sinners who have not been purified, one must "not transact any business." Also²: "A twice-born should not "hold association with good men without³ performing a prâyaschitta."

Moreover, this twelve years' and the like prâyaśchitta for a patita has a reference to an association deliberately made, as Devala has stated: "Having knowingly stayed with a patita for a year, a "man having got mixed with him, at the end of the year, himself becomes a patita". For an association through ignorance, however, has been stated by Vasishtha4: "Upon a joint performance with a patita, "whether by the study of the Vedas, or by matrimony, or by officiating at a sacrifice, whatever property may have been obtained from "them, after giving these up, one should not dwell with them. Having "gone to the Northern direction, not eating anything, by repeating the "study of the Samhitâ one becomes purified; thus it is known." "The Brahmicide5, the wine-drinker, the thief, and similarly, the "violator of the Guru's bed, these are all the perpetrators of the "heinuos sins—Mahâpâtakins; and he also who associates with them." Thus everything is unobjectionable.

By the use of the form taih, 'with these,' the associates with the four Mahâpâtakins such as the Brâhmicide etc. indicated by the instrumental case in the pronoun alone having been declared as Mahâpâtakins the sin of Mahâpâtaka does not attach to the associates of these.

It may be said, indeed the cause for incurring the Mahâpâtaka is the association alone with a Mahâpâtakin, and not 25 An objection the association with the Brâhmicide or any other particular kind (of offender), as that would be incongruous. Therefore, here, even for the associates of the Associates of the Brâhmicide etc., the sin of the contact with a Mahâpâtakin will exist, and he also will be guilty of a Mahâpâtaka, 30 and there is no exception (stated).

^{1.} Ch. XI. 189.

^{2.} Ch. XI. 47 (2). This is the rule for a converse case as is apparent from the first half प्रायश्चित्तीयता प्राप्य देवारपूर्वञ्चनेन सा । न संसर्ग भजेत्सिद्धः प्रायश्चित्तेऽकृते सति.

^{3.} There is a mistake in the print at p. 272 l. 13; for प्रायश्चित्ते क्रूने read प्राय-श्चितेऽकते.

^{4.} Ch. XX. 43-46 5. Yâjñ, III. 227 p. 1683.

^{6.} तस्य व्यभिचारात्—विशेषसंसर्गस्य प्रत्येकं हेतुत्वे व्यभिचाराहित्यर्थः (षाळंभट्टी पृ. १५६ पं. २३)

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To this the answer is, it would be so if the state of a Mahâpâtakin were deducible from any other source¹ (of know-The Answer ledge). If, however, it be taken to be deducible from the text itself, it is not possible that it can be so inferred from it. By the pronoun taih, 'with these', particularly referring to the subject under discussion, the cause of the state of a Mahâpâtaka is inferreble as the contact with a Brâhmicide and the like sinners particularly stated. This being so, the absence of (the rule of) exception also cannot be the cause, as it cannot be reached even. Therefore in the case of the associates of the associates, no loss occurs of the performances of the twice-born, the penance, however, is certainly incurred.

Nor should it be asked, how in the absence of a degradation of the associate of an associate, can there be a prâyaśchitta? Since in the text: "With sinners who have not been purified, one should not "transact any business," by the rule of exception having been stated in regard to all the sinners, the associate with an associate of a Mahâpâtakin also comes to be prohibited, and so even if there be no degradation, a prâyaśchitta is certainly proper. That, moreover, should be less by a quarter, "He who lives together with another for

"a year, becomes equal to him; that twice-born also "should perform the penance of the other, less by a "quarter," this text of Vyâsa should be observed.

In this manner, for the fourth and the fifth associates with intention also, should be observed, less by a half, and less by three quarters (respectively); therefore, it has been established that the liability for their prâyaśchitta exists only for those who have direct contact with the Brâhmicide and the like, and not for the associates of the associates.

Here, moreover, in the case of the intentional Brahmicide, the death ending penance has been prescribed, still that is not extended in its application to the associates, in the text³: "He should perform the "same penance as for that one," the extended application being only of the penance; and also since death cannot be said to be expressed by the word penance. Therefore, here, even for an intentional

^{1.} प्रमाणान्तर.

² Manu Ch. XI. 189.

³ Of Manu Ch. XI. 181.

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association made, one for twelve years, while when unintentional, half of it. Association, moreover, differs by regard to the variety of acts in connection with oneself, as says Vrddha Brhaspati: "Sleeping and sitting together, eating, mixing of food in pots and "at table, officiating at a sacrifice, teaching, matrimonial alliance, "similarly also eating together; thus of nine varieties has been "declared the commixture which should not be made with the most "low." Devala also: "Close talk, touch, and contact in breath on "account of a common conveyance, seat and meals; by reason of "officiating at a sacrifice, by teaching, and by matrimonial alliance "the sin of men becomes transmixed." Sleeping and sitting together i.e. being seated on the same bedstead; eating in the same row; cooking food in one pot i.e. mixing of food; touch i.e. contact; in other words, taking meals with his food. 'Officiating at a sacrifice,' either for the degraded, or of oneself by him. 'Teaching' him or of oneself by him. 'Matrimonial alliance' i.e. either offering the daughter to him, or the acceptance of a daughter from him. 'Eating together' i.e. eating in one pot; 'close talk' i.e. conversation; 'touch,' i.e. close contact of limbs; breath i.e. contact with the breath coming out of the mouth of the degraded; 'common conveyance' i.e. riding the same horse and the like.

Among these, for whom, on account of which action and within what time would be the degradation? Anticipating this inquiry, it has been declared by Brhad Vishnu: "After one year one becomes "degraded by conducting together with one who had fallen; while "by contacts such as having the same conveyance, eating, sitting and "sleeping together, and by marital, sacrificial and the like contacts; "through the mouth, however, immediately indeed." Here 'eating together' means taking meals seated in the same line. For eating in the same pot, however, immediate degradation. "Officiating at a "sacrifice, having marital connection, studying the vedas, eating "together; by doing these along with the fallen, one becomes imme-"diately degraded; there is no doubt"; vide this text of Devala. By the word Srauva, officiating at a sacrifice is stated. By the word Mukhya, 'of the mouth,' is indicated imparting instructions as it proceeds from the mouth. In the compound expression 'marital, sacrificial, and of the mouth,' although indicated by a conjunct compound, each by itself is the cause of their immediate degradation, as

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Sumantu has stated: "He who holds contact with the fallen either "by marital or sacrificial connection or through the mouth, or "by any one of these, for him also is this same prâyaschitta." In the case of a close talk, touch and breath, however, by reason of their being closely allied to the four such as the same conveyance etc. cumulation alone is the cause of degradation, as in the expres-"By the same conveyance, meals, seating and sleeping" these having been expressed as connected with each other. For an isolated act in regard to each, however, even though it would not be a cause for degradation, it certainly is a cause for sin. "On account of a com-"mon seat, bed, conveyance, conversation and taking the meals "together, sins are transmitted, just like an oil drop in water" by this text of Parasara1, even each separately by itself has been known to be the cause of sin. In the case of conversation, touch, and breath, however, when mixed with the four such as conveyance, they become the cause of a fall, and not when they are separated, on account of the smallness (of the sin). The capacity to be the cause of a sin, however, certainly exists, as has been pointed out in the text of Devala, viz. "Close talk, touch, breath, etc." Therefore, without a close conversation etc., if common conveyance etc. is made, one should perform the prâyaschitta for twelve years, less by a fifth part. Together with that, however, the entire.

This being so, "With these, however, one who lives together "for a year, such a one also is like him," this text of the Lord of the Yogi's it is proper to take as having a reference to the four, such as a common conveyance and the rest. Therefore, conversation and the like cannot be independently the cause for a degradation. And hence also by Manu², "After a year, one becomes degraded by associating "himself with the fallen, not by sacrificing, teaching the Vedas, or by "matrimonial alliance, but by the same conveyance, or seat or by "eating with him," has been stated as the cause of degradation, the four causes such as a conveyance etc. after a year. Here the use of the word seating is also indicative, by implication, of sleeping.

Here, moreover, the clause, "By one year one becomes degraded by associating himself with the fallen" is connected with the clause

^{1.} Ch. VI 71.

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"by conveyance, such as by eating", which is separated; (this is) in accordance with the text of **Vishnu** pointed out before, also *vide* the text: "By one year, one becomes degraded by conducting himself "with the degraded, having meals, seating and sleep for all times." Nor will there be the fault of an inadmissible connection in regard to the conveyance, seating or sleeping, one conducting himself *i.e.* directing his behaviour, thus the genesis of the connection is explained in a desire to point out a separated clause.

As in the passage "with this, determined by the "things to be taken over, having offered the "Ishti etc." Or, alternatively, by the śatr (शत्) (an) ending in the form acharan, 'conducting,' the idea of a reason is inferrable. The ablative case in the expression2 'from the conveyance, seat and bed' has the sense of the accusative. By officiating at a sacrifice, by imparting instructions in the Vedas, and by a matrimonial alliance, not by a year does he fall, but immediately only; and this in pursuance of the mass of ancient texts. Therefore, it is proper that on account of the four viz matrimony etc immediately does he fall, but on account of the four causes such as conveyance etc., however, by a year of intensive repetition vide, the text "after a year, he also becomes "like him." Since the accusative case indicative of intensive association is used, the omitted days should be counted. As an association extending over three hundred and sixty days brings about degradation, one less than that does not involve a penance for the degraded. but something else. As says Parâśara 3: "A Brâhmana carrying "an anassociation with the degraded and the like unintentionally for "five days, or for ten days, or even for twelve days, for half a "month, or for one month, or even for three months, or half a year, "or for a year—for more, however, he shall become equal to that For the first alternative, for three nights; for the second "alternative, he should perform the Krchhra; he should perform the "Sântapana Krchhra for the third alternative; for the fourth shall

¹ अनन्वयदोषः

² Therefore it would be यानासनाज्ञानमाचरता -- i.e. by reason of his conducting in regard to यान, आसन, अज्ञाब &c.

³ Ch. IV. 3-12,

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"be for ten nights; thereafter, for the fifth, the $Par\hat{a}ka$, for the sixth, "one should perform the $Ch\hat{a}ndr\hat{a}yana$, for the seventh, however, "the two Aindavas; likewise for the eighth alternative, one should "perform the Krchhra for six months."

For an intentional association, moreover, has been stated in another Smrti, Sumantu: "For a five days', however, one should "perform the Krchḥra; for a ten days', the Tapta Krchḥra; the Parāka, "however, shall be for a half month; for a month, one should perform the Chândrâyaṇa. For three months, one should perform "the Krchḥra in addition to the Chândrâyaṇa; for an association for "six months, however, one should perform the Krchḥra for a half "year; for a year's association, however, a man should perform the "Chândrâyaṇa for a year." Here, moreover, in the expression 'for a year's association', it should be observed, that a little less, as for a completed year, the twelve years' has been stated by Manu and others.

As for the text of **Bṛhaspati**: "For an association for six months "by officiating at a sacrifice, imparting Vedic instructions and the "like by means of a common seat and bed, one should perform half "the prâyaśchitta," a text which states a degradation for officiating at a sacrifice, teaching the Vedas, and eating in one pot for six months; this is when unintentional in times of extreme poverty and in regard to officiating at a sacrifice like the five daily sacrifices, teaching the aigas, and for a matrimonial alliance other than with daughters and sisters is to be observed, as for officiating at principal sacrifices, immediate degradation has already been stated.

Following this direction also, for association with Atipâtakins such as those who had intercourse with the daughter, sister and the daughter-in-law, when intentional, for nine years, and for an unintentional it should be determined for four years and a half-for the associates with sinners having intercourse with the wives of friends, paternal uncle and the like, when intentional, for six years; when unintentional, three years.

Now, in regard to the associates with the *Upapâtakins* etc., when intentional, the same as for him, for three months; and when unintentional half; thus it should be understood.

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Like as for the men, for women also on an association with the *Mahâpâtakins* etc., the degradation is without any discrimination. As says Saunaka: "Those causes for degradation such as are for men, for women also are the same even; a Brâḥmanî by a resrot to one of a lower *Varna* becomes more degraded." Therefore, for them also, from among the *Mahâpâtakins* and the rest, with whom even they may have association, the *prâyaśchitta* for such a one also should be administered by half the measure.

In this same manner, for the infant, the aged and the sick also, for an intentional, a half, for an unintentional a quarter. Likewise, for an uninitiated child also, for an intentional a quarter, and for an unintentional, half of it. This is the way. [261 (1)]

In regard to the prohibition of matrimonial alliance arising on account of the prohibition of association with the degraded, the Author states a counter-exception on certain occasions

Yâjñavalkya, Verse [261 (2)]

A maiden daughter of these, one may marry, when she had been fasting and was destitute of anything. [261 (2)]

Mitakshara:—Esham, of these, i.e. of the degraded, Kanyam, a maiden daughter, born during the state of degradation, sopavasam, 20 when she had been fasting, i.e. one who had performed the prâyaśchitta proper for the period of association held, akiñchanam, destitute of anything, i.e. one who had not taken any thing from her father's property such as clothes, ornaments &c. udwahet, one may marry. By saying that one may marry a maiden daughter, the Author points out that one oneself should take in marriage a maiden who had given up the association of the degraded, and that he should not accept from the hand of the degraded.

This being so, the opposition to the exception to the rule as to association with those having matrimonial alliance 30

PAGE 275* with the degraded also stands removed. This sense, moreover, has been clearly brought out by

Viddha Hârîta: "The maiden daughter of a degraded person, how-

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"ever, devoid of a cloth, and one who had observed a fast for a day "and a night, in the early morning covered in a white unwashed "cloth, 'I am not theirs, nor they mine,' thus loudly making a decla-"ration, at a holy place, or in one's own house, one should take in marriage."

Likewise, by the text "Of these, a maiden daughter, one should "marry," the Author points the incapacity for association of his children other than the females. Hence also Vasishtha1: "One born "of the degraded, (himself) becomes degraded, excepting women; "for she is to resort to an outsider; such a one (when) without a "heritage, one may marry." [261(2)]

Here ends the Chapter on the Prâyaśchitta for Prohibited Association.

Vîramitçodaya

Now, reached in due course, the Author states the prâyaśchitta for 15 the associate of the Mahâpâtakin

Yâjñavalkya, Verse 261

He, however, who 'with these' i.e. with the four, viz., the Brahmicide etc., 'together' i.e. by sleeping, sitting etc. for one year lives together, 'that also is equal to him' i.e. will be liable for the prâyaschitta equal to that for a Brâhmicide indicative of the association. By the use of the word api, 'also', is included the co-association in the form of officiating at a sacrifice, imparting instruction, having sexual connection, and the like which cause an immediate fall. By the use of the word tu, 'however,' the Author excludes the death-ending prâyaschitta even if the association was intentionally made, vide the text of Chhâgaleya, "In this world, one by whom an association has taken place with "another, for such a one, the penance for the other should be directed." "The people the perpetrators of the Mahapatakas and particularly the "four become purified by entering the fire; or by bathing in a big sacrifice" vide this text of Yama also. For an association through ignorance, however, for six years only. Here, even in regard to an association with the Upapâtakin also, the prâyaschitta for the respective Upapâtakas is incurred, as it has been generally stated by Manu: "That man who " falls in the company of any of these degraded persons."

^{1.} Ch. XIII. 51-53.

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A marital union in regard to the degraded sometimes does not lead to degradation, and so is not a cause for a prâyakchitta; and so the Author says, 'maiden etc.' Of those four i.e. of the Brâhmicide and others, the maiden daughter even though born during the state of degradation, when she has observed a fast, and is without anything i.e. is without any cloth, ornaments or the like bestowed by the father, and has approached of herself, one should marry; by so doing he does not fall; this is the meaning.

In this connection Vṛddha Hârîta states a special rule: "The maiden daughter of one who is degraded, without a cloth, who had fasted for the day and night in the morning, covered in a white unworn cloth and declaring loudly 'I am not of these, nor these mine,' at a holy place or in one's own house, one may marry." Otherwise, however, by marrying her, degradation will certainly occur; so Śâkala.

Here in regard to the *Mahâpâtakas*, other small and great *prâyas-chittas* and their adjustments also out of fear of swelling the treatise are not detailed here, as also because under the influence of *Kali*, with a view to conceal a sin, generally *prâyaśchittas* are not performed. Thus hereafter also should be inferred the cause for comments in brief. (261)

Śûlapâņi Yâjñavalkya, Verse 261

The maiden daughter &c. 'Of these' i.e. of the degraded. 'Moneyless', i.e. devoid of ornaments or any other paternal wealth; the maiden daughter one should marry. To that effect also Vasishtha': "One born of the "degraded, becomes degraded, excepting a woman; that, however, is to go "to another. Her, when without a heritage, one should marry." "Of "those born of the semen of the impure, when they desire, the penance is the "third part of the degraded; of the women, third of a share" from this text of Baudhâyana, optionally they may be even made to perform the penance.

For those which are equal to the Mahâpâtakas also, these prâyaschittas should be understood. As says Vishnu³: "The murder of a Kshatriya "seated at a sacrifice, also of a woman in her menses, of a pregnant "woman, of one belonging to the atri gotra, whose embryo is not known, "the murder of one who has resorted for help, are equal to the murder of a 'Brâhmana. False evidence, the murder of a friend, these two are equal

1. Oh. XIII, 51-56. 2, II. I. 51

3. Ch. XXXVI 1-8.

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"to surâ-drinking. Deprivation of the land of a Brâhmana, is equal to "gold-theft. Intercourse with the wife of the father, paternal uncle, "maternal grand-father, maternal uncle, father-in-law, and the king, is "equal to an intercourse with a Guru's wife; as also intercourse with the "father's sister, and the mother's sister. Intercourse with the wife of a "Śrotriya, Rtwik, Upâdhyâya, a friend, with the sister's friend, and a woman "of the same gotra, a woman of the highest varna, of the lowest born, with "a maiden, with a woman in her menses, with one who has resorted for "shelter, as also with one who has become an ascetic, these Anupâtakins are "like the Mahâpâtakins, become purified by the Aśvamedha or by resorting "to the holy places." Here, the word wife is, by implication, indicative of a woman in general, as intercourse with a wife-the principal-is regarded as a Mahâpâtaka.

Likewise; in regard to the performance of the twelve years' penance, says Śańkha: "Similarly, for having given false evidence, as also for having misappropriated a deposit, this penance itself should one perform, as also for killing one who has resorted for shelter". (261)

On the occasion of the prohibited association in regard to the murder of a *Pratiloma* born of a prohibited alliance the Author states the *Prâyaśchitta*

Yâjñavalkya, Verse 262 (1)

One should perform a Chândrâyana for having killed degraded persons of all kinds. [262 (1)]

Mitakṣharā:—Avakṛṣḥṭāḥ, degraded persons, such as the Sûta, Mâgadha and others born of an inverse alliance; for killing each of these the Chândrâyaṇa. So also S'ankha: "For the murder of all "(varieties of) the degraded persons, the Chândrâyaṇa." Or, as has been stated by Angiras: "In the case of all the lowest born, for "having intercourse, or meals, or for killing, by (the performance" of) the Parâka should be the purification; such is the declaration by "Angiras." There, for killing intentionally a Sûta etc., the Chândrâyaṇa; for an unintentional killing of a Sûta however, a Parâka; for the murder of a Vaidehika, less by a quarter. For killing a Chândâla two quarters; for the killing of a Mâgadha, the Parâka less by a quarter. In the case of a Kṣhattâ, two quarters; for the Âyogava, also two quarters. In this manner also should be determined the greater or less of the Chândrâyaṇa.

As for the text of Brahmagarbha: "In the case of women born "of pratiloma connections the limit has been stated to be a month; "for those born of prohibited intermarriage such as the Sûta etc., "four, two, or six", that has a reference to a repetition. There, for the murder of a Sûta, six months; for killing a Vaidehaka, four, for killing a Chândâla, two; thus is the connection according to propriety. Likewise, for the murder of a Mûgadha, four; for that of a Kṣhattâ, two months'; for an Âyogava also two months'; thus is the adjustment. [262 (1)]

Vîramitrodaya

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On the occasion of (stating) the prâyaśchitta for prohibited associations, the Author states the prâyaśchitta for the murder of one born of a prohibited union

Yâjñavalkya, Verse 262 (1)

Avakrshtan, 'degraded', i.e. those born of pratiloma alliances such as the Sûta, Mâgadha etc.; for killing each, however, one should perform the Chândrâyana (262 [1]).

The naimittika performances being capable of being accomplished by japa and the like, and that being impossible in the case of S'ûdras who are devoid of learning; anticipating a doubt as to their capacity for these, just as of the blind for the \hat{Ajy} ûvekṣhaṇa and the like acts, the Author proceeds

Yâjñavalkya, Verse 262 (2)

A S'ûdra though devoid of the capacity, by this interval becomes purified [262 (2)].

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Mitâkṣharâ:—Even though, api, S'ûdra, a S'ûdra in the matter of the japa &c. adhikârahînah, is devoid of the capacity, still also anena, by this, vow to be accomplished by an interval of twelve years or the like, sudhyati, becomes purified.

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The use of the word $S'\hat{u}dra$ is inclusive by implication of women, also those born of Pratiloma alliances. Even though in his case there is the impossibility of the japa of the $g\hat{a}yatri$ or the like, still the japa of the $namask\hat{a}ra$ mantra is possible. Hence also in another Smrti has

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been stated: "Leavings at the meals, is his food, ; for him has been "prescribed the namaskâra as the mantra." Or, alternating on the strength of the text he should perform the vow even without the japa and the like.

"Therefore, taking up a S'ûdra who is always fixed in the path "of dharma, the prâyaśchitta should be administered devoid of the "japa or the homa," vide this text of Angiran. Likewise, another (rule) also by the same has been stated: "A S'ûdra becomes purified "by an interval, when he is intent on the benefit of the cow and the "Brâhmana, or by charitable donations, or by fasts, or also by the " service of the twice-born."

As for the text of Manu1: "Nor should one give him instruc-"tions in dharma, neither also must one direct a vow for him," which prohibits the vow or instruction for a S'ûdra, that is intended in regard to a S'ûdra who has not duly approached. As to also the

"These Krchhras are text of another Smrti viz.: "to be performed always by (the members of) the "three Varnas; in regard to these Krchhras for a

"S'ûdra no authority has been ordained," that has a reference to a

Krchhra (started) with a special desire.

Therefore, that for the women and the S'ûdras, as also for those born of the pratiloma connection, there is the capacity for the performance of a vow like the members of the three varnas, has been established. As for the text of Gautama2: "Persons born of a Pratiloma "connection are devoid of (the privilege of) Dharma," that is intended as having a reference to particular religious rites such as the Upanayana and the like.

Here ends the Chapter on the Prâyaschitta for Mahâpâtakas.

Vîramitrodaya

Indeed of the Chândrâyana, Prâjâpatya and such other vows the repetition of the gâyatri is a part; there the Śûdras have no authority; then how will the prayaschitta be brought about? so the Author says

Yâjñavalkya, Verse 262 (2)

A Śūdra who is devoid of the right for the repetition of the Vedic mantras, by this, i.e. by the period stated for the Chandrayana

etc.-by the use of the word api, 'even,' along with the performance of the proceeding without the inclusion of the Veda manira becomes purified. By this, it is shown that the rite stated before which includes as its part the repetition of the Veda Samhitâ, or the oblations such as 'to the hairs, this oblation' etc. is for other than a Śūdra, as for a Śūdra 5 however, is a different prayaschitta; this also has been indicated [262 (2)].

Sûlapâni

Yâjñavalkya, Verse 262

Chândra &c. Avakṛṣhṭân, 'lower orders', born of inverse unions such as the Magadha and the like, for having deliberately killed, one should perform the Chândrâyana. A Sûdra being without the japa and homa and the like, by the efflux of time e. g. by the twelve years' etc., becomes pure. So also Sankha and Likhita: "The Krchhras are for the twice-born only. "and not for the lower. For one who has a desire to follow dharma (there "is) no prohibition". For the twice-born alone are the Krchhras involving the repetition of the mantras, the sacrifices etc., not for the Sudra and the like, as these are without the mantras.—For one who is desirous of religious merits, and wishes for a purification from sins, in the case of a S'ûdra even, the prohibition is of the Krchhra only. So Angiran: "Likewise "having come across a S'adra who is always intent on religious merit, the ~ 20 "prâyaśchitta should be administered excluding the Vedic mantras," (262)

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Among the five Mahâpâtakas, having stated the prâyaśchittas for the Mahâpâtakas and the Atipâtakas not being the Upapâtakas, now while proceeding to discuss the prâyaschittas for the Upapâtakas, the Author states the prâyaschittas for cow-killing reached in due course of discussion

Yâjñavalkya, Verses 263-264

The five cow-products should a cow-killer drink; for a month he should remain under restraint1; sleeping in the cowpen, following after the cow, by donating a cow, he becomes purified. (263)

The Krchhra or also the Atikrchhra even he should perform with concentration or 2 he should donate, after fasting for three nights, however, cows with a bull as the eleventh. (264)

¹ In verse 263 first half read संयतः for संयम्

^{· 2} In verse 264, for चोपोच्य read बोपोच्य.

Mitakshara:—One who kills a cow is goghnah, a cow-killer. The suffix1 K () is under the rule in Mûla vibhuja &c. Such a one mâsam, for a month, under restraint, asita, should remain. How conducting? The five-those cow-products-viz. cow's urine, cow-dung, milk, curds and ghee mixed together according to the rules—drinking: that having been ordained to function for the meals by giving up any other food. Likewise, goshtheśayah, sleeping in a cowpen. By reason of the direction regarding the cowpen necessarily implying sleeping, and sleeping in the day time likewise being prohibited, at night sleeping in the cowpen. One who goes after a cow; the vow 10 of him; (such a one) is gonugâmi, following after the cow. The termination 2 nin is used to indicate a vow. Hence also in whose cowpen he sleeps, by regard to contiguity, these very cows when in the morning roaming about in the forest, one should follow after. the use of the expression, 'follow after,' when these go, then only by 15 himself he should go after (them); when, however, they remain standing or sitting then following after being an impossible act, himself also should remain standing or sitting; thus is the inference. From the direction as to going after itself, while these in the evening repair to the cowpen, the entry into the cowpen necessarily follows 20 from the sense.

While acting in this manner, at the end of a month gopradânena, by donating a cow, i.e. by giving away one cow—as by that much the object of the rule of the śâstra being accomplished, from the sin of cow-killing śudhyati, he becomes purified; thus this is one vow.

For a month sleeping in the cowpen and following after the cow these directions follow. Consumption of the five cow-products, however, has been removed by the ordaining of the *Krchhra* itself.

¹ See Pâṇini III. ii. 5 and the Vârtika thereon. These are तुन्त्रोक्ष्योः परिमृजापन्त्री: III. ii. 5.—The affix क comes after the verbs परिमृज, and उपनुद् when in composition with the words तुन्त् and शोक as objects respectively. The Vârtika in point on this is कपकरणे मूलविभुजादिग्य उपसंख्यानम्—The words मूल, विभुज (chariot), and the rest should be included in the subdivision of words formed by the affix क.

² In the expression गोनुगामी.

And therefore, for a month, without break one should perform the Krchhra, is the next. Hence also has by Jâbâla for a month been stated the performance of the Prâjâpatya as an independent prâyaśchitta: "The Prâjâpatya, one should perform for a month, the cow-"killer, if unintentional; intent for the benefit of the cow, he should "go after the cow; and by donating a cow he becomes purified." Or the Atikrchḥra in a similar manner should one perform; so is another. The characteristics of the Krchḥra, and of the Atikrchḥra will be stated hereafter. Or, for three nights, having observed a fast, of whom a bull would be the eleventh, such cows one should donate—thus are the four vows.

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Among these, in the case of that committed unintentionally, for the killing of any cow of any kind belonging to any one of the Brâhmana caste, after observing a fast, and the donation of a bull and ten cows together with a fast for three nights should be observed; for the killing of one belonging to a particular owner, as also of one possessing particular qualities, a heavy prâyaśchitta being stated hereafter. In the case of one belonging to a Kṣhatriya, however, for a killing in that manner, for a month the consumption of the five cowproducts, is the first prâyaśchitta. Here, consumption of the five cowproducts being very light (in form), that is equal to a fast for a month. Next, moreover, for every six (days') fasts, adding

PAGE 277* one Prâjâpatya for each, and as a substitute for five Krchḥras five cows being donated, and at the end of a month, one cow, thus become six cows, and thus is smaller than the vow of donating cows with a bull as the eleventh after three nights.

How, moreover, is the superiority of the Brâhmaṇa's cows? Because in the text: "The property belonging to the Gods, the "Brâhmaṇas and the kings, however, should be known as of the "highest (class)", their property has been stated by Nârada¹ to be the highest, and in the passage "regarding the cows belonging to the "Brâhmaṇas" a heavy punishment has been pointed out. In regard to one belonging to a Vaisya, however, for killing one of that kind, for a month one should perform the Atikrchhra. In the Atikrchhra, for the first three nights a handful of food shall form the meal; in the

^{1.} Manu Ch. VIII. 326.

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final three nights, absolute fast. Hence, when the Atikrchhra penance is being performed as a month's vow, a fast for six nights occurs; in one for twenty-four days, however, eating a handful of food. Thereafter by devising a substitute for a Krchhra, occur five cows less by a little, and this being smaller than the last two penances, it is proper that it has a reference to the killing of a cow belonging to a Vaisya.

In regard to the same topic, for the killing of a cow belonging to a S'ûdra, for a month the Prâjâpatya, the second. There, moreover, by reason of its containing two and a half Prâjâpatyas, as a substitute a little greater, come to be two cows, and thus being still smaller than the former two, it is proper (to say) that it has a reference to the S'ûdra. And, moreover, these four prâyaśchittas, are to be administered to the actual offender himself, his anugrâhaka¹ (supporter), prayojaka (instigator) and anumantâ (adviser) by regard to the greater or less fast in the subject stated as before.

As for the three penances stated in the Vaishnava: "For a cow-"killer, with the five cow-products for one month three palas for "every day shall be the Paraka, or even the Chandrayana also "alternatively." As also the text of Kasyapa: "For having killed a "cow, being covered in its hide for a month sleeping in the cowpen. "bathing at the three periods, and always subsisting on the five cow-"products." As also the text of Satatapa: "For a month subsisting "on the five cow-products." These five also have a reference to the very subject for which Yajñavalkya has prescribed the consumption of the five cow-products. That, moreover, which has been stated by Sankha and Prachetâh: "A cow-killer, subsisting on the five cow-"products for five and twenty nights should observe a fast; having "performed a close shave including the top hair, cover in cow's hide, "and following after the cows, sleeping in the cowpen, should more-"over donate a cow," this has a reference to the same subject for which a month's Atikrchhra has been prescribed by Yajñavalkya in the text: "Should donate after fasting for three nights," should be understood as in regard to a highly qualified killer.

^{1.} See p. 1741 l. 10, 13, 16 above.

In connection with this same subject, for one who is incapable for the five cow-products should be observed the rule stated by Kaśyapa which, after propounding. "For a month with the five cow"products", proceeds, "Or at the sixth period consuming milk;
"when going he should follow after, when these rest down in repose he should sit, should not move too fast, nor should he lead them into extremely uneven places, nor should he make them drink in scanty waters; at the conclusion, after feeding the Brâhmaṇas, "should donate a cessamum-cow!" Here also for one who is unable, "A cow killer for a month shall subsist on gruel prepared from a handful of boiled rice, and acting according to the pleasure of the "cows becomes purified?" this rule stated by Paithinasi should be understood.

As for the text of Sumantu: "For the cow-killer, the donation "of a cow, sleeping in the cowpen, for twelve nights consuming the "five cow-products, and also following after the cows". As also what has been stated by Samvarta: "Subsisting on barley -meal and barley -food he should consume milk, curds, ghee, and dung in

1 নিত্যন্ত:—This is a particular rite specified. It is described as follows in the Padma Purâna, Srshţikhânda thus:—

विधानं तिल्धेनोस्त्वं द्वाहि शीव्रं द्विजीत्तम । मुनिः प्राह विधानं यत् तळुणुष्व नराधिप । विद्यादमयी धेनुश्रद्धभिंवत्सको भवेत् । इश्चुद्ण्डमयाः पादा दन्ताः पुष्पमयाः श्चभाः ॥ नासा गन्त्रमयी तस्या जिह्वा गृडमयी तथा । स्थितां कृष्णाजिनं धेनुं वासोभिंविसितां श्चभाम् ॥ स्त्रेण वासितां कृत्वा पश्चरत्तसमन्वितम् । सर्वोधिससमायुक्तां मंत्रपृतां तु दापयेत् ॥ अन्तं मे जायतां सद्यः पानं सप्तरसास्त्रथा । कामं संधापयास्माकं तिल्धेनुमुपार्ज्जिताम् ॥ गृह्वामि त्वां देवि ! भक्त्या कृष्टम्वार्थं विशेषतः । कुदुन्वकामं कुरुतां तिल्धेन् ! नमोऽस्तृते ॥ प्रवंविधां नरो दत्वा तिल्धेनुं नृपोत्तम् । सर्वकामसमार्भिं तु कुक्ते नात्र संशयः ॥

See alao इानमूख Pp. 174-175 Chankhamba Series.

² यवायू:—षड्गुणाजलपक्वचनद्वद्रव्यविशेषः Gruel made of any solid, generally Rice, boiled in water. Its results and composition and medicinal qualities are thus described:

सन्दीपनी स्वेद्दकरी यवायः सम्पाचनी देशमलामयानाम् । सन्तर्पणी धातुबलेन्द्रियाणां शस्ता भवेत्सा ज्वररोगिणां च ॥ भागैकं च भवेत्तव द्विभागेन जलं क्षिपेत् । चित्रकं पिप्पलीमूलं पिप्पलीबव्यनागरम् ॥ धान्यकस्य समांशानि पिष्ट्वा श्वेतांश्च तण्डुलांन् । संग्रुद्धा शिथिला किंचित्सा यवाग्रुनिंगद्यते ॥ यवाग्रपरूपभुजाना जना नारुचिमाचरेत् । शाकमाषफलैर्युक्ता यवाग्रः स्याच दुर्जरा ॥ हारीते प्रथमस्थाने १२ अध्याये (शब्दकलपद्रमे)

³ सक्तु-भ्रष्ट्यवादिचूर्णः ---छातु, सत्त इतिभाषाः 'श्रष्टा यवाः पुनर्धाना धानाचूर्णं तु सक्तवः ' हेमचंदः । 4 यावकं---यवास्त्रस्.

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Yajfavalkya Book III _Chapter V Verses 263-264

"respective order for a half month with concentration; and after "feeding the Brâhmanas, he should donate a cow for self-purifica-"tion." As also the Barhaspatya text viz.; "For twelve nights "subsisting on the five cow-products", all these three should be understood to have a reference to the same subject as the month's Prâjâpatya stated by Yâñjavalkya, or have a reference to the killing of a cowawhich was almost dead, or in reference to a death caused by a disease due to uneven region. All this what has been stated above has a reference to an unintentional act.

When, however, one intentionally kills a cow of this description, belonging to a Brahmana not possessing any special quality, and the cow is one having not special qualities, then the rules stated by Manu for a month, are gruel-drinking, for two months eating sacrificial food in the fourth period, for three months subsisting on vegetables and the like together with the donation of ten cows and one bull. As says he1: "One who has been guilty of an Upapâtaka, "the cow-killer, for a month should drink barleys; having had a "complete shave, he should live in the cowpen completely covered in "the raw hide. At the fourth period (for meals) he should eat food "devoid of factitious salt; he should perform his bath with cow's "urine for two months with restrained organs. During the day he "shall follow the cows and standing upright inhale PAGE 278* "the dust2; at night after serving and worshipping "them, he shall remain in the Vîrâsana posture. 25 . "While they are standing, he must stand; while moving on, he "should follow after, similarly while they are seated, he may "sit down, controlling himself and free from jealousy; when she is "sick, or is theatened with danger from thieves, tigers and the like, or "has fallen or got stuck in a morass, he must relieve her by all

"possible means. In heat, rain or cold, or when the wind is blowing

"violently, he must not seek shelter for himself, without preparing

¹ Ch. XI. 108-116.

² i.e. raised by their feet.

³ बीरासन i.e. remain vigilant which has been thus described: एकपादमधैकास्मन् विन्यसेत् ग्रन्संस्थितम् । इतरस्मिन् तथा पश्चाद्वीरासनामिदं विदुः ॥ इति घेरण्डसंहिता. (श. क. हम). " भित्यधनाश्रित्ये।पवेशनं वीरासनं '' Bâlam. ' अत्यिस्तत् दिवा तिष्टद्रपविष्टस्तथा निशि ' इत्यन्ये.

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"(one) for the cow according to his capacity. Whether eating in his "own house or of another, in the field or at the threshing floor, he "should not report a cow, nor also the calf while sucking. In this "manner, when a cow-killer follows the cows, such a one expiates the "sin incurred for cow-killing. Moreover, he should donate cows with "the bull as the eleventh; or when these are not available, he should "tender all his property to those who know the Vedas."

This should be noted as having a reference in their respective order to the same three objects for which Yajñavalkya has prescribed the Prâjâpatya for a month, the consumption of the five cow-products for a month, and a fast for three nights conjointly with the donation of cows together with a bull as the eleventh. As for what has been stated by Angirasa in addition after stating the three months' performances as described by Manu, viz: "Taking his meals at the sixth "period unsubstantial and without salt or any pungent thing, or he "should repeat the Gomati¹ stotra, or the Om, or the Veda only itself; "being under a vow he should hold the staff and the girdle also "together with the mantra," that has reference to (the same as) the text of Manu.

In this manner should be observed in the case a cow of a little of 20 superior qualities such as plumpness, youth etc. as in the text: "Too "young, extremely lean, or extremely old, as also one affected by a "disease—for killing such a one, the twice-born should perform the "penance as ordained before", half the prâyaschitta has been pointed out in the case of a cow devoid of plumpness, youth etc. When, however, one intentionally kills a cow which had become the cause for the performance of the Atikrchhra for a month as laid down by Yajñavalkya etc. a cow which did not belong to any specially qualified owner but only of the caste, then: "What has been ordained for un-"intentional acts, that becomes duplicated when intentionally done", 30 under this rule, the aforestated penance of Atikrchhra for a month ordained for unintentional acts, one should make double. As for what is stated by Harita: "A cow-killer after having put on its hide with "the hairs pointing upwards" after stating the procedure laid down in

¹ गोमतीविद्या—see Bâlambhaṭṭī p. 160 ll. 15-25, where a long quotation from Yama gives in detail this stotra.

Manu, viz. "Having donated cows with a bull as the eleventh, in "the thirteenth month one becomes pure" that should be observed in the case of the intentional killing of a cow belonging to a learned Brâhmana engaged in a sacrifice. As to the performance for six months of the Krchhra and Atikrchhra, as stated by Vasishtha1 viz.: "If one were to kill a cow, being wrapped in its "wet hide, one should perform for six months the Krchhra and the "Taptakrchhra, and donate a bull and a barren cow." As also by Devala: "A cow-killer for six months being wrapped in its "hide, living in the cow-shed and moving along with the cows 10 "only, becomes absolved," these two texts also have the same subject in common with the text of Harita. There also, for an intentional act the rule should be observed as stated by Kâtyâyana: "A cow-killer "covered in its hide shall, moreover, live in the cow-pen; he should "constantly follow after the cow, observing silence, and in the 15 "Vîrâsana and the like posture, when troubled with the danger of "showers, cold, summer, fatigue, fire or morass and the like, if he free "them by all efforts, he becomes purified by three years."

As also the three years' stated by Śankha: "A quarter for the "murder of a S'ûdra, as also for intercourse with a woman in her "courses, similary should be performed for the destruction of a cow, "as also for intercourse with another man's wife," that also relates to the same subject as that prescribed by Kâtyâyana.

As for the performance of two penances for two months including a thousand of cows and a hundred of cows stated by Yama who after mentioning the procedure of Angirasa says: "A thousand "of cows, or a hundred even also, one should donate taking a vow "for good conduct; when these do not exist, he should tender the "entirety of his property to those learned in the Vedas," there, when one devoid of qualities, and possessing wealth deliberately kills with sword or the like a cow belonging to a Brâhmana of a large family, who is oppressed by hardship, is a S'rotriya seated in a sacrifice, a cow of tawny brown colour, who had become a part of the sacrificial rite,

Ch. XXI, 18-22.

² कपिलाम —A Kapila cow has been specially described to be having particular characteristics.

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who was pregnant and was possessed of the qualities of (yielding) profuse milk, youth and the like, then he should perform that for two months together with (the donation of) a thousand cows as in the text: "For having killed with a sword a cow which was "pregnant, of the brown colour, yielding profuse milk, a sacrificial "cow, and was well behaved, one should perform a duplicated "penance" thus, in regard to a cow with such special characteristics, a special prâyaschitta having been pointed out in the Smrti of Brhaspati. Hence also by Prachetas, in the text: "By the murder of a "pregnant woman, a pregnant cow, an infant, and an aged person, "one becomes guilty of fœticide", after having stated the killing of a cow to be of this sort also, the penance for a Brâhmicide has been extended (in its application). The second alternative course prescribed by Yama, including the donation of two hundred and extending for two months in regard to the penance prescribed by Kâtyâyana should be observed in the case of one possessed of wealth.

PAGE 279* As to, however, what is stated by Gautama² where after stating the observance of the celibates' vow for three years added to by the donation of a hundred cows and one bull to the subject under discussion in regard to the murder of a Vaisya, has extended it to cow-killing by the text³: "And for "having killed a cow, like that of a Vaisya."

This, moreover, with the ninety cows which come as a substitute for a three months' performance, the one hundred cows and a bull become two hundred less by nine, and thus being smaller than the two months' penance inclusive of a thousand of cows, is applicable to the aforestated subject when the killing was intentional; or in regard to the same subject, should be observed in an intentional killing of one not pregnant. Of the same kind, however, but without a fœtus, for killing intentionally also, Kâtyâyana's rule of three years should be understood.

As to what has been stated by Yama: "With wood, earthen balls or stones, or by weapons, if cows are killed, in what manner

¹ अनिद्धम्-i.e. the penance for a Brâhmicide has been extended in its application to the killer of a cow of this description.

² Ch. XXII. 15

^{3.} XXII. 18.

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"in such a case a prâyaśchitta is ordained when with or without a "weapon? When with wood, one should perform the Sântapana, "while the Prâjâpatya in the case of an earthen ball; the Tapta"krṛḥḥra, however, when with a stone, and in the case of a weapon "the Atikrchḥraka. When the prâyaśchitta has been performed, "thereafter he should do the feeding of the Brâḥmaṇas. Thirty cows "and one bull should he donate to them, and also the Dakṣhinâ", that has a reference to (the same) subject (as) for the three years' penance and the donation of a thousand cows as stated before, laying down the performance of the Sântapana etc for the special variety of killing being caused by a wood and similar means, and not as an independent one; (as will be seen) from the smallness of the penance.

Similarly, having regard to particular age also has been stated a particular prâyaschitta: "For having killed one extremely aged, or "extremely emaciated, or extremely young, or one suffering from a "disease, the twice-born should perform half the penance of what has been stated before, should offer meals to the Brâhmanas according to "his capacity, and should give away gold sesamums likewise," what has been ordained in the case of the murder of one free from disease half of that. By **Brhat Pracheta** also has a special rule been stated here: "When one year's calf has been killed, a quarter of a Krchhra "has been ordained for an unintentional act of the man, two quarters, "however, in the case of a two years', for one of three years' shall be "three quarters, and the Prâjâpatya shall be after that."

Also upon a pregnant one being killed, when the fœtus also happens to be killed, then under the maxim. "For every cause, the "result also recurs" when ordinarily duplication would be the general rule, a special rule has been stated in the Shattrimśanmata: "A quarter when it has just appeared, while two quarters when it has "reached a hardened condition, less by a quarter is the penance direct"ed for killing a motionless fœtus. When the fœtus had been fully "developed in all the limbs and organs and had assumed vitality "one should perform double the penance for cow (killing); this is "the expiation for a cow-killer."

For a killing made by many, however, Samvarta and Apastamba have stated a special rule: "Should one by chance be killed by

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"many on an occasion, a quarter of that for the killing should each of them perform separately." Whatever penance may have been stated for the killing of a particular cow a quarter of that should each perform, because such is the text. The expression 'should one' is indicative; hence for a killing by many of two or of many, for every man either two quarters, or less by a quarter should be determined. This, moreover, should be observed in an unintentional killing, since 'by chance' has been specially particularized.

For an intentional one, however, even of the many each one being liable for the entire sin, the performance of the entire penance is a proper order, as in the case for the persons taking part in a Satra¹, each has an inclusive share in the entire performance; and in the text²: "When several assault one, for these the punishment is "twice of that stated before," for each one a double punishment having been pointed out.

When, however, by one alone by tying and such other processes many cows are killed, Samvarta and Apastamba state a special rule. "When many are killed by being obstructed or tied, as also "on account of wrong medical treatment, double the penance for "cow (killing) should one perform." Even when many are killed, not that for every cause the penance should be for each effect, nor even once for all together, but however, by reason of the text, double only. Likewise a doctor also, by reason of the administration of a wrong medicine, for the destruction of one cow even should perform double the penance for cow (killing). For one other than a doctor, however, while endeavouring to be of use merely, for unintentionally administering an unfavourable medicine, says Vyasa: "Medicine, as

¹ सत्र and यहा are thus distinguished. The well-known rule is that a सत्र is an essentially joint undertaking in which those who participate are entitled to equal privileges and are also liable equally. Note the popular maxim सत्रे सर्वे व्यवसात:

See Jaimini VI. ii. 1-2. The अधिकरण has been thus set out.

सत्रे फलांशः प्रत्यकं सर्वे वाद्यः समूहके । कर्नृत्वाद्न्त्य एकैकस्यिष तत्त्वाद्वद्वन्तः ।। and the conclusion reached is—तस्मात्—एकैकस्य कर्तुः सर्वफलसद्भावात्मर्वफलकामिनामेवाधिकारः, न त्वंशगामिनाम्,

This is the maxim on which the principle of joint responsibility is based.

^{2.} Yâjñavalkya Vyawahâra Verse 221, (1). See p. 1266 l. 10.

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"also salt, and even a meal for securing merits in excess must never "be given, but at the proper time in small quantity "should be given; if on account of an excess an PAGE 280* "adverse result occur, a quarter of a Krchhra is As to what has been stated by Apastamba: "ordained." "quarter, one should perform for obstruction, two quarters should "one perform for tying; for employing, less by a quarter, and the en-"tirety for killing down," that should be understood to be in the case of one who has been the cause indirectly for producing the result, and not for one acting directly. For one acting and being 10 the cause directly himself, the distinction has been pointed out by him also: "With stones; or even with sticks also, or with any other "weapon, with force those who fell down cows, these should perform "the entire penance; similarly also for breaking the arms, knees, "thighs, hips, neck and foot." 15

This is the substance of what is stated: Those who with stones, swords &c. or by neck-breaking fell down limbs, these are (guilty as) direct killers; for these alone is the entire penance; those, however, who from a distance participate in the acts of obstruction, tying &c. are only (responsible as) the cause; for these, there is no connection for the entire penance, but on the other hand, by regard to its limbs only, such as by a quarter, two quarters &c. There, moreover, by obstruction &c. although not indistinguishable from an indirect act, still, by reason of the text, it is proper that at some place it should be a quarter, and at some less by a quarter. Here says Parâśara¹: "If "by reason of tying or yoking, death occurs, unintentionally, of the "cows; for the sin unintentionally committed, the Prâjâpatya should "one direct, and after the prâyaśchitta has been performed one should "do the feeding of the Brâhmaṇas, and should also donate "to a Brâhmaṇa, a cow together with a fat bull, and the dakṣhiṇâ."

This $Pr\hat{a}j\hat{a}ptya$ penance, however, should be observed, when after having made the obstruction etc. one remains anxiously awaiting the mitigation of the consequential result, as it has been specially mentioned, 'for one who has unintentionally committed' the sin;

^{1.} Oh. VIII. 1.

when, however, he does not try for the removal of the (result of his) fault, then "one quarter should one perform for obstruction, two " quarters should one perform for tying; for employing, it shall be "less by a quarter; and one should perform in entirety for felling "down", this rule stated by Angirasa, within a quarter of three months. or a little more than twenty days cow-penance should one perform. By Apastamba also a special rule has been stated: "On account of "excessive branding or excessive traffic, as also by piercing the nose, "or by obstruction at the river or hill-side, if a cow dies one should "perform the three-fourth (penance)". For branding only as far as to be of use as a mark, however, there is no sin, vide the text of Parâśara²: "Excepting otherwise than for branding and marking, "or also for yoking and releasing, and for the leading for the protect-"ion in the evening, one is not guilty for obstructing or tying". Branding is making a permanent mark, marking a temporary sign-For carrying on a journey, even in accordance with the manner stated in the S'astra, for the sake of protection also, by tying with a cocoanut (rope) or the like, does certainly occur a sin, vide this Smrti of Vyasa: "Not by the cocoanut (rope), or by the hemp fibres, "nor even by the munia grass, nor by the tying chains; with these "indeed, the cows should never be tied down; but if tied, one should "stand guard taking up an axe; one may tie with the Kuśa or also "the Kâśa grass in a place which is free from defect". Likewise, another special rule has also been stated by himself: "Due to the "defect in the bell or ornaments, where death takes place of a cow, "there shall be a half of the cow-Krchhra, that has been stated as for "ornamentation. For excessive branding or excessive exhaustion, as "also for yoking, or on account of being tied with chains and ties, if a "cow die, one should perform less by a quarter". For neglect in not giving (proper) protection etc. a special prâyaśchitta has at places been stated by him also: "If immersed in a waterfall or a pond, or. "struck down by lightning from the clouds, or if she fall accidentally "in a chasm, or even if devoured by a beast, the owner of the cow "should perform the Prâjâpatya Krchhra penance, the best. If she

¹ अतिदोह is the other reading: for excessive milking.

² Ch. IX. 27

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"is killed by cold or by the wind even by or while being tied in a "lonely place by neglect, the *Prâjâpatya*, one should direct."

This, however, should be understood to be in the case of neglect even when there exists no other engagement; for neglect owing to engrossment in any other duty, however, a half: "For a fall "in a pond, a water-current, or for being killed by a beast, "a tiger, or other animal; or if dead, or having a fall in a chasm, or "on account of snakes etc., one should perform a half of a Krchhra; "on account of an absence of a keeper, for death in a lonely pen, how"ever shall be a Krchhra" vide this Smrti of Vishnu.

Likewise, even if there be death, at times if during an attempt to be of use, there is an absence of sin on the strength of a text. As says Samvarta: "For restraining for "treatment, while delivering her of a still-born feetus; while making "the attempt if death occurs, such a one is not affected by a sin." Yantrana, 'restraining,' for the purpose of the treatment of a cow. inserting a tong, a hook &c. Also 1: "Medicine, oil, or food, while a "twice-born is giving these to a cow or a Brahmana, if death were to "occur, such a one is not affected by sin; when the village is attack-"ed with a volley of arrows and death occurs on account of the house "having fallen, while trying in the interest of cows and doing good "to them by operations such as branding, cutting, opening a blood-"vessel, no prâyaschitta occurs for the twice born." Here Parâsara also says, "Where they are killed by excessive rains, there is no prâyaś-"chitta; one who is dead while a well was being dug for a charita-"ble purpose as also in a house fire; likewise in a terrible village-fire "there is no prâyaśchitta."

This, however, has a reference only to an animal which was untied, and was burnt in an accidental house-fire. Otherwise, however, has been stated by **Âpastamba**: "In the forests; or in "difficult places, or in a house-fire, or at the threshing floor, if there "death occurs, one quarter has been ordained" Likewise for a bone &c. being broken, even if death do not occur, at times a prâyaśchitta has been stated: "For breaking the bones of cows, as "also the cutting of the tail, or breaking the teeth or the horns,

¹ Parâsara IX. 43.

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"a half month one should drink the barleys." As for the text of Angirasa: "For breaking the horns, teeth, or the bones, or for cutting "open the skin, one should drink the $vajra^1$ for ten nights, even if the "cow be normal," the subsisting on milk &c. expressed by the word vajra, has a reference to those who are incapable.

This prâyaśchitta, moreover, should be performed only after giving over to the owner of the cow, a cow equal to the one killed, as says Parâśara²: "When animals are killed, one should give over "such as would be their substitutes; or a proper price for the same, "one should give." So said Yama. Manu³ also: "One who violates "the property of another, whether intentionally or unintentionally, such a one should bring about his satisfaction, and also should give "an equal amount to the king."

All these prâyaschittas as stated before, should be understood to be only for the killer who is a Brâhmaṇa. For a killer who is a Kṣhatriya or any other, by Bṛhad Viṣhṇu a special rule has been stated: "In the case of a Vipra, the entire should be given; "less by a quarter has been stated for a Kṣhatriya; for a Vaiśya, a "half, while one quarter has been ordained for the S'ûdra castes." As for the text of Añgirasa': "The Parṣhat which is of the Braḥmaṇas, "is considered to be doubled that of the Kṣhatriyas, trebbled that "of the Vaiśyas; and like the Parṣhat, moreover, has been stated to "be the penance," that has a reference to cases of assault, battery etc. by persons of the lower orders. Likewise, for the women, the aged and the infants, however, half. "For an uninitiated infant, however, "a quarter," this rule as has been stated before should be applied.

In the case of women a special rule has been stated by Parâśara. "In the case of women, never the shaving, nor the ascetics' order, or "the japa and the like; not the sleeping in the cow-pen for them, nor "should they put on the cow-hide; holding up the entirety of the hair, a couple of fingers' length should be cut; at all places in this "manner has been stated to be the shaving process in the case of women." In the case of men, moreover, a special rule has been

¹ वज्र-The sesamum plant.

² Ch. IX. 26. 3 Ch. VIII. 288.

⁴ See above p. 1738 11. 21-24; see also V. 207 of Vyawahara p. 1250.

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pointed out by Samvarta: "In the case of a quarter, the shaving of "the hair on the body; in case of two quarters, of the hair on the "head also; in the case of three quarters, however, and excepting the "top-knot and inclusive of the top hair also in the case of death." For one who has incurred a quarter of a prâyaśchitta the shaving shall be only of the hair on the lower parts of the neck and of the parts round the breast; for one, however, who has incurred a half prâyaśchitta, of the hair on the beard; for one who has incurred the prâyaśchitta of less than a quarter, however, even of those on the head, excepting the top-knot; while for one who has incurred all the four quarters, of the entire quantity of hair together with the top-knot.

In this manner, following this direction, the subject-matter of other Smrti texts has also to be expounded. (263, 264)

Here ends the topic treating of the prâyaschitta for Cow-killing.

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Vîramitrodava

In this manner having discussed the Mahapataka, and in that connection having also stated the prayaschitta for the murder of one born of a Pratiloma alliance, while stating the prayaschitta for an Upapâtaka reached in due course, in regard to cow-killing first in contemplation, the Author states the prâyaschitta

Yâjñavalkya, Verses 263-264

One killing a cow otherwise than under a Vedic command, should remain under a restraint and observing strictly the vow of celibacy extending for a month, the Panchagavya consisting of cow's urine, cow-dung, milk, curds and ghee, he should drink. At night sleeping in a cow-pen, in the morning should observe the vow of following after the cow running about in the forest. At the end of the month, one should make a donation of a cow. The meaning is that in this manner he becomes pure. Anugamanam, 'following after,' e. g. when moving, going after her, when getting up, rising up, when resting down, taking rest, when entering the cow-pen, oneself also.

'Krchhra one should perform,' i.e. that stated by Manu for a month with concentrated attention, he should conduct himself observing the vow of celibacy, sleeping in the cow-pen and following after the cows.: By the use of the word api, 'even', is secured the donation of a cow, vide the text: "The Prajapatya vow one should practice for a "month, the cow-killer, if it be unintentional; he should be devoted to the

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"cow, and following after a cow; by donating a cow he becomes pure." Here by stating it as unintentional, the drinking of the Panchagavya in addition, reached in the case of a fast, should be administered as in the case of that done intentionally, the Atikrchhra, however, being only accomplished with double the exertion for a Krchhra, should be understood to be only when done intentionally; these three, moreover, should he understood to be applicable in the case of the killing by a Brâhmaṇa of a cow belonging to an owner other than a Brâhmaṇa, as Nârada has stated: "The property of the gods, Brâhmaṇa, and the "king, should be known as the best."

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For a serious one, e.g. for killing a cow belonging to a Brâhmana, however, he says, after having observed a three nights' fast, one should donate ten cows the eleventh of which is a bull, so expound some. Bhavadeva, however, says that, for killing a cow belonging to a Sûdra the drinking of the Panchagavya and the like, for a month one Prâjâ patya, or as an alternative for it, one cow, and one Atikrchhra, or its alternative, two cows; together ending with the donation of eight cows, this prâyaschitta one should offer for killing a cow belonging to a Vaisya, for three nights. And this is proper also. Otherwise, the Krchhra and the Atikrchhra which can be accomplished by twelve days, cannot be terminated by a month, and thus there would be incongruity. The collection of indeclinables such as wa, api etc. is indicative of cumulation. In this manner, also, it should be remembered that in the aforestated Likhita text also, the clause "One should perform Prajapatya for "a month," goes along with the clause "following after the cow." In this manner also: "Should one happen to kill a cow, then being wrapped "round in its hide, for six months, the Krchhra or the Taptakrchhra "one should perform and should donate two uncastigated bulls" this text of Vasishtha is for killing a cow belonging to a Kshatriya.

"One who has been affected by an Upapataka the cow-killer should consume barleys for a month; having shaved all his hair, he should live in a cow-shed, covered with the hide of that (109). At every fourth meal-time he should eat measured food without any factitious salt; he should perform his bath with the cow's urine, thus for two months he should continue keeping his organs under control (110). During day time he should follow after the cows; standing upright should consume the dust; after serving and having worshipped them, at night he should remain in the virasana posture (111). When these remain standing he should remain standing, while when these

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"move, he should walk after them, likewise; when these sit, he should "sit, controlling himself, and free from anger (112). When (a cow is) "sick or is threatened by danger from thieves, tigers, and the like, or "falls, or is immersed in mud, he must relieve her by all means (113). "During heat and rain, during cold, or when the wind is blowing violent-"ly, he must not seek to shelter himself, without first arranging for "the protection of the cow according to his capacity (114). Whether in "his own house, or in others' houses or fields, as also on the threshing "floor, while these are eating, he must not report, as also while these 10 "are feeding the calves (115). In this manner, the cow-killer who "follows after the cow; such a one wipes off the sin of cow-killing after "three months (116). One bull and ten cows, one should donate who "has fully performed the penance; when these are not available, he "should offer everything he possesses; to those learned in the Vedas (117). Thus stated by Manu, which can be accomplished with extreme 15 hardship, should be observed in the destruction of a cow owned by a Brâhmana. Here twenty-three cows are taken. Vîrâsana i.e. staving on without any seat. All this is, moreover, for an intentional; for an unintentional one, however, half of it. This penance for the destruction of a cow owned by a Kshatriya, or a Vaisya, or for an un. 20 intentional has been cumulated by the use thrice of the copulative particle cha. (263-264)

Śûlapâņi Yâjñavalkya, Verse 263

Pancha &c. In the interval a cow-killer for a month should drink the 25 Panchagavya; and also should observe the vow of celibacy. At the end of a month, by donating a cow, he becomes pure. While drinking panchagavya, moreover, a different diet should be observed, vide the text of Sankha: "The cow-killer, consuming the panchagavya, should observe a "fast for twenty-five nights". Here what has been stated in another 30 Smṛti which is not contradictory also should be performed. Satatapah: "And he should repeat the text dealing with the cow". In the Brahma Purana: "First having given to the owner of the cow the price "of the cow well determined, one should cover his body with its hide as pro-"duced". By Viśvarûpa the reading has been "in the cow-pen sleeping". 35 That should be understood in connection with the deliberate destruction of a cow belonging to a Kshatriya. (263)

¹ Ch. XI. 109-117.

Śûlapâṇi Yâjñavalkya, Verse 264

Krchhra &c. Atikrchhram i.e., the Prâjâpatya Krchhra as will be stated hereafter. This together should one perform in regard to the subject stated before; or after; fasting for three nights, together with one bull, ten cows should one donate. By Manu and others has been stated the prâyaschitta for cow-killing to be accomplished by three months, taking meals in the fourth period and the like. That procedure Brhaspati states clearly: "For having killed a cow with a weapon &c., one should perform "the penance" stated by Maun. Or as stated in Manu, Angirasa 10 "One should perform a quarter, for obstruction and Apastamba &c.: "striking; half a Krchhra for obstruction and killing; for over-working less "by a quarter, and a Krchhra for ignorantly beating a pregnant Kapilâ milch "sacrificial cow, as also one well-versed. Or for knowingly killing a cow "by obstruction etc.," as stated by Angirah and Apastamba. Parasara 15 states a special rule: "In regard to bulls while yoked and being driven, "for being beaten with a stick, or struck by a wood or clump of earth, or "beaten by a stone, if dead after some days or also immediately. "the case of cows and yoked bulls, I declare according to the rules, when 20 "beaten, however, if he walks five or seven steps, or accepts the feed or "himself drinks water; in the case of those dead owing to a prior disease "no prâyaśchitta exists." Others also small and great prâyaśchittas stated in Other Smrtis may be adjusted by a discriminating regard to the quality and capacity of the beater. (264)

Now, for the other *Upapâtakas* the Author states the *Prâyaśchitta* 25 Yâjñavalkya, Verse 265

The purification from the $Upap\hat{a}takas$ may take place in this manner, or by the $Ch\hat{a}ndr\hat{a}yana$, or by the milk only for a month, or by the $Par\hat{a}ka$ again. (265)

Mitâkṣharâ:—Evam, in this manner, by the aforestated penance for cow-killing, such as for a month by consuming the five cow-products and the like, of others such as of the Vrâtya and like others, of the upapâtakas śuddhir, the purification, may occur. Chândrâyaṇena wâ, or by the Chândrâyaṇa, of the characteristics as may be stated hereafter, or for a month by the milche-vow, Parâkeṇa wâ, or by the Parâka, śuddhir, the purification may occur.

Here by regard to the force of the extention of the rule, it appears that there is the omission of certain details such as putting on the

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cow-hide, doing service to the cow, and such other acts exclusively meant for cow-killing. These four varieties of penances, moreover, should be observed optionally according to the capacity, in the case of an unintentional act. For an intentional act, however, "This same "penance, should the twice-born who are guilty as Upapâtakins "perform for the purpose of purification; excepting those "i.e. who are guilty of incontinence, or even the Chândrâyanas "also" this rule stated by Manu¹ should be observed. Hence also on the strength of the text, this extended application of the (rule as to the) prâyaśchittas should be understood to be without discrimination for all the acts enumerated as under the Upapâtakas, those for which prâyaśchittas have been stated, as well as those for which no prâyaśchitta has been stated, excepting those guilty of a breach of the vow of celibacy. For those guilty of a breach of the celibates' vow, however, as stated at each time.

Indeed, the extended application of a rule is proper only in the case of those subjects for which there is no express An objection rule; otherwise, there might arise the incongruity of a contradiction with the express rule regarding specific subjects. Not so; for in that case the enumeration of the Upapâtakas for the expiations stated would be meaning-If, moreover, for an act which has been stated as generally among the Upapâtakas a prâyaśchitta is specially stated, there, as e.g. in the case of 'officiating at a sacrifice for those for whom a sacrifice 'must not be performed.' "Three Krchhras should one who performs "a sacrifice for a Vrâtya and who practises magic", that subject alone would be taken out, and not where any subject has been specially stated and elsewhere for that also a special prâyaśchitta has been stated that also. As for example2: "For the purpose of fuel, cutting down "trees; for cutting a tree3, a thicket, a creeper and a shrub, should be "repeated a hundred rks." Therefore, in regard to the Vrâtyas and the like, with the texts stated in this treatise or any other treatise prescribing prâyaśchittas with which there would be a purification from the Upapâtakas, and the like, by taking into account the equality and the difference of four kinds of penances laid down, either a rule of

option or the rule of adjustment according to the subject should be resorted to-

Those prâyaschittas set out in other Smrtis, in the order of their enumeration, we will allot in regard to the Vrâtyas and the others. There, in regard to the condition of a Vrâtya, by Manu has been stated the following: "In the case of those of the twice-born for whom the "sâvitri does not happen to have been pronounced according to "the rules, these after making them perform three Krchhras, one should "initiate according to rules". As for what has been stated by Yama: "One whose sâvitri has dropped for ten years and five, should have a 10 "clean shave together with the top-knot, and should perform the vow "with concentration. Also for twenty-one nights he should drink a "handful of barley; and also he should feed seven and five Brâhmanas "with sacrificial food; thereafter, of him who has been purified by "the Yâvaka (penance) has been stated to be the initiation"; these 15 two also have a reference to the same as is the subject of a month's milk penance stated by Yajñavalkya. As to what has been stated by Vasishtha: "One who has fallen from the Sâvitri, should perform the "" Uddâlakavow: for two months should he subsist on barley food, for "a month on milk, for a fort-night on the Amikshû," for eight nights "on ghee, for six nights on un-begged food, for three nights should "drink water, and for a day and night should fast; should go for the "Avabhrtha bath of a horse-sacrfice, or should offer a Vrâtya Stoma sacrifice. "

Here, this is the adjustment: One in whose case, owing to an initiator or the like not being available, its proper time has been transgressed, for such a one any one of the penances stated by Yâjñavalkya are admissible according to his capacity. For a transgression without there being any difficulty however, that stated by Manu, viz. for three months. There thus if even after fifteen years some time has been transgressed, either the Uddâlaka penance or the Vrâtya Stoma sacrifice should be performed. Those whose father and others also had not been initiated, for these as has been stated by Âpastamba4. "One

¹ Ch XI 191. 2 Ch XI 76-79

³ आमिक्षा—Curd of milk and when a mixture of boiled and co-agulated milk.
तप्ते पयसि वध्यानयति सा वैश्वदेव्यामिक्षा भवति.

⁴ I. 1-32

"whose father and the grandfather have remained uninitiated, for "him the vow of Celibacy under the three Vedas for a year; for him " of whose great-grandfather etc. there is no memory as to the initia-"tion, for him, for twelve years the Celibate's vow under the three Vedas." Likewise in regard to theft also, a prâyaśchitta 5 has been stated by Manu¹ which may work as an exception to the four penances generally stated as for the Upapâtakas, "For intentionally committing theft of corn, of "food, or of wealth, from the house of a member of his own caste, "the foremost of the twice-born becomes purified by a half Krchhra." 10 Of the foremost of the twice-barn, a member of his own caste is a Brâhmana also; therefore, upon a taking by a Brâhmana of a Brâhmana is this; (for taking that) of the Kshatriya and the rest ' however, a smaller should be determined2: "The guilt of a S'ûdra in "the case of theft is eight-fold; and twice that and higher still will 15 "be the punishment in others; for each Varna, in the case of an offence "by the learned, the punishment shall be very much increased," in this text a smaller punishment having been pointed out for one taking from a Kshatriya and the rest. Likewise, "In the case of a Brâh-"mana, however, the entirety should be given; less by a quarter has 20 "been stated in the case of a Kshatriya"; in this text, the prâyaśchitta being noted to be less by a quarter each. Moreover, even for the taking away from a Kshatriya etc. the smallness of the prâyaśchitta should be determined in accordance with the punishment. for a theft by taking away from a Kshatriya, a six month's, for 25 taking away from a Vaisya the three months' cow-penance; for taking away from a S'ûdra the Chândrâyana should be prescribed. In this manner should be understood further on also.

This moreover has a reference to the theft of corn of the quantity of ten Kumbhas³; for a larger quantity, however: "For one committing a theft of corn of ten Kumbhas, the highest americement;

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¹ Ch. XI. 162

² See Vyawahâra verse 275, in the Mitâksharâ on which this text has been cited and expounded—See p. 1329 ll. 9-12 and note.

³ gru—is equal to 20 or 22 prasthas of 32 palas each (Medhâtithi); or 20 dronas of 205 palas each, or 200 palas. See Âchâra. verse 128, p. 326, also verses 362-364 pp. 622-624. Also Nârada App. 53-60.

"and for a quantity higher than a thousand Palas, corporal punish"ment;" in this text the punishment of corporal punishment having been pointed out. A Kumbha is of the quantity of five thousand Palas. On account of the constant association with grain, food and money also should be understood to be measured by this corn measure. By the word food is declared rice and the like; and by the word money, copper, silver and the like.

This prâyaschitta however, has a reference to an intentional act. For an unintentional, however, the three months' cow-penance. So²: "For abducting men or women or for taking away a field or "a house, as also of a well, pond or a water, the purification, however, "is by a Chândrâyaṇa," in this text³, although this Chândrâyaṇa happens to be for a theft of water obtainable for two hundred and fifty paṇas, still it has been stated with a view to exclude other penances for cow-killing. In the text²: "For a theft of that value, or of a "drinkable substance, as also of grass, the punishment shall be double "that of its value, also five hundred,", in regard to the Chândrâyaṇa a fine of a five 'hundred having been ordained, and a punishment of that extent and the Chândrâyaṇa in regard to cow-killing &c. being associated together, and also "For the Krchḥra, Atikrchḥra and the "Aindava, five hundred paṇas likewise", in this text in regard to Chândrâyaṇa, a fine of five hundred having been ordained.

This, moreover, should be observed in regard to the theft of the property of a Kshatriya and the like. For a theft of property be "longing to a Brâḥmaṇa, however: "The misappropriation of a de-"posit, as also the theft of men, horse or silver, of land, diamond and "(other) stones, has been declared to be equal to the theft of gold," this rule's should be observed. Also "For having committed theft from "others' houses of articles of small value, one should perform the "Sântapana Krchḥra and for his own purification, after having restored "it"; this text's is as an exception to the general Upapâtaka prâyaschitta, in regard to particular kinds of thefts of articles such as zinc, tin of little use.

¹ Of Manu Ch. VIII. 320.

³ Of Manu Ch. XI. 163.

⁵ Of Manu Ch. XI. 57.

² Manu Ch. XI. 57.

⁴ See Manu Ch. VIII. 327-330.

⁶ Of Manu Ch. XI. 164.

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This prâyaschitta, moreover, is in regard to the theft of half of fifteen or ten etc. of the value half of a third of a hundred which had become the cause for a Chândrâyana, as a fifteenth part of the Chândrâyana.

Similarly, by regard to the particular article also, there would be 5 an exception to the penance for an Upapâtaka: stated generally: "For "stealing an article of consumption or of food, as also a conveyance, "bed or seat, as also of flowers, roots and fruits; the (mixture of) "the five cow-products is the purification"; this is for stealing an edible or an article of food sufficient for a man at one time. 10 that which is sufficient for two meals, three nights'; as says Paithinasi: "For stealing an edible, or an article of food, or which is just "sufficient for filling the belly, three nights,' or one night's, and also "the consumption of the five cow-products." Of conveyances etc. also, on account of their association with these, for stealing those, of similar 15 price only this prâyaśchitta. And everywhere also by regard to the greater or smaller quantity of the article which is stolen, the greater or eless magnitude of the prâyaschitta also should be determined. So2: "In the case of grass, wood and trees, of dry food, as also of "quda, of oil, hide, and meat also, for three nights shall there be an 20 "abstention from meals."

In the case of these, i.e. grass, etc. the prâyaśchitta having been declared for three nights as being three times to the edibles etc., for those which are three times the value of these, will be this prâyaśchitta.

So³: "In the case of jewels, pearls, and corals, as also PAGE 284* "of copper and silver, of iron, zinc and stones also, "for twelve days subsisting on inferior food." Here also just as in the case of the edibles a twelvefold prâyaśchitta has been pointed, (so) this prâyaschitta should be observed in the case of a theft of jewels, pearls etc. valued twelve times of the same. So4: "In the 30 "case of animals sprung up in cotton, silk, wool, an animal with cloven "hoofs, or one with uncloven hoofs, a bird, perfumes, and medicinal "herbs, as also of a rope, in the same manner (should one subsist) "for three days on milk." Here also a prâyaśchitta being pointed

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¹ Manu Ch. XI. 165.

² Manu Ch. XI. 166.

³ Manu Ch. XI. 167.

⁴ Manu Ch. XI. 168.

On p. 284 1. 3 for कीटजीणींना read कीटजीणींना

out three times the edibles etc. this prâyaśchitta is to be regarded as only in the case of theft of articles three times their value. The greater or smaller prâyaśchitta should be determined by the smaller or greater quantity of the article which is stolen.

This prâyaśchitta for theft, moreover, is to be observed after the stolen article is restored back; as says Viṣḥṇu¹: "Only after restoring "the stolen article to the owner, should one perform the penance." The payment of debts moreover, has been ordained by the text²: "By "the sons and the son's sons should a debt be paid," for not paying it off, as also for not performing sacrificial rituals etc. in pursuance of the text :³, "While he is born a Brâḥmaṇa etc." the four-fold penances set out in the text⁴; "The purification from the Upapâtakas etc." as equal in general to an Upapâtaka should be administered by regard to the capacity (of the actor). Another prâyaśchitta in such a case has also been stated by Manu: "Also, one should perform the "Vaiśwânari Iṣḥṭi at the expiration of the year as an expiation for the "omission of the Paśu and Soma sacrifices owing to incapacity." At the expiration of the year i.e. at the end of the cyclical year.

Likewise, for one who is entitled in that behalf and who remains without the consecration of the fires, fourfold penances should be administered after the (termination of the) year. Before the expiration of the year, however, Kârṣhṇâjini states a special rule: "After consecrating "the fires at the proper time a Brâḥmaṇa should perform the rituals "according to the rules; for not doing these, by the three nights' every "month, he becomes purified. When the parents and others had not "consecrated the fires, if a son desires to perform a sacrifice, such a one "should perform the sacrifice of a Vrâtya Paśu as an expiation for it." For one who has consecrated one fire only, a special rule has been stated by the Same Author also: "Where the eldest member who has "married a wife does not perform consecration of the fire and its "worship, he should perform the Chândrâyaṇa for a year, or every "month, or for a day even."

¹ Ch. 52. 14. 2 of Yajñavalkya Vyawahara V. 50. p. 792 a. ll. 16-17.

³ The full text is ' जायमानो वै बाह्मणिक्षिभिक्रेणेर्क्रणवा जायते ब्रह्मचर्यणिषिभ्यो यज्ञेन देवेभ्यः प्रजया पिनृभ्यः" (Vasishtha. Ch. XI. 48). See above (p. 1521 ll. 9-13.)

Taitt. Samh. VI. 3-10-5. Satapatha Br. 1-7-2.11.

^{4.} Yâjña III. 365.

^{5.} Ch. XI. 27,

Likewise, for the sale of non-vendible articles also, in another Smṛti a special prâyaśchitta has been stated. As says Hârita: "selling guda, sesamum, flowers, roots, fruits and cooked food, the "drinking of the Soma and a Saumya Krchhra; for selling lac, salt, "honey, meat, oil, milk, curds, ghee, perfumes, butter-milk, hide, "clothes, or any of these, the Chândrâyana." Also, for the sale of wool, hair, fibres, land, cow, house, stones, weapon, as also, the edibles. meat, muscles, bones, horns, nails, mother of pearls, the Taptakrchhra. "In the case of assafætida, bdellium1, haritâla2, manassilâ3, collyrium. "red chalk4, acids5, salt, jewels, pearls, coral, bamboo-made articles. 10 "bamboo, and earthenwares, also the Taptakrchhra. For selling a "pleasure-garden, a tank, a water-draught, a well, and meritorious "deed, by a bath at the three savana periods, sleeping on the ground, "eating at the fourth period, and performing a japa of ten thousand, "one becomes pure by a year, as also for selling an under weight "or over-weight, and goods adulterated by mixture." In this manner, according to others also e.g. the texts of Sankha, Vishnu and others, where a particular prâyaśchitta has not been stated, there, when there was no distress, the three months' vow is reached by analogy to the Upapâtaka as stated by Manu. In the case of a difficulty, 20 however, the four-fold penances stated by Yâjñavalkya are to be administered according to capacity.

Also in the case of a pesron marrying before his elder brother a particular prâyaśchitta has been stated by Vasishtha⁸. "One marrying "before his elder brother having performed the Krchḥra and the "Atikrchḥra, and having offered to him, may marry again and should "wed her also." One who marries before (his elder brother) is called

¹ गुजुल-a particular fragrant gum resin.

² हरिताल—The yellow orpiment,

³ मनःशिला—read arsenic.

⁴ गौरिक--popularly known as गेर. Lit: mountain-product.

⁵ স্বাদ, তৰ্গ-স্থাৰ any pungent or asidulated substance, saline. ত্ৰ্গ-salt.

⁶ होनमान, and उन्मान. These may mean articles under-weighed or over-weighed, as also measures of weight affected by any of these two factors.

⁷ संकरसकीर्ण

Oh, XX,8

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Parivettâ. His characteristics have already been explained before. Such a one after performing the Krchhra and the Atikrchhra, 'to him', i.e. to the eldest brother; 'her' i.e. the one married by him, after having offered, i.e. reported, just as one while following the rules of a celibate student reports the alms begged by him to the preceptor by way of avoiding (any possibility of) an insult to him, and should marry again. Whom? to such a question by anticipation, has been stated, "Her also should he marry." Herself i.e. the same married by him, and reported to the eldest and permitted by him, he should take in marriage.

As to what has been stated by Hârîta: "While the eldest has "not married, a younger brother entering marriage becomes a "Parivettâ, the eldest the Parivitti,1 the bride Parivedani, the giver "Paridâyi, and the officiating priest Pariyaṣhṭâ, all these having become "degraded, would become purified by the performance of the Prâjâpatya "Krchḥra for a year"; as also what has been stated by Śaṅkha: "The "Parîvitti and the Parivettâ also for a year should carry on begging "in the houses of Brâhmaṇas;" both these (texts)

Page 285* are in reference to a marriage which has taken place with deliberation without even the permission of the bride's father; since the prâyaśchitta is heavy. When, however, intentionally he marries a maiden, one who has been offered only by the father or the like, then the three months' as stated by Manu. The aforestated Krchhra and the Atikrchhra, as also that stated by Yâjñavalkya have a reference to what had been done unknowingly.

By Yama also has a special rule been stated here: "Two "Krchhras for the two Pârivedyas; for the bride a Krchhra only; the "Atikrchhra should the giver perform; and the sacrificial priest should "perform the Chândrâyana." This, moreover, is equally applicable in the case of those who consecrate the fire in a similarly inverse manner, as they have been pointed out to be upon the same basis; as

¹ Mark the several terms used in this text of Vasishtha. परिवित्त:—an unmarried elder brother whose younger brother has married. परिवेता—A younger brother married before the elder. See मनु III. 171.

² पर्याहित—an elder brother whose younger brother has consecrated the Fires before him. पर्याहित—as in परिवेदन, so here परि आधान—a younger brother having the आधान before the elder one.

says Gautama: "The Parivitti, the Parivettâ, the Paryâhita, i.e. the elder "brother whose younger brother has consecrated the fire, the Parya-"dhâtâ1 i.e. the younger brother who has consecrated the Fire before "the elder brother, the married woman2 whose elder sister has remained "unmarried, and an elder" sister whose younger sister had married "before herself, and the husbands' of these, for one year the ordinary" "vow of a celibate student." Hence also this same prâyaschitta has been stated by Vasishtha6 in regard to the Agredidhishû and others: "The "husband of a woman who was married before her elder sister, after "having observed the Krchhra for twelve nights may marry; and may 10 "marry her also. The husband of a woman whose younger sister was "married before her, after performing the Krchhra and the Alikrchhra, "the woman who was given to him he should marry again." The characteristics of the Agredidhishû and others have been mentioned in Another Smrti: "When, while the eldest daughter is unmarried, the 15 "younger one is married, such a one should be known as Agredidhishû; "while the former, however, is known as Didhishû." There, the husband of the Agredidhishû, after performing the Prâjûpatya, her herself the eldest, afterwards married by another, should marry. The husband of the Didhishû, however, after performing the Krchhra and the 20 Atikrchhra and after giving the eldest who was married by him to the former husband of the younger, should marry another.

Here ends the subject of Parivedana (marriages in wrong order.)

¹ प्रशिवात - the younger brother who has consecrated the Fires before the elder one.

^{2.} अग्रेदिधिषूर्दिधिषूपतीनां—This may resolve itself into four persons viz. अग्रेदिधिषू, दिधिषू, अग्रेदिधिषूपति and दिधिषूपति.

अमेदिधिषू:—is a married woman whose elder sister has remained unmarried. ज्येष्ठायां यद्यनुद्वायां कन्यायामुद्धातेऽतुजा । सा चाप्रेदिधिष्ठातीया पूर्वा च दिधिष्टाः स्पृता ।।

³ विशिष्ठ:-A woman whose younger sister has married before her; also applied to a twice married woman.

⁴ अग्रेदिधिषुप्ति is the husband of अग्रेदिधिषु

हिंचिष्णति—has three meanings: (1) the husband of an elder sister who was married after her younger sister's marriage; or (2) one who has married a woman who was married before, or (3) a man who has sexual intercourse with the widow of his brother (not as a sacred duty, but purely for carnal gratification.)

म्रातुमृतस्य भार्यायां योऽतुरज्येत कामतः । धर्मेणापि नियुक्तायां स ज्ञेयो दिधिषूपितिः॥मतुः ३ । १७३ See also Amara kośa II. vi. 23.

⁵ पाइन—Ordinary usual as opposed to विद्वत.

⁶ Ch. XX 9-10

Likewise, for him who imparts instruction in the Vedas for a fee, as also one who receives such instructions premising that "he should "drink the Brahmasuvarchalâ with milk", has been stated by Vishņu: "For having imparted instructions in the Vedas upon the receipt of a "fee, as also for one who has received instructions by payment, after "administering a rebuke, one should drink with concentration for "three fortnights." To one who is engagd in the study with a view to advancement, 'you have spoiled!' thus reproaching is administering a rebuke. Hence also in Another Smrti: "Those who offer a rebuke "to a student of the Vedas, become degraded, so said Manu," thus has been stated. Here also, along with the aforestated penances, there is an option of this according to capacity.

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Likewise, in regard to adultery with another's wife. also, an exception has been stated in the case of the Guru's wife and the like even of the four penances of Yajñavalkya and of the three months' penances reached in general in the statement of Manu about the Upapâtakas. Similarly, elsewhere also an exception has been stated by Gautama and others; particularly in regard to adultery with another's wife, as says Gautama1: "Two for (adultery with) another's "wife; three for (adultery with) a S'rotriya's (wife)." Also premising the ordinary celibate's vow for a year, by him² also has been stated: "In regard the Upapâtakas also similarly." There, this is the (rule of) adjustment: At the menstrual period, for an intentional intercourse with a Brâhmani woman for two years the ordinary vow. of a celibate student. For intercourse with a S'rotriya's wife similarly circumstanced, for three years the ordinary celibate student's vow. Or, in the case of a S'rotriya's wife with qualifications, three years'; with a Kshatriya woman of the same type two years', and with a Vaisyâ woman of a similar type, a years'; this is the adjustment. By a parity of reasoning in this way, in the case of a S'ûdrâ woman, a six months' vow of a celibrate student should be determined. Hence also by Sankha has been pointed out a gradual reduction in the order of the Varnas in the text: "One who has swerved from the vow of "celibacy with a Vaisya3 woman, should perform the celibate

¹ Ch. XXII. 29-30. 2 Ch. XXII. 34.

³ On p. 285 l. 26 for बैक्यामबकीर्ण read बैक्यायामबकीर्ण

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"student's vow for a year and bathe at the three periods, with a "Kshatriyâ woman two years, three with a Brâhmani woman, and a "Vaisyâ or a S'ûdrâ woman married by a Brâhmana." In this manner for a Kshatriya also in regard to a Kshatriya and other women respectively in the order of two years,' and a year, six months', should be determined in regard to the subject discussed before. For a Vaisya, moreover, in regard to a Vaisyâ, and a S'ûdrâ woman a year's and a six months'. For a $S'\hat{u}dra$, in regard to a $S'\hat{u}dr\hat{a}$ woman and another's wife six months only. As for the text of Apastamba: "In the case of "the same Varna, and one who had not belonged to any other, for "one intercourse, a quarter falls, and in this way for a repetition "quarter each, for the fourth the entire," that has a reference to the same subject matter as the three years' stated by Gautama. In the case, however, of one who had not belonged before to any another, for four repetitions the twelve years' prâyaśchitta having been prescribed, for a repeated intercourse with one only this prâyaśchitta is not applicable, but for every intercourse a deduction by a quarter should be determined. All this is in regard to what was intentionally done. For an un-

intentional one, this same by a half measure should be PAGE 286 * administered. For an intercourse at a non-menstrual interval, however, with a woman of the Brāḥmaṇa caste of whichever type, for an intentional intercourse, the three months' prescribed by Manu. In the case of women of the Kṣhatriya and other castes of any type whatsoever, however, in regard to this same subject, the two months', and six months' Chândrâyaṇas should be administered. For the Kṣhatriyas and the rest with the women of the Kṣhatriyas and the rest, two months' and the rest only. For the unintentional acts, however, with these in the case of the three years' (penances), the donation of ten cows and a bull as the eleventh as directed by Yājñavalkya, a months,' and the performance of the Prâjâpatya should respectively be observed.

For an intercourse with a $S'\hat{u}dr\hat{a}$ woman, however, for an intentional act, of the months' as prescribed, by a half measure should be applied. Hence also Samvarta: "For having intercourse with a $S'\hat{u}dr\hat{a}$ woman, a Brâhmana should remain for a month or a halfmonth on the cow's urine and the barley-meal as his subsistence

"for emancipation from that sin," thus that, for an unintentional act, a "A Brâhmana, moreover, when with half-month's is intended. " deliberation has intercourse with the wives of a Brahmana who has "receded from his duties, a Krchhra, and of one who has not receded "from the duties an Atikrchhra," this rule has to be observed in the 5 case of a Brâhmana's wife who is a S'ûdrâ, or in the case of the twiceborn wives married by a Brâhmana who have been guilty of adultery twice or thrice, or for an unintentional intercourse. So also Samvarta: "For having intercourse with a wife of a Brâhmana who is not of "the same people, one should perform the Prajapatya." For an intentional act, however, "A queen, an ascetic woman, the nurse, "a chaste woman, and also one of the highest Varna, one should per-"form a couple of Krchhras, as also for having intercourse with one "of the same Gotra," this rule stated by Yama should be observed. For a repetition of the adultery four times or more: "One who has "fallen from celibacy in an intercourse with a S'ûdrâ adulteress, after "having bathed over his clothes, should donate a water-pot to a "Brâhmana; with a Vaisyâ woman, moreover, taking his meals at the "fourth period, should feed the Brâhmanas and should also give a load-"full of fodder for the cows; with Kshatriya, after three fasts, should "donate a ghee-pot; with a Brâhmanî, after having fasted for six "nights, should donate a cow; for violating2 a cow, ane should "perform the Prâjâpatya. One who has violated his vow with an "unmarried woman should donate a lead masha of the weight of a "palâla"; this text of S'ankha should be known. The applicability of this to a repetition for times, is deducible from Another Smrti: "On "the fourth occasion she is called a Swairin, on the fifth she is "regarded as a Bandhakî:" In this matter even in the Shattrimsanmata also has been stated: "For having intercourse with a Brahmani "Bandhakî, one should donate a trifle to the twice-born; if with a "Kshatriya, one should give a bow, while for having intercourse with "a Vaiśyâ a small raiment; a Brâhmana, however, for having inter-

¹ अस्त्रजनां—i.e. not of the Varna or caste.

² गोहनवकीर्ण — अनकीर्णी is one who has violated the vow of a celibate student and who therefore has become degraded. He is one of the many Mahâpâtakins mentioned in the Śruti and other texts c/o अकार्यकार्यवकीर्णी स्तेना भूणहा गुरुतल्पगः। गोस्तेयं सुरापानं भूणहत्या &c.

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"course with a Sûdrâ, he should give a water-pot to the twice-born, or "should remain fasting for a day, and should give meals to a Brâh-"maṇa." In the case of a conception under an Anuloma marriage, double, if she had not been much despoiled, and had no Pratiloma intercourse; and then only. For intercourse with another caste, double. In the case of a woman contaminated by Pratitoma connections, or with Antyâvasâyî¹ woman, as also upon a conception by a Chândâlî woman, as in the case of the Gurutalpa penance, in the same way a little less by a discrimination should be determined. For an intercourse with a Chândâlî, a year's; upon conception, like similarly as for the Gurutalpa, should be known.

This collection of prâyaśchittas moreover has a reference when conception has not been produced. On its appearance, however, in regard to whichever particular a prâyaschitta has been stated, that itself in that case should one double, as Usanah has stated,. "Whatever "is prescribed for an intercourse, upon a conception, the same would "become double." For one causing a conception in a S'ûdrâ woman, in the Chaturvimsatimata a special rule has been stated. "One, how-"eyer, born again in a S'ûdrâ woman should for three years take his "meals at the fourth period in the evening." As for the text of Manu²: "For having placed a S'ûdrâ woman on the bed, a Brâhmana goes to "a downward path; by generating a son in her, he loses his Brahmana-"hood itself;" that is intended as declaring the seriousness of the sin-For a Pratiloma marriage, in all cases death is for the man, vide, the text: "Upon a Pratiloma marriage the killing is for the man and for "the woman, the lopping off of the ear etc." As for the text of Vrddha Prachetâh: "For a S'ûdra having intercourse through ignor-"ance with a Brâhmanî woman and wishing for a purification, this "penance should be administered in all completeness; since she is his "mother; a quarter less in the case of his intercourse with women of "other Varnas; and this rule is for all the Varnas"; that is, the twelve

¹ अन्त्यावसायी—One begotten by a Chândâla on a Nishâdî woman, निवादस्ती तु चांडालात्प्रवमन्त्यावसायिनम् मनुः १०.३९. The following seven are regarded as belonging to this class.

चाण्डालः श्वपचः क्षत्ता सूतो वैदेहकस्तथा । मागधायोगवी चैव सप्तेतेऽन्त्यावसायिनः ॥

² Ch. III. 17,

years', should be understood to be in the case of one having intercourse under a delusion that it was his own wife; as the expression through ignorance, has been specially stated. As for the text of Samvarta: "Somehow if a Kshatriya or a Vaisya has intercourse with "a Brâhmanî woman, either the Krchhra or the S'ântapana shall be the "penance for the purification. If, however, a S'ûdra has intercourse "with a Brâhmanî woman under infatuation of sexual passion, "(then) subsisting on the Cow's urin and the barley meal, he becomes "purified by one month", that has a reference to an extremely adulterous Brâhmanî woman.

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For an intercourse with an Antyajâ woman also a prâyaśchitta has been stated by Brhat Samvarta: "The washer-PAGE 287* "man, the hunter, the actor, and those earning "their livelihood on bamboo and hides-for having "an intercourse with these women, a Brâhmana should perform a "couple of the Chândrâyana penance." This has a reference to an intentional intercourse by a Brâhmana (only) once. Kshatriya and others, however, it should be determined by reducing it by a quarter each. In this connection also has it been stated by Apastamba: "A mlechha woman, an actress, the hide-dresser, the "washerman, the basket-maker's wife likewise; for having inter-"course with these, one should perform a couple of the Chândrâyana "penance." Antyajâs, moreover, by the Same also have been pointed out: "The washerman, the hide-dresser, the actor, and the basket-"maker, also; the fisherman, the Meda and the Bhilla are declared to "be the Antyajâs." Those, however, such as the Chândâlas and others are the Antyavasayins; for intercourse with their women a heavier. prâyaschitta has been pointed out in the chapter on 'Intercourse with a Guru's wife.' .

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In regard to these Antyaja women, that prâyaśchitta which has been stated for a connection with one, the same holds for all; for all are equal; as says Uśanâh: "Of the many who have the same laws, "whatever is stated even for one, the same shall be observable by "all; for indeed, they are stated as of the same kind." For an unintentional intercourse, however: "For an unintentional intercourse "with a woman of the Chândâla, Meda, dog-eater, and those who

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"subsist by begging with a skull, one should perform the Parâka penance," this rule stated by **Âpastamba** should be observed. As for

the text of Samvarta: "When a Brâhmana has intercourse with "women of the washerman, huntsman, actor, and those who subsist " on bamboo and hides, he should perform the Krchhra Chândrâyana," that also has a reference to an unintentional intercourse. As for what is stated by Satatapa: "For (an intercourse) with a fisher-"woman, a washer-woman, as also a woman of the class who earns a "livelihood on bamboos and hides, one becomes purified by the 16 "Prâjâpatya process with one Krchhra." That has a reference to where there is a recession before the emission of the semen. As to what is said by Usanah: "Those who eat the food from the Kâpâlikas, "likewise those who have intercourse with their women, when know-"ingly, the Krchhra for a year is ordained; when through ignorance, "a couple of Aindavas," that has a reference to a habitual (act). 15 When, however, while having intercourse with a Chândâlî and such other women, a conception occurs, then: "For having created con-"ception in a Chândâlî woman, one should perform the penance pre-"scribed for the violation of the Guru's bed," this twelve years' vow mentioned by Usanas should be observed. As for the text by Apastamba viz. "For one born of an Antyaja" woman, no emancipation is "ordained; expulsion after branding with a mark must undoubtedly "be made for him," that has a reference to an intentional intercourse. In the case of women also for connections with (men of) the same Varna or for Anuloma connections, the same (result) follows; 25 vide Manu2: "That which is for the men in regard to (their connection "with) others' wives, the same penance should she be compelled to "perform." For a Pratiloma connection only there is a difference in the prâyaschitta for women and men. As says Vasishtha3: "If a S'ûdra has "intercourse with a Brâhmanî woman (the King) shall cause him to 30

"be rolled up in Virana grass and throw him into the fire. After having caused a shaving of the Brahman in the head, and had her annointed with ghee, she should be placed naked on the back of a

¹ The original is अन्यजाया प्रस्तस्य; this undoubtedly refers to the child begotten; while the context points to the begetter. If is only therefore in an extended sense e. g. that a man is born himself in the form of a son that it would be properly understood.

² Ch. XXI. 176

³ Ch. XXI, 1-5.

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"donkey, and cause to be paraded on a high road; she (then) becomes " pure. If a Vaisya has intercourse with a Brâhmanî woman he shall "be rolled in red darbha grass and after throwing him into fire, a

" shaving shall be caused to the Brâhmanî woman in the head, and "after she is annointed with ghee, she shall be placed naked on a white "donkey and paraded through the high way; and she shall become "pure. If a Kshatriya has intercourse with a Brâhmanî woman, "he should be rolled up in the S'ara grass and thrown into the fire; ' after causing a shaving of the Brâhmanî in the head, and annointed "with ghee she should be placed naked on a white donkey, and paraded "through the high way; she then becomes purified, as it is known." "In the same manner a Vaiśyâ (for an intercourse) with a Kshatriyâ "woman; and also a S'ûdra with a Kshatriya or a Vaisya woman."

By the expression "she becomes pure" he points out, that parading

through the high road itself is a form of punishment as a means of purification which does not require prâyaschitta.

For a Pratiloma connection with the twice-born class by a Brâhmanî woman another prâyaśchitta has been stated by Samvarta: "If a Brâhmani "woman unintentionally has intercourse with a Kshatriya or a Vaisya "either, (then) by the cow's urine and barley food in a month and a half of "it she is purified." For an intentional, however, double should be performed; vide the text: "For an intentional, that shall be duplicated." In the Shattrimsanmata also. "A Brâhmanî1 for having intercourse with a "Kshatriya, or a Vaisya, should perform the Atikrchhra, and the Krchhra "Atikrchhra respectively; a Kshatriya woman for having intercourse "with a Brâhmana, a Kshatriya or a Vaisya should perform the half "of the Krchhra, Prâjâpatya and Atikrchhra respectively; a Vaiśya "woman for intercourse with a Brâhmana, a Kshatriya or a Vaisya, a "quarter-Krchhra, a half-Krchhra and the Prâjâpatya respectively; for "a S'ûdrâ woman having intercourse with a S'ûdra the Prâjâpatya; and for intercourse with a Brâhmana, a Kshatriya, and PAGE 288* a Vaisya, however, a day and night, three nights, and a half Krchhra respectively. For intercourse with a S'ûdra, however, a special rule has been stated by Brhat Prachetas: "When a Brâhmanî is attached to a S'ûdra, and is not

¹ At page 287 1, 30 for ब्राह्मणीक्षत्रियवैश्य &c. read ब्राह्मणी क्षत्रियवैश्य &c. 2 At p. 288 l. 2 for विमाः read विमा.

"delivered (of a child) from him; for such a one the prâyâśchitta "stated in the Smṛtis is the Kṛchḥṛa Chândrâyaṇa." This should be understood to be in the case of one unwilling or under a delusion as to her husband. "The two Chândrâyaṇas, and a Kṛchḥṛa for a "Brâhmaṇî having intercourse with a Vaiśya; the Kṛchḥṛa and "the Chândrâyaṇa shall be for her upon an intercourse with a 'Kṣhatriya. A Kṣhatriya woman for an intercourse with a S'ūdra, "the Kṛchḥṛa and the two Chândrâyaṇas; while a Chândrâyaṇa "together with the Kṛchḥṛa should she perform when she had "intercourse with a Vaiśya. For intercourse with a S'ūdra, a "Vaiśya woman should perform the Kṛchḥṛa after the Chândrâyaṇa, "and in an Anuloma intercourse, should one perform the Kṛchḥṛa "diminished by a quarter (each)."

For one who was delivered of a child, however, a special rule has been stated in the Chaturvimsatimata: "For a conception from a 15 "Brâhmana shall be a Parâka, from a Kshatriya likewise, the Aindava. "the Aindava and also the Parâka for one from a Vaisya unintention-"ally; for a conception from a S'ûdra, there shall be abandonment, "since a Chândâla is (the child) born; for an abortion owing to disorder "in the secretery elements, one should perform the three Chândrâ-20 "yanas." Having regard to the special mention "unintentionally" for an intentional, moreover, one should perform the Parâka and the like (penance) duplicated. When, however, without the embryo being discharged and after staying on for ten months, it is born, then there is an absence of a prâyaschitta: "The wives of the Brâhmana, Kshatriya "and Vaisya who have co-habited with a S'ûdra, if undelivered, are "purified by a prâyaśchitta, and not others" Vide this text of Vasishtha.2 When, however, with conception on, afterwards she committs adultery with a S'ûdra and others, then for fear of an abortion of the embryo, one should perform the prâyaschitta subsequent to the time of delivery: "When a woman who while she is pregnant has "intercourse under compulsion with a man under a passion she shall "not perfrom a prâyaśchitta as long as the embryo has not been "discharged. When the embryo is born, afterwards she should "perform for a month the barley penance; no sin attaches to the 35

^{1.} धातवेषैः

^{2.} Ch. XXI, 22.

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"embryo; it should be administered the sacraments according to the "rules." Such is seen in Another Smrti. When, however, through arrogance they do not perform the prâyaśchitta, then the rule as to the chopping off of the ears etc. of the woman should be observed.

For intercourse with the Antyajas etc. also, a prâyaśchita has been pointed out in Another Smṛti: "The washerman, the huntsman, the "actor, and those who earn their livelihood by (trading in) bamboos "and hides; when a Brâhmanî woman has intercourse with these "unintentionally, three Aindavas (should be the penance)." Similarly also for intercourse with the Chândâla, Antyâvasâyi etc. etc. "For "having intercourse unintentionally with a Chândâla, a Pulkasa, "a Mlechha, the dog-eater, and the degraded likewise, a Brâhmanî "should perform four Chândrâyanas." From the expression 'unintentionally,' for an intentional one, double should be administered.

Also: "With the Chândâla, however, if she happen to have "intercourse somehow, she should have a shaving together with the "hair on the head inclusive, and should eat barley with cooked rice. For "three nights shall she remain fasting, for one night should she live in "water, in a well of her own (height) with cow-dung, water and mud. "There staying for three nights without food, she should thereafter "pass three nights; thereafer, she should drink the root, leaves, flowers "fruit of the S'ankhapushpî creeper mixed with gold in milk and "boiled; afterwards she should live on one meal, as long as she does "not become menstruated, till then she should dwell outside as long "as she is performing the penance; after the prâyaśchitta has been "performed, she should give a feed to the Brahmanas, should give "two cows as the dakshina, for the purification; so said the Self-"born." This also has a reference to the unintentional only; as appears from the expression "if she has intercoure somehow". By Rshyaśrnga also has been stated the prâyaśchitta for a union with an Antyaja2: "If, however, she comes into intercourse with the Antyajas, "such a one should perform the Krchhra for a year." This is for an intentional intercourse once.

When, however, while she had already a conception, she has intercourse with a *Chândâla*, then by the same Sage also a special rule has been stated: "When, however, a pregnant young woman has inter-

¹ On p. 288 l. 18 for चाण्डात्याप्यन्त्यजागमनेऽपि read चाण्डात्य । द्यन्त्यावसायिगमने ऽपि

² On p. 288 1. 2 for अन्त्यजान्यवाये read अन्त्यजन्यवाये

"course with one of the lowest class; such a one should not perform "a prâyaśchitta so long as the embryo has not been discharged." "Nor should she have dealings in the house, neither "the toilet for the limbs; she should not sleep along Page 289 * "with her husband, nor should she eat along with

"the relatives; after the discharge of the embryo, she should perform "the prâyaschitta consisting of a year's Krchhra; should give to the

"Brâhmana gold or a cow as the dakshina."

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When, however, under passion she holds intensive intercourse then: "For having intercourse with an Antyaja, or meals, or sexual "union, she should enter into the emblazoned fire, by death she becomes "pure," this rule stated by Usanas should be observed. When, however, she does not perform the prâyaśchitta as stated, then she should be * branded with a phalic mark, or she incurs the penalty of death as Parâśara has stated: "One who has been sexually enjoyed by one of "the lowest Varna, such a one becomes liable either to be branded "with a mark or killed."

Likewise, of the prâyaśchittas for the Pârivitti also, the adjustment should be understood to be the same as in the case of the prâyaśchittas for the Parivetta. This, however, is the distinction: In a subject, where for the Parivettâ the prâyaśchittas are the Krchhra and the Atikrchhra, there, for the Parivitti is the Prâjâpatya, as Vasishtha has stated, "The parivetta, after performing the Krchhra for twelve nights "may again enter matrimony, and marry her also over again."

For the usurer, and the vendor of salt, however, the prâyaśchittas stated generally for the Upapâtakas by Manu and the Lord of the Yogis, should be administered by regard to the caste, qualifications etc. (265)

While setting out the extended application of the prayaschitta for cow-killing, the Author states another prâyaschitta in regard to the Upapatakas

Vîramitrodaya Yâjñavalkya, Verse 265

Evam, 'in this manner', i.e. by the performance of the Chândrâyana the prâyaschitta for cow-killing as stated before, or for a month

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by remaining on milk alone as the only food as will be stated hereafter, of the *Upapâtakas* shall be the purification *i.e.* wiping out—this is the meaning. The indeclinables wâ, api,iti, athawâ are used to indicate an option. By the use of the expression punascha, 'and again,' is excluded the being rolled in the cow's hide included in the prâyaśchitta stated before. (265)

Śûlapâņi Yâjñavalkya, Verse 265

Upa &c. By the prâyaśchitta for cow-killing as stated in regard to the Upapâtakas stated and others stated in each case in addition to those in regard to the Kshatriyas etc. and the killing of a cow, the purification would come about by the Chândrâyana; or by drinking milk for a month, or by the Parâka. This, moreover when knowingly done. Of these, there is an option by regard to the capacity. "The vendor of soma, the Prâjâpatya" this and other Prâyaśchittas stated by Paithīnasî and others, have to be adjusted by regard to knowledge, non-knowledge, capacity and like other circumstances. As to what has been stated by Śańkha and Likhita as an Upapâtaka prâyaśchitta viz. "A gold-thief for one month should drink cow's "urine with barley", that has a reference to the theft of gold of others than a Brâhmana, as the theft of a Brâhmana's gold is a Mahâpâtaka, (265)

After the sale of salt, 'the murder of a woman, a S'ûdra, a Vaiśya, a Kṣhatriya' has been stated as among the Upapâtakas¹; there the Author states another prâyaśchitta also

Yâjñavalkya, Verses 266, 267

One thousand and one cows with a bull should one donate for the 25 murder of a Kṣhatriya¹; or he should even perform the penance for a Brâḥmicide for three years. (266)

The murderer of a Vaisya should, for a year, perform this; should donate one hundred and one cows; for six months the murderer of a Sûdra also this, or should donate ten cows. (267)

Mitakshara:-A thousand to which one is in addition, is a thousand and one; its ordinal suffix2; one thousand and one cows in which

¹ Verse 236 see p. 1701 above.

² पुराप्तराय-See Pânini V. ii. 48. an affix forming an ordinal number. Here the addition of 'a bull' makes the expression 1001.

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one thousandth is the bull, these are rshabhaikasahasrah, one thousand and one cows with a bull, these kshatravadhe dadyat, should one donate for the murder of a Kshatriya; or the hardest prâyaschitta, brahmahatyâ. vratam. the penance for a Brahmicide; for three years, he should perform. One who kills a Vaisya, however, this penance for a Brâhmicide, should perform for one year, or should donate one hundred and one of the cows in which is one bull. One who kills a S'tidra, however, should perform the penance for a Brâhmicide for six months; or alternatingly, should donate ten cows recently delivered, along with their calvesa reference to an unintentional murder of a Kshatriya &c. of any kind, as these prâyaśchittas themselves have been mentioned by Manu¹ facing thus: "For unintentionally knocking down a Kshatriva &c." Of the donation and the penance also, the adjustment is to be by regard to the capacity. But in regard to the Vaisya and S'ûdra who follow their respective ways of livelihood to a slight degree: "The fourth 15 " part of that for a Brâhmicide has been stated to be for the murder "of a Kshatriya; in regard to a Vaisya, an eighth part; and for (the "murder of) a Súdra following his duties, it should, however, be known "to be the sixteenth," this rule stated by Manu² should be observed. In the case of those following their duties, however, that for four years 20 and a half should be determined. By the word vrtta, 'duty,' is expressed qualities and the like. "The respect for the Guru, compas-"sion, purity, truth, restraint of the organs, inclination for beneficial "objects—all this is called vrtta" so having been declared by Manu³.

As for the text of Vrddha Hârîta: "A Brâhmana, for killing a "Kshatriya, for six years should perform the penance; for killing a "Vaisya; in the same manner should the twice-born perform the "penance for three years; for killing a S'ûdra, a penance similarly "should he perform and (donate) cows with a bull as the eleventh," that has a reference to what was deliberately done. For the murder of a S'rotriva Kshatriya, however: "Less by a quarter for the murder of a "Kshatriya, would be of that for a Brahmana-killer, half should he per-"form for the murder of a Vaisya, while a quarter for that of a S'ûdra," this rule stated by Vrddha Hârita should be observed. As for the text of

Ch. XI. 126.

^{3.} This text is not found in Manu. The Viramitrodaya cites it as from some other Smrts See p. 1254 l, 33.

Vasishtha¹: "A Brâhmaṇa for killing a Kshatriya should perform the "penance for eight years, six a Vaiśya, and three a S'ûdra", that also has a reference to the same subject as Hârîta. In regard to a Kshatriya who is a little deficient in qualifications, this is the special distinction. When, however, he happens to be a S'rotriya and also pursuing the prescribed duties, then: "For having killed a member "of the first two varṇas who have studied the Vedas etc.", this rule stated by Âpastamba² prescribing a twelve years' should be observed. Where a Kṣhatriya who was not³ a S'rotriya, but who had commenced a sacrifice is killed, the rule should be observed as Page 290 * stated in the text⁴: "The murderer of a Kṣhatriya or a

Page 290 * stated in the text*: "The murderer of a Kshatriya or a "Vaisya seated at a sacrifice, should perform the "penance prescribed for Brâhmanas." "For the murder of S'rotriya "Kshatriya and the like seated at a sacrifice, the same as for a "Brâhmana killing a Kshatriya, the six years' ordinary vow of a "Celibate student, also one should donate one thousand and one cows "including a bull; for the murder of a Vaisya, the three years', and "one should donate one hundred cows and a bull; for the murder of a "S'ûdra a year's, and one should donate ten cows and a bull"; thus stated by Gautama⁵, the combination of donation and penance should be observed.

This, moreover, has a reference to what was unintentionally done, as Sankha has stated: "As before, for unintentionally killing any of "the four Varnas, twelve, six, three, and one year's penances one "should direct; and at the conclusion of these, one should donate a "thousand cows, half of it further on respectively in the case of all "in the order of priority."

This penance, moreover, for a twelve years' period which is the subject matter of the text of Gautama, should itself be observed in the case of a Kshatriya with a little less of the qualifications, and also in the case of Vaisya and a S'ûdra endowed with higher qualifications; as in the text.6 "For the murder of a woman, a S'ûdra, Vaisya or a "Kshatriya" it has been particularly stated among the Upapâtakas, and in the absence of (the applicability of) the rule regarding a general

¹ Ch. XXI, 31-32 2 Dh. S. I. IX. 24. 3 On p. 290 l. 1 for त्रश्लोबियो read त्रश्लोबियो. 4 Ver. 251 P. 1745. 5 Ch. XXII. 14-16.

⁶ Prâyas. Ver. 236. P. 1701

rule and an exception, prâyaśchittas which are generally reached in the case of the Upapâtakas are to be utilised here. There, in the case of a Kṣhatriya of bad behaviour when intentionally murdered, that stated in Manu, viz. the three years', and the two years' Chândrâyana in the order of the varnas should be administered. For an unintentional one, however, the donation of eleven cows inclusive of a bull together with a three night's fast for a month, the consuming of the five cow-products, as also the month's milk penance should in respective order be utilised.

This aforestated group of penances, moreover, should be observed in regard to the murder of a Kshatriya and others committed by a Brâhmana. "For unintentionally knocking down a Kshatriya, the "foremost of the twice-born," similarly "for the murder of a "A Brâhmana and a Kshatriya, a six years' (penance) likewise." Also "A "Brâhmana for having killed a Kshatriya &c." in these texts of Manu, 15 Gautama² and Hârîta, since the word Brâhmana is used, in cases of the murder of Kshatriyas and the rest by Kshatriyas and the rest, the penance less by a quarter should be observed, as Brhad Vishnu has ordained: "In "the case of a Vipra the entire should be understood, less by a quarter "has been stated to be in the case of a Kshatriya, in a Vaisya half, and a 20 "quarter in the case of the S'ûdra kinds has been ordained." As for the text of Angirah: "The Parshat which consists of Brahmanas, that is "regarded as duplicated for the Kshatriyas; for the Vaisyas, it has "been declared to be trebled; and the penance has been stated to be "like a Parshat," that has a reference to cases of slander and assault by members of the inferior orders against those of the higher ones; so has 25 been stated in the chapter on cow-killing. In the case of the murder of the Mûrdhâvasikta³ and the rest, this collection of Prâyaśchittas does not hold, as they have not the status of the Kshatriyas and the Therefore by regard to the punishment only should the increase or decrease of the aforestated group be determined in the case of 30 their murder. The increase or decrease have been pointed out in the text4: "The determination of the penalty be made by regard "to the superiority or inferiority of the varna and jâtî." (266-267)

¹ Ch. XI. 127. 2 See above p. 1822 ll. 3 See p. 248 l. 3 above.

⁴ Vyawahâra V., 206 (2) p. 1249.

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Sûlapâni Yâjñavalkya, Verse 266

A Vrshabha &c. This donation of a thousand cows and a bull and the observance of the Mahâvrata for three years should be understood to be for a Brâhmana in the case of the murder intentionally committed of a Kshatriya while engaged in the performance of a vow. So Manu!: "For "having struck down one of the kingly order, the best of the twice-born "should donate one thousand cows and a bull for the purification of his "own self." Also: "One-fourth of that for a Brahmicide has been stated to "be for the murder of a Kshatriya; in the case of a Vaisya one-eighth part, "while for a \$ûdra performing his duties, one-sixteenth." As to what has been cumulatively stated by Gautama2. "For the murder of Rajanya, six "years' observance of a celibate's vow; and one (should) also donate one "thousand cows and a bull;" this is in regard to the murder committed by a Brâhmana of a Kshatriya engaged in a vow. For the murder of a Kshatriya who is a King, Vishņu3 states: "Upon the murder of a "King, this Mahâvrata duplicated, one should perform." (266)

Śûlapâni Yâjñavalkya, Verse 267

20 Vaisya, etc. For the murder of a Vaisya who was doing his duty, this same Mahâvrata for one year should a Brâhmana perform; or of the cows one hundred, and a bull should he donate. For the murder of a sûdra of this kind, this same penance one should perform for six months; or ten cows should he donate. (267)

For the murder of a woman, the Author states the Prâyaśchitta

Yâjñavalkya, Verse 268

For having killed the misbehaving Brâhmana, Vaisya, Kshatriya or Sûdra women, one should donate in the respective order a leather bag, a bow, a goat, and a sheep for purification.

Mitakshara:—The wives of a Brahmana and others who had been misbehaving i.e. adulteresses, pramâpya, for having killed, krameņa, in respective order, drtim, a leather bag i.e., a pail of leather for holding water, dhanuh, a bow; bastam, a goat, a ram; avim, a sheep also, visuddhaye dadyât, for purification one should give.

This, moreover, has a reference to an unintentional murder of women born of the lowest castes by matrimonial connections in the inverse order. For the intentional, however, Brahmagarbha says: "In "the case of women born of Pratiloma connections, the time has been "stated to be a month; of those born of mixed connections, moreover, "such as a Sûta and others, four, two, six." For the murder of a Brâhmanî &c., six months; of a Kshatriyâ woman, four; of a Vaisyâ, two; in this way according to appropriateness is to be the connection. When, however, one kills a woman who had been 10 earning her livelihood, then a trifle should be given; as Gautama¹ has stated. "For harlotry, a little." Vaisika. 'harlotry,'2 one who lives in the manner of a harlot, for killing such a one, a little only should be given; and that is water; as Angirah has stated: "A water into a well or to a Brahmana should one make over 15 "for killing a Brâhmanî (woman); for the murder of a Kshatriyâ "(woman) a cow; a goat has been stated for killing a Vaisyâ (woman); "for a S'ûdrâ (woman), a sheep; and for killing a harlot, a man should "donate water." When, however, Brâhmanî³ (women) and others who had committed adultery with Kshatriya men and the like in the inverse order are killed, then the Prâyaśchittas for cow-killing should accord-20 ing to appropriateness be administered. (268)

Sûlapâņi

Yâjñavalkya, Verse 268

Misbehaving etc. For having killed the Brahmana and other women 25 having intercourse with men without restraint, by regard to the murder one should donate in respective order, Drti, an iron receptacle; bastah, a ram. so Manu4: "A saddle, a bow, a leather bag, and sheep, separately "one should donate for purification: for having killed of woman of the "four orders conducting irregularly," Jina, 'saddle' i.e. hide. (268)

¹ Ch. XXII. 27. 2 On p. 291 l. 2 for वैद्यकर्मणा read वेद्याकर्मणा.

³ On p. 291 1. 5 for ब्राह्मणासा read ब्राह्मण्यासा.

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For killing a Brâhmani or other women who had been slightly misbehaving, the Author states

Yâjñavalkya, Verse 269 (1)

For having killed a woman not extremely misbehaved, one should perform the penance for killing a Sûdra. [269 (1)]

Mitakshara: - When, however, one kills a Brahmani (woman) and the like who was not extremely vitiated i. e. was slightly misbehaving, then Sûdrahatyâvratam, the penance for killing a S'ûdra, one should perform; or alternatively, one may donate ten cows. This, moreover, for six months should be observed for unintentionally killing a Brâhmanî (woman), and for an intentional murder of a Kshatriyâ woman. For an intentional murder of a Vaisyâ woman, one should donate ten cows. For an intentional killing of a S'ûdrâ woman, however, the general prâyaśchitta for an Upapâtaka viz for a month and consuming the five cow-products. When one intentionally kills a Brâhmanî woman, then the twelve months. For an unintentional killing of the Kshatriya and the rest, three months, for a month and a half, and for twenty two and a half days. As says Prachetâh: "For having killed a Brâhmanî. "woman not in her menses, the Krchhra for a year, or for six months; "for killing a Kshatriya woman, six months or three months; for "killing a Vaisyâ woman, three months, or a month and a half; for "killing a S'ûdrâ woman, one month and a half, or twenty-two and half "days." As to what after premising. "In the case of a Kshatriya, for "six months, the ordinary vow of a celibate student, three in the case of "a Vaisya, and one and a half, in a S'ûdra" has been stated by Hârîta: "Like the Kshatriya in the case of the Brâhmanî woman, like the "Vaiśya in the case of a Kshatriyâ woman, like a S'ûdra in a Vaiśyâ "woman, for having killed a S'ûdrâ, nine months", that also is to be understood to be applicable to deliberately murdering women possess* ing the qualifications of performances, means etc. For unintentional acts, however, everywhere half should be devised. In the case of an Atreyi, however, has been stated before. [269(1)]

Thus ends the Chapter of Prayaschittas for the Murder of Women.

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Vîramitrodaya

In this manner, having stated the *prâyaśchittas* common to all in regard to some of the *Upapâtakas* the Author states other *prâyaśchittas*.

Yâjña valkya, Verses 266, 267, 268, 269 (1)

Of a Kshatriya possessed of the qualifications among others, of having studied the Vedas with the six angas, being killing, one more in a thousand, such, its cordinal being 1001; bull the 1001th, is among whom those, such one thousand and one cows including a bull, one should donate. So also Manu': "But when unintentionally, the foremost of the "twiceborn kills a Kshatriya, he should donate one thousand and one "cows including a bull, for the purification of himself". Also²: "One-"fourth of that for the Brâhmicide is prescribed for the murder of a "Kshatriya; for (killing) a Vaisya, one-eighth, and for (killing) a Sûdra "should be kwown, however, the sixteenth."

Brâhmicide etc.. For killing a Kshatriya not following his duties, for three years a Brâhmana should perform the penance of carrying the head skull etc. prescribed for a Brahmicide. In the text of Manu, when the Kshatriya is adversely inclined and by reason of his association with one who does not follow his duties, by the word 'man', in the case of women half of a half prayaschitta has been indicated. By the use of the word api, for an intentional murder, everywhere the double is added. For the murder of a Vaisya not following his duties, for a year one should perform the penance for a Brâhmicide, since in the case of the murder of a Vaisya pursuing his duties a year and a half has been stated by Manu. For the murder of a Vaisya accomplished in the study of the Vedas with the six angas, one hundred of the cows should be donated. The murderer of a Sûdra not pursuing his duties should practice this penance for six months. A profusedly milch cow, delivered not long ago, or ten cows with calves should be donated. By that it is equivalent to five cows, as Manu has advised a nine months' penance for the murder of a Sûdra pursuing his duties. 'The duties have been technically stated in Another Smrti thus: "Worship "of the guru, pity, cleanliness, truthfulness, restraint of the organs, "and a benevolent disposition — all that is called good conduct — " Vrtta". By the use of the word api twice, the Author suggests the cumulation of the two prayaschittas for the murder of a Vaisya or a Sûdra seated at a sacrifice as stated by Manu. All this is for a murder committed by a Brahmana.

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In the case of the Kshatriyas and the rest, however, a reduction in the prâyaschitta occurs in the respective order: "In the case of a "Vipra the entire should be administered, less by a quarter for a "Kshatriya, however; for a Vaisya, half; while one quarter as the remainder is ordained for the Sûdra castes"; vide this text of Brhaspati. In this way, should elsewhere also be connected. (266-267)

The misbehaving wives of the Brâhmana and the rest i.e. having intercourse promiscuously with men, for having killed, one should donate for the purification a drti, a leather bag for holding water; the bow is well-known; a goat, a sheep, a ram. Here the connection of the words, bow and water-bag with the words Kshatriya and Vaisya is in an inverse order by regard to propriety. In some places, the 'Kshatra and Wit' itself is the reading. This, moreover, is in reference to an intentional killing of one who has committed adultery with (a member of) another caste. (268)

For the murder of one who has committed adultery once, and with one of the same varna, however, the Author says: 'For having killed a woman who had not become intensively vitiated, unintentionally or intentionally also, the penance which has been stated for the murder of a Sûdra, for an intentional as well as an unintentional act, that one should perform.' For the murder of a woman who had committed adultery more than once with one of another varna, however, the Taptakrchhra stated by another Sage should be understood. While engrossed in (the performance of) a sacrifice when a woman of (any of) the three varnas is killed, then the twelve years' above, vide the text of "For having killed a woman seated at a sacrifice, one Parâśara. "should perform the penance for a Brâhmicide." For the murder of awoman in her menses, however, the twelve years' has already been stated by the Author. By the use of the word tu, 'however,' are excluded the women of the lowest caste. $\lceil 269(1) \rceil$.

Śûlapâņi Yâjñavalkya, Verse 269

Not much etc. Knowingly for having killed the wife of any Brahmana not qualified, the penance (is the same as that) for the murder of a Sûdra. For the murder of the wife of one with qualifications, Yama: "For having killed the unblemished wife of a twice-born who had consecrated

¹ Verse 251 P. 1745.

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"the Fires one should perform the penance for a Brâhmicide; similarly "also one who had killed an *Âtreyi* woman; for that of the wives of "the Brâhmaṇa, Vaiśya, Kṣhatriya, who had not consecrated the fires, one "should perform the penance for a cow-killer, and also in the case of a "Śûdrâ woman always."

'With bones', such as a lizard etc., for having killed a thousand; of the boneless' i.e. of the petty ones, anah, a cart; and also the compliment to make it, of this measure, for having killed, one should practise the penance for the murder of a Śūdra. Yama states a special rule: "After this, for "having killed a thousand of the boneless such as the worms, insects, gnats, "ants, bees, stinging flies, etc., as for the murder of a Śūdrā; for killing in "volume the weight of a man's load, the cuckoos, parrots, etc., same as for "killing a Śūdrā." This has a reference to insects and such others with extremely submerged limbs. (269)

On the occasion of stating the *Prâyaśchittas* for killing, for the destruction of animals which does not amount to an *Upapâtaka* and which has been designated as the Miscellaneous, the Author states the *Prâyaśchitta*

Yâjñavalkya, Verse 269 (2)

For (having killed) a thousand of beings, however, having bones; likewise, a cartful of boneless beings. [269 (2)]

Mitakshara:—Asthimatam, having bones, of animals, such as a lizard and the like in regard to which no expiation has been stated; sahasram, a thousand, for having killed, anasthimatam, of the boneless beings also, such as the lice, bugs, stinging flies, mosquitos, and the like others, anah, a cartful, a cart, i.e. as many as may fill it, for having killed, the penance for killing a S'ûdra i.e. that for six months ordinary should one perform, or alternatively should donate ten cows. The use of the word 'a thousand,' is a measure limit, and therefore for killing more than that, more should be determined. For less, moreover: "Fo killing a being with bones, something should be given, while for "those devoid of bones, the restraint of breath" thus the Author will state hereafter.

Tathâ anasthimatâm anah, likewise, for boneless beings a cartload, &c. 35 this refers to extremely tiny animalcules. In regard to bigger boneless animals, however, in the text²: "Worms, insects, birds, for having

^{1 ·} III. 275, further on p. 1862

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"killed &c." having mentioned those which bring on a taint, that stated by Manu¹, in regard to those which bring on a taint viz. "for these shall "be the heated barley for three days", should be observed. [269 (2)]

PAGE 292 *

Yâjñavalkya, Verse 270

A cat, a lizard, an ichneumon, a frog, and a bird, for having killed (these), one should, for three days, drink milk, or alternatively the Krchhra Pâda one should perform. (270)

Mitakshara:—Moreover, marjaradayah, the cat and others, are well known. Patatrinah, birds, moreover, such as the blue jay, the crow, the owl; these, hatwa, for having killed, for three nights, payah pibet, one should drink milk; padakschhram, a quarter of a Krchhra, wa charet, or alternatively one should perform. By the use of the word wa, 'or alternatively,' one may walk for a yojana or do similar acts. As says Manu': "One should drink milk for three nights, or alternatively should walk "for a yojana over the road, or touch the water in a flowing river, or "should repeat the hymn for the water-gods."

This, moreover, has a reference to killing each separately. For a mass killing: "For having killed a cat, an ichneumon, a blue jay, "and a frog; a dog, an iguana, an owl, and a crow also, one should "perform the penance for the murder of a S'ûdra." This six months' penance stated by Manu³, should be followed. As for what has been stated by Vasishtha⁴: "For having killed a dog, a cat, an ichneumon, a frog, a reptile, a rat, or a mouse; one should perform the twelve days' Krchhra, and donate something, that should be understood to have a reference to habitual acts. Dahara, 'a rat', a tiny rat, or the chhuchhundari. (270).

Śûlapâņi

Yâjñavalkya, Verse 270 .

'The cat, the alligator, the ichneumon, the frog, and the birds' etc. In regard to the flying birds Baudhâyana⁵ states a special rule; "For the destruction of a swan, heron, peacock, the ruddy goose, crow, "owl, frog, the bhatika, the scratch bird, a brown ichneumon and the "like, as in the case of a Sûdra." Here in regard to the frog &c., deliberateness is to be understood. Bhatikâ is the Chhuchhundari, the

1. Ch XI, 125, 2 Ch. XI, 132 3 Ch. XI, 131 4 XXI, 24

5 I. X. 28.

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musk-rat; karikâ, 'the scratcher,' a tiny mouse. Babhruh, 'the brown, ichneumon,' a profusely hairy creature particularly found generally in the hills. As to what has been stated by Gautama: "Like the Vaisya" in regard to a frog, the ichneumon &c." that has a reference to their collectiveness. (270)

Yâjñavalkya, Verse 271

For an elephant, five blue bulls; for a parrot a calf of two years; for a mule, a goat, and a ram, a bull should be donated; and for a heron, one of three years' (old). (271)

Mitakshara:—Moreover, when an elephant is killed pancha nila wṛṣhaḥ, five blue bulls, should be donated; suke, for a parrot bird, dwivarsho vatsaḥ, a two year old calf; when a donkey, a goat and a ram are killed, for each one, one bull vṛṣhaḥ, kraunche, for the heron bird, trihayanaḥ, a three years' calf should be donated; thus is the connection everywhere. By Manu² also, in this connection, a special rule has been stated, "A cloth should one give for having killed a horse; five blue bulls, for an elephant; for having killed, a goat, a ram, a draught bull, and a donkey, one a year's old." (271)

Sûlapâṇi

20 Yâjñavalkya, Verse 271

Elephant &c. For the destruction of an elephant five blue bulls should be donated. Some are of opinion that the blue bulls bearing the marks such as are characterised as for one to be dedicated³ to the public. The bull to be donated should be one year old. Vide the text of Manu:⁴ "For killing a goat, or a sheep, a draught ox; for killing a donkey, (a bull) "one year old." Krauncha, a particular kind of bird.

Yâjñavalkya, Verse 272

A swan, a vulture, a monkey, a carnivorous animal, the aquatic and the land birds, as also a peacock, for killing (these), one should donate a cow, and for a non-carnivorous animal, a heifer. (272).

Mitâkṣharâ:—Moreover, Kravyam, i.e. uncooked meat, one who eats is kravyâd, a carnivorous animal, such as the tiger, the jackal and the like beasts of the particular kind; on account of their association

¹ Ch. XXIII. 18-19. 2 Oh. XI. 127.

³ वृष्णिसर्ग—a bull is dedicated on the 13th day as part of the exequial rites immediately following death. 4 Ch. XI. 136.

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together with the monkeys, and likewise by reason of their being stated along with the swan and the falcon, the heron, the vulture, and the like others also are included. By the word Jala, 'water', are indicated the aquatics, such as a crane and the like. By the word sthala, 'land', are included birds moving on land such as the balâka (crane) etc. Sikhandi the peacock; bhasa, a particular bird. The rest are well known. In regard to these, for the killing of each gam, one cow, dadyat, one should donate.

Akravyadastu, for a non-carnivorous one, however, such as the deer and like beasts, or the Khañjara and such other birds, for having killed, one should donate a heifer. So also Manu1: "For having killed a swan, "a crane, a heron, or the peacock, monkey, a falcon, a Bhâsa, one "should give to a Brâhmana a cow. For having killed carnivorous wild "beasts, one should donate a milch-cow; for the non-carnivorous, a "heifer; for killing a camel, however, a Krshnala." (272)

Śûlapâni Yâjñavalkya, Verse 272

Swan &c. Śyenaḥ, 'hawk,' well known as sañchânaḥ, 'Carnivorous,' such as the lion, the tiger, and the like. By the word 'water,' are included aquatic animals such as the crane (क्क), and the like, Sikhandi (Lit feathered) i.e. the peacock. Bhasa, the vulture, or the cowpen cock. 'Noncarnivorous, such as the deer &c. (272)

Yâjñavalkya, Verse 273

For the snakes, an iron rod; for the impotent, tin and lead; for a hog, a jar filled with ghee; for the camel, $gu\tilde{n}j\hat{a}s$; for a horse, a silk cloth. (273)

Mitakshara: -- Moreover, where serpents are killed ayomayo dandah, an iron rod, sharpened at the end, should be given.

Page 293 * Pandake, for an impotent, i.e. non-man, having been killed, trapu sîsaskam cha, tin and lead also, of the quantity of a mâsha, one should donate, or of a load of straw2, as it is seen in another Smrti: "For having killed an impotent person, one "should donate tin or lead or a loadful of straw."

Ch. XI. 135-137.

पुरालमारं-See Amara II. ix. 22 पलालोऽस्त्री स निष्कलः । see रामाश्रमी-त्रीणि नृणादि-काण्डस्य or धान्यरहितकाण्डस्य एकम्.

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"A Pandaka (the impotent) is without the genetive organ; and he "is not fit for a sacrament," in this text of Devala is referred to generally as one who is devoid of the female or the male organ, still there is no intention to refer to him as one in the cow or Brahmana class. as the prohibition for the killing of a cow or a Brahmana proceeds exclusively by a reference to the class. A panda (impotent) who is without the genital organ is not specially particularised from the collective group, the small prâyaśchitta has been stated on that account. Therefore, the beasts and the birds alone are here intended to be referred to, and also as they have been mentioned along with beasts and 10 birds. Kole, on a hog, i.e. a pig, being killed, ghṛtakumbho deyaḥ, a jar filled with ghee should be donated. Ushtre guñja, for a camel, the guñjas should be donated. For a horse being killed amsukam, a silken cloth, i.e. a cloth, should be donated. So also Manu2: "The foremost of the twice-"born should donate a spade of black iron for having killed a serpent; a 15 "load of straw for killing an eunuch, and also a mâsha of lead." (273)

Śûlapâṇi Yâjñavalkya, Verse 2⁷³

Serpents &c. Pandake, 'in the case of the impotent' i. e. of the human kind, Trapu, zinc; Kole, for a hog; gold of the quantity of a gunja. (273)

Yâjñavalkya, Verse 274

For a *ittiri*, a sesamum cup; for the elephant and the like others, one unable to bestow a gift, one should perform the *Krchhra* for the purification in each case. (274).

Mitâksharâ:—Moreover, proceeds the Author, Tittirau a bird, when killed, tiladroṇam, a sesamum droṇa, one should donate. The word droṇa, however, is indicative of a particular measure; as has been stated in a Smṛti: "Eight muṣhṭis (handfuls) make one kiñchit (some "thing); eight kiñchits, make a puṣhkala; four puṣhkalas, however, have "been declared to make an âdhaka; four âdhakas make a droṇa; this is "the characteristic of the measure." For the killing of the elephant and others, gajādînâm, when one is unable, by reason of poverty, aśaknuvan to

¹ On p. 293 l. 4 for लिङ्गाविरहिणी read लिङ्गाविरहिणि.

² Ch. XI. 133. 3 On p. 293 l. 18 for 11 read 212.

make a donation, dânam, of five blue bulls etc. for each act, one should perform a Krchhra, Krchhram charet, for purification. The word Krchhra, moreover, would here be understood by implication to be for all kinds of penances. The penances have been pointed out by Gautama1: "A year, "six months, four, three, two, one, twenty-four days, twelve days, six "days, three days, a day and a night, are the periods. These also should "in the absence of a specific direction, be observed by an alternative "choice. In serious crimes, heavy ones; for small delinquencies, light ones." If the word Krchhra were taken to signify a primary standard, then in the case of an elephant or in the case of a parrot particularly, there might 10 be the Prâjâpatya only. That, however, is not proper. If, however, it is taken to be as in reference to all kinds of penances, then by regard to the greatness or smallness of the donation, it may be proper to determine the heaviness or lightness of the penance also. And hence it has been stated: "In the case of an elephant, for two months eating the 15 "barley food; while for a parrot, a fast." In this manner, in other cases also, the penance should be determined in accordance with the donation (274).

Śûlapâṇi Yâjñavalkya, Verse 274

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The falcons &c. Drona of four Adhakas. For the destruction of the elephant etc. on account of poverty, when unable, for purification from each, the Sântapana and other Krchhras, by regard to the offence as stated by Jâbâla and others should be taken to; as says Jâbâla: "For acts of "killing or unlawful deprivation, after satisfying the owner, and like-"wise declaring the offence to the Vipras, one becomes purified by a "prâyaśchitta. For having killed an elephant, a horse, as also (for steal-"ing) gold, and a cow likewise also, one should perform the Mahâsân-"tapana, as also in the cases of a cow, land, a maiden and false-"hoods." (274)

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Yâjñavalkya, Verse 275(1)

For the destruction of beings germinated in fruits, flowers, food and tasteful liquids, consumption of ghee. [275(1)]

Mitakshara:—Moreover, in fruits like that of the audumbara tree and the like, and flowers like that of the mudhuka and the like, in food

such as cooked rice, of long duration, or the barley meal and the like, and in tasteful liquids, such as the jagree and the like, such beings e.g. animalcules as are germinated, for the destruction of these, the drinking of ghee is the means of puriification. This drinking of the ghee, moreover, has been ordained only as part of the meal-taking, the prâyaśchitta having the characteristic of austerities. The characteristic of an austerity has, moreover, been pointed out in the smrti of Angirâh on the occasion of an exposition of the word Prâyaśchitta: "By prâyaḥ "is meant austerity; chitta is called determination; what "is a combination of austerity and determination, that is called "prâyaśchitta". [275(1)]

Śûlapâņi

Yâjñavalkya, Verse 275 (1)

Fruits &c. For the destruction of insects formed in plums and other 15 fruits, or from flowers such as the *Madhûka* and the like, or juicy objects like rice, *guda* etc., one should remain for a day subsisting on ghee alone, [275(1)]

The prâyaśchittas for each act being infinite, even an individual inquiry and a reply, being impossible to be stated, in general terms the Author states the prâyaśchitta

Yâjñavalkya, Verse [275(2)]

For killing a being with bones, something should be given; while for those devoid of bones the restraint of breath. [275(2)]

Mitâkṣharâ:—In the case of the killing of animals with bones such as the chameleon and the like, of a quantity less than a thousand, for killing, wadhe each, kiñchit, something, some small thing such as corn, gold, etc., deyam, should be given; anasthike tu, while for those devoid of bones, one prâṇâyâmah, restraint of breath. There, under Page 294* the direction as to 'something,' when gold is being donated, then of the quantity of a Fana only. "For

"the killing of animals with bones, a Pana should be given" vide this text

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of Sumantu. When, however, corn is to be given, then eight Mushtis should be given, as it has been stated. "Eight Mushtis make a "(something) Kiñchit".

This, moreover, has a reference to the killing of animals for which an expiation has not been stated; where, however, a particular prâyaschitta is heard of, there that alone holds; as says Parasara: "One who kills a swan, a crane, the ruddy goose, "a heron, or a cock; as also for having killed a peacock, or a goat, "one becomes purified by eating one meal. For having killed a "cormorant or iiiiibha, as also a parrot, a dove; an $\hat{a}dik\hat{a}$, a crane one "becomes purified by taking his food in the evening. The destroyer "of a châsha, a crow, a pigeon, a sâri, a partridge2, by remaining "in water at both evenings becomes purified. The destroyer of a vul-"ture, a hawk, the birds, as also of the owl, should remain during "the day eating uncooked meal and for two periods subsist on air. "For having killed a rat, a cat, the serpent, a typhon, a dundubha³ "for each; one should feed the Brâhmanas and (give) an iron rod as "the dakshina. For killing a sedha, a tortoise, an alligator, a hare, a por-"cupine, one becomes purified by eating for a day and night the fruit "of the egg-plant and quñias. For having killed a deer, a rohi deer, "a hog, the ewe, a sheep, a wolf, a fox, a bear and a leopard, one "should donate a Prastha of sesamum, and should subsist on air for "three days. For killing an elephant, a ram, a horse or a bison, the "prâyaschitta" is for a day and night, and bathing at the three twilights. "The destroyer of an ass, a monkey, a lion, the spotted deer, and the "tiger attains purification by three nights and also by the feeding of "the Brâhmanas."

In this manner the subjective adjustment of the texts of other Smrtis should be determined by regard to the place, time atc. [275 (2)]

Here ends the Chaper on Prâyaschitta for Killing.

¹ Ch. VI. 2. 2 तिस्ति—The francoline partridge (Apte).

³ An unpoisonous snake (निर्विषा इंडुमाः स्पृता).

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Vîramitrodaya

On the occasion of (a discussion of) the prayaschitta for a killing. the Author states the prayaschitta for a killing expressed by the word . Miscellaneous'.

Yâiñavalkya, Verses 260(2), 270-275

Of the animals having bones, regarding (the destruction of) which no expiation has been stated, such as a lizard and the like others, for having killed a thousand, and similarly, of the boneless ones, however, such as the stinging mosquito and the like others, having killed a cart i.e. of a quantity which will make a loadful for a cart, the penance as is prescribed for killing a Sudra should be performed. [269 (2)]

For having killed a cat or any other (of the list), for the wiping off that sin one should drink milk only for three days; or should perform a quarter of a Krchhra. This for an unintentional killing. For a deliberate killing, however, is the prayaschitta stated by Vasishtha!: "For "having killed a dog, a cat, a frog, an ichneumon, a serpent, a ground "rat, a mouse, one should perform the Krchhra for twelve days, and "should donate a little". Daharah, 'a ground rat, 'a tiny mouse. (270).

For an elephant being killed, blue bulls five (in number), should be 20 donated for the purpose of purification; for a parrot being killed, a twovear old calf should be given; for a donkey or any (of the list) being killed, for each, one bull should be given. If a krauncha 'a heron,' i.e. a Chakrawaka, 'ruddy goose', a three years' old calf should be given. (271)

Commencing with the swan and ending with the Bhasa (in the list), for killing each, for purification, one should donate a cow. A noncarnivorous animal such as the Khanjarita 'the wag tail', and the like, others than those who eat raw meat-for having killed, however, these, a heifer should be given. A carnivorous, however, is such as the iackal and the like others. By the words land and water, are intended those living there, such as the crane, the Baka, Balaka &c. Sikhandi 'the feathered one' i.e. the peakcock. Bhasa, a particular kind of bird. (272)

Among those which crawl on their bosom such as the serpents, an iron staff sharpened at the end should be given. For an impotent bird being killed, tin i. c., bronze, as well as lead should be given of the quantity of a Masha. For a Kola (a bear), being killed, a jar filled

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with ghee should be given. When a camel is killed, Guñjas should be given; for a horse being killed, a cloth should be given. (273)

When a falcon is killed, a Drona quantity of sesamum i.e. sesamum of the measure of four Adhakas should be given. When, however, upon an elephant being killed, if on account of moneylessness one is unable to make a donation of a blue bull or the like, for the purification from (the sin of) each, one should perform the Krchhra as an appropriate penance. The penance, moreover, has been stated by Gautama': "A year, six months, three, two, one, twenty four days, twelve "days, six days, three days, a day and night, thus are the periods: "these alone, where no specific mention is made, should be performed "by a choice, in cases of sins, the greater for the greater, the smaller "for the smaller ones." (274)

In the case of the destruction of animals found in fruits such as the Udumbara, and the like; and in the flowers, such as the Madhuka &c., in food long preserved such as the Sakhi and the like, in the juices such as the guda etc., for purification, the drinking of ghee should be made. For killing one animal with bones, some little thing i. e. gold of small value, or rice or other corn of the quantity of eight handfuls should be given. In the case of a single one devoid of bones not specially mentioned, however, when killed, a restraint of breath at the two sandhya worships should be performed. (275)

Sûlapâni -Yâjñavalkya, Verse 275 (2)

'A Little, on a destruction of creatures with bones should be given, while a restraint for the boneless' etc. Of those having bones such as the small house lizard or the like, for killing each one of these, a little e.g. one pana should be given. In the case of those having no bones, such as the gnat etc., a restraint of breath should be made. [275 (2)]

"For the purpose of fuel, the cutting of trees" so has been stated2 in the course of the consideration of the Upapâtakas; on the occasion of (the consideration of) the cutting, although it has been stated in a different order, the Author revives it, and states the Prâyaśchitta first.

¹ Ch. XIX. 17-19.

² Verse 240 page 1701 above.

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Yâiñavalkva, Verse 276

For cutting a tree, a thicket, a creeper and a shrub, should be repeated a hundred rks; for a purposeless cutting of the plants, one should remain for a day subsisting on milk and following a cow. (276)

Mitakshara: - Of those which yield fruit, such as the mango, jack and the like other trees, vrkshanam, gulmadinam, of thickets, and like others, excepting for the purpose of a sacrificial performance or like objects with invisible results, chhedane, for cutting, rchâm, of the rks, such as the Gâyatri and like others, satam japtavyam, a hundred should be repeated. 10 · Of the plants, however, whether of the town or of the forest, for a purposeless cutting, for a day i.e. for the entire day, the service of the cows and at the end one should drink cow's milk by avoiding all other food. For the purpose of the five sacrificial acts, however, there is no sin. This, moreover, should be observed in the case of those which are useful by the reason of (yielding) fruits etc., as Manu¹ has stated: "For "cutting down, however, trees which bear fruit, should be repeated "one hundred rks; as also in the case of shrubs, climbing plants, and "creepers, and of creepers which had flowers." For a visible purpose even, if it be part of tilling, as e.g. while ploughing etc. there is no sin; as Vashstha2 has stated: "One should not injure fruit and flower 20 "bearing trees; but for tilling purposes one may injure."

Where, however, by a special regard to a particular place there is heaviness of punishment, there a heaviness of the prâyaśchitta also should be determined; that has been stated: "In regard to trees "growing on a sacred place, or a cemetery, at a holy place, or a temple "of gods, double the penalty, as also in the case of a tree which is "well-known." This repeating of a hundred rks, moreover, has a reference to the twice-born, and has no reference to

the S'ûdras and like others; these having no right. PAGE 295*. Therefore for them should be determined in accordance with the punishment, such as for two nights and the like. With a view to remove the fault of meaninglessness for their being particularly enumerated among the Upapâtakas, the prâyaśchitta which holds generally for Upapatakas may also be here. This, moreover, as it is heavy, should be regarded as having reference to a habit. (276)

Vîramitrodaya

'Cutting off the trees for fuel,' while mentioning this as among the *Upapâtakas*, and stating a *prâyaśchitta*, an equal *prâyaśchitta* even elsewhere also, the Author states

Yâjñavalkya, Verse 276 (1)

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Excepting for the visible purpose of the plough as part of the tilling or the invisible purpose of a sacrifice or the like, for cutting down trees which are useful by reason of the fruits &c. of the rks, such as the Gâyatri &c. a hundred should be repeated; this is the meaning. Gulmas, 'thickets' &c. have been explained before. Manu: "For "cutting down fruit-yielding trees, however, should be repeated a "hundred of the rks; of the thickets, creepers, and herbs, as also of "shrubs which had flowers". Vasishtha: "Trees which are yielding "fruit and flowers, one should not injure; for agricultural operations, "however, one may destroy."

Sûlapânî Yâjñavalkya Verse, 276

In the case of trees the fruits of which are useful and can be enjoyed such as the mango and the like, and also thickets which have flowers, a hundred of the rk. Tatsavituh etc. one should repeat. So also Manu¹: "For cutting "fruits-yielding trees should be repeated silently a hundred times the rks; "as also in the case of thickets here and creepers and flowered creepers." (276)

Of the herbs produced on furrowed and unfurrowed ground, for cutting without any reason, one should subsist on milk for a day and follow after the cow. Here, the special prâyaśchitta stated in another Smṛti should be adjusted by regard to the excellence or low nature of the qualities and intentional and unintentional natures of the Acts. [276]

On the occasion of the (consideration of the) prâyaschitta for killing an unchaste woman, a monkey &c., for a bite from these, the Author states a prâyaschitta

Yâjñavalkya, Verse 277

One bitten by an unchaste woman, an ape, a donkey, also by a camel and the like, and by the crows, by holding a restraint of breath in the water, and drinking ghee, one becomes purified. (277)

Mitâkṣharâ:—Puṃṣchali, an unchaste woman, and the like are well-known. By these, daṣḥṭaḥ, bitten, jale prāṇâyâṃaṃ kṛtwâ ghṛtaṃ prâṣya visudhyati, in the water by holding a restraint of breath, and drinking ghee, one becomes purified. By the use of the word âdi, and the like, are included the jackal and like others, as says Manu¹: "One bitten by the a village dog, jackal or donkey, or also by the carnivorous animals of the village, as also by a man, horse, camel or a hog, by a "restraint of the breath, becomes purified."

This drinking of the ghee, moreover, should be taken as a substitute for a meal, the penances, by reason of their being in the form of austerities, cause extreme pain to the body.

This has a reference to one who is weak. "For those bitten by a "dog, a jackal, a deer, a buffalo, a goat, a sheep, a young camel or " elephant, an ichneumon, a cat, a rat, a diving bird, a swan, a crow, "or a man, a bath with (the mantras) Apo hi shtha, and thrice a 15 "restraint of breath:" as for this text of Sumantu, that has a reference to one who has been slightly bitten at a part below the navel-As for the text of Angirasa: "A celibate student when bitten by a "dog, should for three days drink milk in the evening; if a house-"holder, for two nights; while for one night, one who has consecrated 20 "and maintained the Fire. For one bitten above the navel, however, "the same shall be duplicated, the same shall be trebled (if) at the "mouth, while at the head quadrupled," that has a reference to one who has been bitten through. For the Kshatriya and the Vaisya, however, less by a quarter, and a quarter respectively. For a S'ûdra, 25 however: "For the S'fidra, moreover, by a fast is the purification, "or again by a donation; he may donate a cow, or a bull to a "Brâhmana for purification"; this rule stated by Brhadangirasa should be observed. As for the text of Vasishtha2: "A Brahmana, however, "if bitten by a dog, should go to a sea-joining river, 30 " performing the restraint of breath a thousand times, and drinking "ghee, he becomes purified," that has a reference to a bite on the best part.

As for the women, however: "A Brâhmanî (woman), how-"ever, (if) bitten by a dog, or by a jackal, or by a wolf, becomes

¹ Ch. XI. 199.

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"immediately purified after seeing a risen planet or a luminary," this statement by Parâśara should be observed. For one seated in the midst of a Krehhra or other penance, moreover, a special rule has been pointed out by the Same himself: "For three nights only should "one observe a fast if bitten by a dog while under a vow; after "consuming the barley meal together with ghee, she should bring to "a conclusion the remaining portion of the vow." In the case of one in her menses also, a special rule has been pointed out by Pulastya: "When a woman in her menses is bitten by a dog, a jackal, "or a donkey, for five nights by not eating anything, and by the five "cow-products, (she) becomes purified. If, however, above the navel, "duplicated; in the mouth, however, trebled; likewise quadrupled "has been stated (if) in the head; if bitten at any other a plunge "shall be taken." Anyatra, 'at any other', i.e. not in the state of menstruation.

One, however, who is attacked by the dogs etc. by the nose etc., for him a special rule has been stated by Sâtâtapa: "For one who had been "licked with the nose by a dog, or pierced with the nails, sprinkling with "the waters is the purification, as also heating by the fire," Upakulanam i.e. heating.

When, however, in the wound caused by the bite of a dog &c., or by the attack with a weapon, germs are produced, then a special rule has been stated by Manu: "In the case of a Brâhmaṇa, when through "the aperture of a wound wherein appear pus and blood, and germs "are produced, for such a one how shall be the pràyaśchitta? With "the urine and dung of cows, he should at the three twilights observe "a bath, and for three nights subsisting on the five cow-products, he be"comes purified (if) below the navel; if in a wound between the navel "and the throat germs appear, for six nights; and for three days "subsisting on the five cow-products; this has been stated." There, in the case of a wound caused by the bite of a dog &c., Page 296* this should be performed as a prâyaśchitta other than

In the case of a wound generated by a weapon &c., however, this very thing. For three days subsisting on the five cow-products and the like is the supplement. In the case of the Kahatriya and others, however, for each varna a diminution of a quarter for each should be devised. (277).

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Vîramitrodaya

On the occasion of the cutting of a tree, if a sin be committed as of a miscellaneous character, on the occasion of that for the sin of cutting of the small portion or even of a touch, the Author states the prayaschitta

Yâjñavalkya, Verses 276(2), 277

Of the herbs which mature into fruits of the trees of the town and of the forests, when a cutting has been made, for a period covering one day one should follow after a cow, and should subsist on milk only for the purpose of purification. [276 (2)]

When bitten by a harlot &c. after holding a restraint of breath in the midst of water, by drinking ghee, one becomes purified. By the word ádi, 'and like others,' are included jackals &c. When a woman in her menses is bitten, Pulastya states a special rule: "When a woman in "menstruation is bitten by a dog, a jackal, or a donkey, (then) by remaining "five nights without food, and by the five cow-products she become's "purified." [276 (2)-277]

Śûlapâṇi Yâjňavalkya, Verse 277

Harlot etc. One bitten with the teeth by a harlot and others on the lower part of the navel, after holding a restraint of breath a hundred times in the water, and consuming ghee, becomes pure on the next day.

Angirâh states a special rule: "A celibate student if bitten by a dog "should for three days drink milk in the evening; a householder, indeed, "for three nights while for one day, one who has maintained the Fires; for "one, however, who has been bitten above the navel, the same shall be "duplicated". (277)

In connection with (the consideration of) a cut in the skin portion of the body, the Author states the *Prâyaśchitta* for an emission which disturbs the final element of the body

Yâjñavalkya, Verse 278

With the chanting of the two hymns viz. "that semen of mine, today etc." one should consecrate the emitted semen, and with it by the fourth finger touch the middle portion of the breasts, and the centre of the brows. (278).

Mitakshara: -If by a chance, even without a sexual union with a woman the final element is discharged, then over that emitted semen, Skannam reto, one should pronounce the two mantras, "that semen of 'mine to-day, the earth &c.', 'let it come back to me in my organ' etc. With the semen, over which these two mantras had been pronounced. the middle part of the breasts and also of the brows he should touch with the finger2 near the last one. Others, however, by reason of the impure nature of the emitted semen, it being unfit for an act of touch by the expression, tena, 'with it', 'by its association with anâmikâ, explain it as having a reference to the thumb which is present to one's mind.' Tena, by which is es with the thumb: anâmikayâ, with the fourth finger, also; and also (explain that) if the word angushtha be used, it might cause a breach in the metrical³ composition, and that therefore Tena has been used. That is not right. The word angushtha is not present in the mind; nor indeed is it 15 proper by giving up (the effect of) the contiguity of words, to bring about a connection with what might be in the mind; that has been stated4: "To a meaning which is directly deduced, never is allowed a "particularisation either by other words, or case inflexious as e.g. in "(the expression) 'this smoke is burning' or the like." Not that the 20 semen, on account of its impure character, unfit to be touched. From the very rule itself, of the touch in the form of the prâyaśchitta, its fitness can be inferred, as in the case of the drinking of the Surâ in the form of the prâyaśchitta.

This prâyaśchitta, moreover, is for the householder only, and is in connection with an involuntary discharge, as a heavy prâyaśchitta has been pointed out for a 'celibate student' (for a discharge) either in sleep or in a wakeful condition. As for the text of Manu: "If a house-"holder intentionally cause a discharge of the semen on the ground, he "should, repeat a thousand of the divine (mantra), together with three prânâyâmas"; that has a reference to a deliberate act. (278).

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¹ See तै। तिरियारण्यके ३१

² उपक्रिकी—the fourth finger, the ring finger, also called अनामिका.

³ On page 296 l. 10 for प्रवृत्त read वृत्तः at वृत्तभंग. 4 By the भट्ट s.

⁵ At p. 296. 1.12 for सर्वायोग्यनम् read स्पर्शायोग्यनम्। 6 i. e. the गायत्री,

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Vîramitrodaya

On the occasion of discussing the sin of cutting off the skin element of the body, for the discharge of the semen which cuts up the fluid elements of the body, the Author states a prâyaśchitta

Yâjñavalkya, Verse 278

Unintentionally, at night, and without sexual intercourse with a woman, if semen is discharged, then the householder should repeat the hymns, 'that semen of mine,' and 'Let Indra come to me again.' over the discharged semen; and with that semen should touch the middle portion of the breast, and the middle part of the brows with the fourth and the fifth fingers. For an intentional discharge, however, says Yama: "If a householder deliberately causes a discharge of the "semen on the ground, he should repeat a thousand times the divine hymn, together with the restraints of breath three times." For a discharge of the semen during the daytime, however, says Chhāgaleya: "For the discharge of a Brāhmaṇa's semen during the daytime, the "prāyaśchitta is being ordained; for three nights a fast, and the restraint of breath a hundred times, has been laid down." For the discharge of semen of a celibate student, however, the prāyaśchitta will be stated hereafter. (278)

Sûlapâņi Yâjñavalkya, Verse 278

That mine &c. "That semen of mine etc." "Again let the lustre "of Indra come to me etc." with these two (mantras) having been repeated over the semen discharged otherwise than through an intercourse with a woman, with that semen one should touch the middle portion of the heart and of the brows with the fourth finger. In the case of those who have held up the semen, such as the celibate student, the ascetic etc., moreover, says: "With his soul purified by the restraint of breath, he again becomes "free from passion". (278)

Yâjñavalkya, Verse 279

"In me the lustre etc." this, one should repeat for having seen one's own reflection in water; and the $\hat{Savitri}$, at the sight of an unclean object; and also for mischievousness, as also for a falsehood. (279)

Mitâksharâ: Moreover, one's own reflection if seen in water, then, "In me the lustre of Indra", this mantra should one repeat

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For a sight of an impure object, moreover, the Sâvitrî i.e. the hymn of the God Savitâ i.e. Tatsavitur etc., one should repeat. Likewise, for mischievousness made through speech, hand, feet etc. the same should one repeat, as also for a false statement.

This should be followed where the act is intentional. For an unintentional act, however: "After sleeping, eating, sneezing, spitting, "as also (speaking) falsehoods; and after drinking water while "studying the Yedas, one should sip water, even though he may be "pure," this rule as stated by Manu¹, should be observed. As for the text of Samvarta: "Upon sneezing, spitting also, for a residue stuck "up in the teeth, likewise for a falsehood, and for a conversation "with the Patitas, one should touch the right ear"; that should be observed in a petty cause or in the absence of water.

After referring to the murder of a woman, a S'ûdra, a Vaiśya, or a Kṣhatriya, 'living upon a prohibited object' has been stated.² There, moreover, the prâyaśchitta for the Upapâtakas declared by Manu and the Lord of the Yogis, should be understood to be by a regard to the caste, qualification and the like. Even in the case of atheism these prâyaśchittas should be similarly administered. By Atheism is meant, traducing the Vedas and thereby finding a livelihood. There, at both places another prâyaśchitta even has been stated by Vasiṣhṭha³: "An atheist after performing a Krchḥra for twelve "nights, should desist from atheism. One, however, who earns his livelihood on atheism, the Atikrchḥra."

Page 297 * This, moreover, has a reference to an act done once only, the prâyaśchittas for the Upapâtakas having a reference to habitual acts. As to what has been stated by Sankha: "An atheist, one earning a livelihood by atheism, an ungrate- "ful person, one dealing in false transactions, a false witness—these "should for five years carry on begging in a Brâhmaṇa's house"; as also by Hârîta after premising: "The atheist, the one living on atheism- "Subjecting themselves to the five fires, staying under clouds, and "having a bed of water, should remain during the hot, rainy "and cold seasons"; these both are in reference to an intensively habitual conduct carried on for a long time- (279).

Vîramitrodaya

Alike as if in a dream or owing to a delusion, on an occasion upon seeing the shadow which might cause a delusion, and by reason of the similarity of the prâyasvhitta for making a false statement, and with the object shortening the treatise, for activity and also for the sight of an impurity, the Author mentions the prayaschitta

Yâiñavalkya, Verse 270

Reflected in water, for seeing one's own image i.e. reflexion; for the purification, one should repeat the mantra ' mayi teja indriyam,' i.e. 10 'in me the lustre of Indra etc.,' For a sight of a donkey or any other impure object, and for the activity of the speech, hand, or feet. or for a deliberately made false statement, one should repeat the Sâvitri. For an unintentionally made false speech, sipping of water; and in the absence of water, one should touch the right ear-Thus has been indicated by the use of the word cha twice. That says Manu:1 "After sleeping, sneezing, eating, spitting, telling an untruth, and drink-"ing water, and likewise while commencing the study of the Vedas, "one should sip water even though he may be pure." Samvarta: of Upon sneezing, as also upon splitting, when anything has stuck up "in the teeth, likewise, upon a falsehood, and also for holding a con-"verse with the Patitas, one should touch the right ear." By the use the word api, 'also,' for the purpose of saving the life of a Brahmana, as also for a falsehood, an absence of a prâyaschitta has been indicated. (279)

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Sûlapâņi

Yâjñavalkya, Verse 279

In me &c. For having seen the image of the face etc., in the form of a reflection in the waters, one should repeat the japa etc. "In "me the lustre of Indra" and the like. An impurity such as the surâ and the like, for having seen it, and for an activity of the speech, hand or foot, one should make the japa of the Sâvitri. For unintentionally making a false statement, however, water sipping merely. "For spitting "and making false statements, one should sip water; even though one be "pure" vide this text of Manu1. For a little falsehood, touching the right "ear merely, vide the text of Manu. "Upon a falsehood one should touch the right ear ". (279)

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After atheism, 'the avoidance of a vow' has been stated1; there, one breaking the vow of continence has not been described; the Author states the prâyaschitta preceded by a statement of the characteristics thereof

Yâjñavalkya, Verse 280

A celibate student becomes guilty of incontinence by having intercourse with a woman; by offering a sacrifice with a donkey beast to the Nirrta, such a one becomes pure. (280)

Mitâksharâ:—Brahmachârî, a celibate student, i.e. the one contemplating the householder's stage, as well as the permanent student, such a one, yoshitam gatwa avakirni, by having intercourse with a woman becomes quilty of incontinence (Avakîrni). The discharge of the final element constitutes incontinence; one who has it, is an Avakirni. Such a one, by offering a sacrifice to the Nirrth Deity with donkey as the beast, becomes purified.

Although by (the mention of) the word donkey the fact that it is an animal ($pa\acute{s}u$) is established, the mention again of the word animal (Paśu), is with a view to introduce the Paśu stated in the Grhya (sûtra) of Aśvalâyana and others e.g. in²: "Now the ritual³ "about the paśu (sacrifice)." This, moreover, should be performed in the forest on a cross-road and on the Laukika Fire, as Vasishtha* has stated: "A celibate student, should he approach a woman, "he should in a forest at a cross-road in the Laukika Fire kill a "donkey as the animal for the Deity of the rakshasas"." Likewise, at night with an animal defective in one eye should the sacrifice be performed. So also Manu6: "The student who has violated the " vow of celibacy (avakirni), should offer a sacrifice to the "Nirrti at night with the ritual of the Pâkayajña" on a cross-road "with a squinting donkey." In the absence of the animal, the sacri-

¹ Verse 236 p. 1701 above. 2 Gr. S. I. XI. 1.

³ See Asvalayana Gr. S. I. XI. i. and the passage and the गार्यनारायणान्ति which runs thus-अय पश्लोस्तन्त्रमात्रमुच्यते । न पुनः पश्चविधीयते कल्पप्रहणात्.

⁴ Ch. XXIII. p. 1.

⁵ i.e. the निर्ऋति.

⁶ Ch. XI, 18.

पाक्रपन is the simple domestic sacrifice.

fice should be performed with boiled rice, as $Vasishtha^1$ has stated: "Or the oblation of cooked-rice should be offered to Nirrti. For "him should be offered the oblations thus. 'To the $K\hat{\alpha}ma$, this "oblation; to the $K\hat{\alpha}mak\hat{\alpha}ma$, this oblation; to the $R\hat{\alpha}ksho$ Deities, this oblation."

This, moreover, is in regard to one who is not able. For one having the capacity, however: "With a donkey, the Avakîrni should "offer a sacrifice to Nirrti on the cross-road. Putting on its hide, "with hairs turned upwards, with an iron vessel he should go a "begging to seven houses declaring his act; after a year he becomes "purified"; this penance of a year as stated by Gautama should be observed, and in addition the sacrifice with an animal or the boiled rice. Likewise bathing at the three savanas, and on taking the meal at one period these should be observed, as Manu has stated: "When this sin is incurred, putting on the donkey hide, one should go to seven houses begging alms, declaring one's own act. With the alms received from these, subsisting on one meal, bathing at "the three Savanas, such a one becomes purified by a year."

This penance for a year, moreover, should be observed in the case of the wife of a Brahmana who is not a S'rotriya, as also in the 20 case of the wife of a Vaisya who is a S'rotriya. When, however, he falls from the vow by having connection with the Brâhmana or Kshatriyâ wives endowed with qualities, or with the wives of S'rotriyas, then the three years', and the two years' in respective order should be observed; as say Sankha and Likhita: "In regard to 25 "the protected wife of a Vaisya, when one falls by an intercourse, 80 "for a year, he should perform a bath at the three savanas; in the "case of a Kshatriya, however, two years; in the case of a Brahmani, "three years". As for the text of Angirasa: "For the reason of the viola-"tion of the Celibate's vow, however, one should perform the penance 30 "for a Brâhmicide putting on the bark of a tree as a garment "for six months-in that manner shall one be free from the sin;" that has a reference to an unintentional act for which a year has been prescribed by Manu, or to a woman who has been a little

¹ Ch. XXIII. 2-3.

² Ch. XXII.IV. 17-19.

³ Ch. XI. 122-123.

adulteress. In regard to those however, who have been extremely adulteresses; "One who has fallen in regard to a S'ûdra harlot, should "bathe over the head, and donate a pot full of water to a Brâhmana; "in regard to a Vaisyâ, taking his meals at the fourth period, "should feed the Brahmanas; and a loadful of grass fodder; in re-"gard to a Kshatriya, after fasting for three nights, should donate "a pot filled with ghee; in the case of a Brahmani, after fasting for "six nights, should donate a cow also; one who has fallen in regard 'to cows should perform a Prâjâpatya; one who has swerved from his "vow in regard to a sexless woman should donate a loadful of straw "and a lead masha also"; this rule brought out by Sankha and Likhita should be understood. "This prâyaśchitta for an Avakîrni is the same "for all the celibate students of the three Varnas. An avakîrni twice-" born, Kshatriya, and also a Vaisya, after having offered a sacrifice "with a donkey, and subsisting always on alms begged, becomes puri-"fied after a year of concentration", Vide this Smrti of Sandilya.

When, otherwise than in an intercourse with Page 298* a woman, one intentionally discharges the final element, or discharges at day or in sleep, then the Nirita sacrifice alone should be observed. "This same also for a deli"berately attempted discharge of semen, at day time as also in "sleep", thus Vasishtha¹ having extended (the application of) the rule to all kinds of sacrifices. During the course of other penances, such as the Krchhra, Chândrâyana and the like which have been extended to the celibate's vow, for a discharge, this sacrifice alone: "In the "case of other penances also similarly", thus an extension having been prescribed by him also². For a flow in a dream, however, should be observed as stated by Manu³: "A celibate student, for having "unintentionally sprinkled the semen in a dream, should bathe, and "after offering worship to the Sun should repeat three times the rk, "punarmâm' etc."

In the case of the hermits (Vânaprasthas) and others, this same penance in regard to the violation of the vow of celibacy (Avakîrni vratam) occurs with the addition of three Krchhras upon their violating the vow of celibacy, Vide this text of Sândilya: "The

1 Ch. XXIII. 4. 2 Ch. XXIII. 4. 8 Ch. II. 181.

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"hermit, as also an ascetic, upon a deliberate discharge of the semen "should perform the penance for the Avakîrni together with three "Parâkas." When by taking on the householder's order he has fallen away foom the ascetic's, then the rule stated by Samvarta should be observed: "If one under the influence of an evil thought, after "once having taken to the ascetic's order reverts again, such a one "should immediatey thereafter perform the Krchhra continuing "for six months." Pratyapatti, 'reversion, 'i.e. taking on to the householder's order. Hence also Vasishiha: "One, however, who "after having become an ascetic again indulges in sexual intercourse, "for sixty thousand years he is born a worm in the fœces." So also Parasara: "That Brahmana, however, who has reverted from "the ascetic's order and has come out, as also who has reverted from "his vow of complete abstinence, desires to resort to the house-"holder's order, such a one should perform three Krchhras, and also 15 "three Chândrâyanus; being consecrated (again) with the birth ritual "and all the other rites, such a one may attain purity." There, the adjustment is that for a Brahmana the Krchhra for six months, and again the initiatory ritual for the ascetic's order; for a Kshatriya, three Chândrâyanas, for a Vaisya, three Krchhras. Or, for the 20 Brahmana, by regard to his capacity and also the fact of the offence being committed once1 or repeated, the adjustment of the three prâyaśchittas should be observed.

Likewise, for those also who had resorted to death as a method of renunciation, by Yama has been stated a prâyaśchitta: "Those who have "swerved from2 (the determination to destroy themselves by) water, "fire, or hanging up; those who have receded from the vow of the ascetic, "or of complete abstinence from eating; as also those who have swerved "back from (the resolve to die by) poison, throwing themselves "down, by a fast, or to attacks with weapons these nine are receders "((Pratyavasitâ); ostracised by the whole world these become "purified by a Chândrâyana, or by a couple of Taptakrchḥras." These two prâyaschittas consisting of the Chândrâyana and a couple of

¹ On p. 298 at l. 15 for शक्तिसङ्ग्तभ्यास etc. read शक्तिसङ्क्रभ्यास etc. 2 जलान्युद्धेचनभ्रष्टाः These are all the Sastric Methods of putting an end to one's life sach as the मृगुपतनम &c.
3 On p. 298 l. 18 for चाताच्युता read चाताच्युता.

Of the two readings नेव ते and नवेते, the latter appears to be better and has been adopted in the translation.

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Krchhras should be understood to be adjusted by regard to the capacity etc. When, however, the reading is 'killed by the attacks of weapons,' then that should be taken as a direction for the sons and others of those in regard to the death by suicide and the like methods opposed to the S'astras. As to what, moreover, has been stated by "One who is living, after deciding upon self-destruction " should perform the Krchhra for twelve nights, and observe a "fast for three nights", that should be understood to be in the case of only one who had resorted to death by unsastric methods, and who had been2 living somehow, and to be administered according to capacity. Or, 'for an attempt merely, three nights'; for one wounded by weapons etc, twelve nights'-thus should be the adjustment.

This penance for the Avakîrni, moreover, has a reference to intercourse with others than the wives of the Guru or similar others, as in those cases a heavier prâyaschitta has been indicated. Not, indeed, would it be proper that by the smaller penance for the Avakîrni should be (allowed to be) wiped off the taint attaching to the Mahâpâtaka which can be removed by the twelve years' (penance) and the like. Nor is it proper to say that the rule as to the smaller prâyaśchitta is in regard to the perticular environmental condition of celibacy, as in the case of other orders an increase by duplication and the like has been pointed in the chapter on Brâhmicide. Nor, moreover, should here the prâyaśchitta for approaching the unapproachable be treated as separate, as the vitiation from the celibate's vow by a celibate student by reason of his having an intercourse with a woman , 25 inclusive and part of it, as it is, of approaching, an unapproachable. Hence, elsewhere also, where for one cause another cause, whether of equal or less (force) is inevitable, in such a case one does not3 resort to a separate result. As4: "For an attempt to strike, one should perform " a Krchhra, the Atikrchhra when the stroke has fallen; the Krchhra-"tikrchhra, when blood has fallen; and a Krchhra when blood has "come from a deep wound", here, in the case for the falling of blood the two causes, viz. the attempt and the falling of the blood,

¹ Ch. XXIII. 19. 2 On p. 298 1. 22 for जीवन शक्त्य etc. read जीवने शक्त्य etc.

³ On p. 298 1. 28 for वाऽवर्यभाविनस्तत्र read वाऽवर्यभावि न तत्र etc.

⁴ Manu Ch. XI. 208.

being inevitable, their individual consequences viz. the Krchḥra and the Atikrchḥra, one does not administer; similarly in the same manner should be understood elsewhere also. Where, however, the rule of inclusion of the causes does not exist, then indeed, the results are separately prescribed. Causes such as in: "When during a Parva,

"one approaches during day-time in water another's PAGE 299* "wife who was in her menses, after being besmeared "with oil" etc.

An objection. Indeed, when a celibate student falls from his vow of celibacy in regard to a woman, his act can certainly be not included as one among those approaching the unapproachable. In an intercourse with a Putrikâ there is an absence of the sin of approaching the unapproachable. For, indeed, the Putrikâ is a maiden, as she had not been deflowered; nor also is she the wife of another, as she has not been given away; nor is she a harlot 15 as she does not earn her livelihood on that; nor also is she a widow as there is no death of the husband. Therefore, as a Putrika cannot be included anywhere, a prohibition has not been made in regard to her, and so only in regard to her if any one were to fall, there would be the penance for an Avakîrni. For one, however, who had fallen on account 20 of any one else, being included within other causes, the penance for an Avakîrni (which is the consequence of) the The Answer cause, should be prescribed. That is not correct: for even a Putrikâ is included in the (expression) 'others' 25 wives'; and even in the absence of a gift over, as the consecratory rite has been performed for her by the marriage ritual, she is just like a woman married by the Gândharva or like form of marriage. Nor also: "One of whom there exists no brother; nor is "the father known, never should a wise man marry her, for fear of 30 "the rule as to Putrika" from this text of prohibition should it be said as in the case of women of one's own gotra, that the status of a wife does not come up, as the prohibition has a visible object, just like the prohibition of those having a deformed or defective limb and the like; and that the object is visible is clear from the reason set out viz. 'for 35 fear of the rule as to the Putrika.

¹ Of Manu III. 11

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Nor indeed is it that taking over a bride is with object of sons only; on the other hand it is for a religious purpose also. Hence also, for one who has begotten a son and whose wife is dead what objection would there be for a religious purpose? This, moreover, has been elaborated before; so enough of prolixity. Therefore, it has been correctly stated that for a celibate student who has fallen from his vow by an intercourse with a woman, being included in an act of approaching the unapproachable, a separate consequential penance should not be prescribed. (280)

Sûlapâņi Yâjñavalkya, Verse 280

Avakirna &c. A celibate student, after having intercourse with a woman becomes Avakirna. After sacrificing i.e. offering according to the ritual stated in the Grhya, a donkey Paśu in honour of the Nirrti Deity, he becomes purified. Manu states a special rule!: "An Avakirna "however, with a squinting donkey as the Paśu, on the cross road, with "the ritual ordained for the Pâkayajāās, should offer a sacrifice to the "Nirrti at night". When, however, he becomes vitiated by a connection with the wife of a Guru, then he should perform the very Prâyaśchitta prescribed for having intercourse with the wife of a Guru having regard to the seriousness. (280)

On the occasion of the prâyaśchitta for a celibate student, the Author states another prâyaśchitta for an Anupâtaka

Yâjñavalkya, Verses 281, 282 (1)

For having given up the alms-begging and the fire-duties for seven 25 nights, (though) not ill, with the two hymns "I have become incontinent "through passion &c." one should offer two oblations to the fire. (281)

Thereafter, he should perform the standing worship with the hymn "may they sprinkle with this etc." (282 [1])

Mitâksharâ:—He, however, (when) anâtura, not ill, even a celibate student permanently, saptarâtram bhaiksham agnikâryam, for seven nights the begging of alms, or the fire-duties, abandons, such a one "I have "fallen as an Avakîrna through lust, I am guilty as an Avakîrna, "to the Kâmakâma this oblation." "I have fallen low through lust,

"I have fallen low, to the Kâmakâma, this oblation," with these two mantras, after having poured out oblations: "May the Gods "Maruts profusely shower, may Indra, and may Brhaspati, and may "this (Fire) sprinkle with water, with glory, and with the brilliance of the Brahma" with this mantra should be offer the prayer standing.

This, moreover, is to be observed for a non-performance owing to absorption in higher duties, such as the service of the Guru, and the like. When, however, without being engrossed even, he gives up the duties of begging alms and the fire-worship, then, "For not performing the "going round for alms, and for not kindling the fire, when not "suffering from a disease, one should perform for seven nights the "penance for the Avakirni," this rule stated by Manu¹ should be observed.

For the loss of the sacred thread, however, a prâyaśchitta has been stated by Harita: "Having offered four oblations of ghee with the rks "Manovratapati &c. one should again take to his former status; for "eating the alms begged from bad persons, for having a vomit, when "the Sun rises or when the Sun sets during daytime for having sleep, "for having the sight of a naked woman, for sleeping naked, for visit-20 "ing the cremation ground, for having ridden a horse or the like, for "transgressing those who deserve to be respected, also should offer "oblations with these also. During the igniting of the fire, for a destru-"ction of the immovables and the creeping bodies, Yat devâ devahe-"danam etc. with these Kûshmândi rks one should offer the oblations " of ghee; for the acceptance of donations of jewels and clothes, or of the " cows and the like, one should perform the japa of the Sâvitri one hundred "and eight times. Mano vratapatibhih etc. mano jyotih etc. i.e. 'Mind, "you are the light etc. 'and the like, indicative of the mind, and "Twamagne2 vratapâ asi etc. i.e.' 'O fire, you are the protector of the "vows etc.' indicative of vows." This is the meaning. Yathartham 30 pratiyât, 'Should again take to his former status' i.e. by the method stated, should resume with the accompaniment of the mantras.

For taking meals without the sacred thread, however: "Without "the Brahma-thread one who eats, or passes urine or ordure, with one

"thousand and eight $G\hat{a}yatris$ and the restraint of breath becomes "purified." This rule stated by **Marîchi** should be observed. (281).

Śûlapâṇi Yâjñavalkya, Verse 281

Alms &c. Not suffering from any illness, a celibate student, for having abandoned the alms-begging and the Fire-worship then: "I have become vitiated on account of $K\hat{a}ma$, this oblation to the $K\hat{a}mak\hat{a}ma$." I have been struck by $K\hat{a}ma$, I have been struck, this oblation to the " $K\hat{a}mak\hat{a}ma$;" thus with these two mantras after having offered the oblations of ghee with the mantra recited in the verse to be stated hereafter, one should offer standingly a prayer. (281)

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Yâjñavalkya, Verses 282 (2), 283 (1)

Page 300*

For having consumed honey or meat, should be performed the *Krehhra*, and the residuary vows. [282 (2)]

For having acted contrary to the preceptor, by propitiating alone doesone become pure. [283 (1)]

Mitakshara:—Moreover, by a celibate student for unintentionally madhumamsabhakshane kṛchḥraḥ karyaḥ, having consumed honey or meat a Krchḥra should be performed. Thereafter, the residuary vows should he conclude. This, moreover, is with reference to the eating of the flesh of the hare and the like worthy of being eaten by the respectable; Vide this text of Vasishṭha¹. "If a celibate eat meat, such as can be "eaten by respectable people, he should perform the twelve days' "Krchḥra, and conclude the remaining vow." The use of twelve nights' is with the object of reaching the Atikrchḥra and the Paraka also in the cases of the intentional or the habitual. When, however, he is attacked by a malady which can be removed by meat alone, then meat should be eaten after it is tasted by the Guru, as the same Author² has stated: "Such a one, if he is overtaken by a disease, (then) after what re-"mains after being eaten by the Guru, he may, for the purpose of medica-"tion, eat all (sorts). The use of the word sarva, 'all sorts,' is with the

object of including meat, garlic and the like other non-eatables. One whose disease has been removed, eating it, should offer worship to "the Sun standingly. So also Baudhâyana¹: "If, however, one desires to "have himself treated with this, such a one, when he becomes free from "the disease, then after standing he should offer prayers to the Sun with the hymn Hamsah śuchiṣhad. &c." For drinking wine also, if (it be) through ignorance, there is no sin, vide Vasiṣhṭha²: "When wine is "unintentionally taken in the Vâjasaneyaka, one does not incur a sin." The prâyaśchitta for consuming other food such as that of one in impurity, we will³ describe in the chapter on the prâyaśchitta for the unestables.

For running counter to his command, or by similar acts, one acting contrary to the *Guru*, becomes pure by propitiating the *Guru* by prostrating before his feet, and the like. [282 (2), 283 (1)]

15 'Lapse from a vow' has been enumerated among the *Upapatakas*. There for the lapse of a vow on account of a particular cause, the Author states a particular *prâyaśchitta*

Vîramitrodaya Yâjñavalkya, Verses [280-82, 283 (1)]

The celibate student who on account of having approached a 20 woman not his own, becomes Avakirni, i.c. one who has swerved from his yow, such a one, after killing a Paśu in the form of a donkey in honour of the Nirrti Deity, and with that beast after having performed the sacrifice, becomes purified. In this connection, Vasishtha⁵ states a special rule: "A celibate student, if he has intercourse with a "woman, (then) in a forest at a cross-road, in the 'Laukika' Fire he "should sacrifice a Pasu for the Rahsha Deity." By the use of the word tu, 'however, in the case of a discharge of the semen in a dream, the Author excludes this prâyaschitta; as: "A celibate student upon "sprinkling his own semen in a dream, he should bathe, and after 30 " worshipping the Sun, he should perform the japa of the r.k., Punar-"mâm, 'again to me 'etc.," in this text of Manu⁶ a prâydschitta has been stated. (280)

¹ II. i. 26-27.

² Ch. XXIII. 13.

³ See Verse 289 further on.

⁴ See Verse 236 p. 1701 above.

ŏ Ch. XXIII. 1.

⁶ Ch, II. 181.

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Not suffering from any illness, if a celibate student for seven days continuously on account of being engrossed in the service of the Guru and the like duties, abandons the duty of alms-begging and the Fireworship, (then) he should offer a sacrifice with the two oblations thus, "I have become vitiated by Kâma, I have become vitiated; this oblation "to the Kâmakâma." "I have fallen low on account of Kâma, I have fallen low, this oblation to the Kâmakâma." Thereafter, with the mantra, "May the Maruts sprinkle over me, may Indra" etc., and the like, he should offer a prayer to Agni by standing.

By the use of the word tu, 'however,' the adjustment as to the duties of alms-begging and the fire-worship being indicated to be only when not engrossed, since in the text: "For not going round "the alms-begging," as also "for not having kindled the Fire when not "ill, for seven nights should one practice the Avakirni penance", by Manu¹ the Paśu sacrifice has been ordained on such occasions. (281)

For consuming honey, or the eatable meat, the *Prājāpatya* penance should be performed by a celibate student. The remaining vows, stated as for a celibate student should also be performed. By the use of the word *cha*, 'also,' is secured simultaneity, is excluded the exclusion of other vows during the period of (the performance of) the *Prājāpatya*. To this an exception has been made by Vasishtha²: "Such a one when suffering from an illness may eat everything "which may be left out after meals by the *Guru*, by way of a medical "treatment" 'the remaining vows'—this expression should be used in all cases in regard to the *prāyaśchitta*. (282)

'Contrary to the Guru' such as transgressing the command and the like acts; for having done that, one becomes purified by propitiating him by falling at his feet and the like acts. By the use of the word, eva, 'only,' are excluded all other prayaschittas. [283 (1)]

Sûlapâņi Yâjñavalkya, Verse 282

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Standing &c.—'Let these sprinkle me with', thus with water as stated by Baudhâyana with folded hands in cavity, and slightly bent, one should offer standingly a prayer to the God Fire. Baudhâyana³: "May "the Maruts shower well upon me, may well the Mitra, may well the "Brhaspati; may this Fire shower well upon me, life as well as strength "also".

If on any occasion wine or meat is consumed by a celibate student, the Prajapatya penance should be performed, and any vow which had been commenced should be completed. To this Vasishtha¹ states an exception: "Such a one if he be suffering from an illness, he may, if he wishes, eat by "way of medical treatment all that may remain after the Guru has eaten. "By whomsoever he desires, by such a one should he get treated. When he "becomes free from ailment, then standing up, he should offer a prayer to "the Sun with the rk Hamsah süchishadi &c." (282)

On the occasion of the *Prâyaśchitta* for the celibate student, the 10 Author mentions the *Prâyaśchitta* for the *guru* also

Yâjñavalkya, Verse 283 (2)

Three Krchhras should a Guru perform, if one dies when sent out. [283 (2)].

Mitâkṣharâ:—That Guru, who however, in a place infested with danger from robbers, reptiles, tigers etc. at the midnight time shrouded in thick darkness, sends a pupil on a business, and such a one moreover, thus dispatched by the Guru unfortunately dies, then that Guru should perform three Krchhra Prâjâpatyas, and not three Prâjâpatyas; for if that were so the use of the numerical indicating separateness would be inappropriate. Nor, moreover, would it be proper to say that the numerical contemplates recurrence, as in the expression: "He offers the sacrifice with eleven Prayâjas²" etc. for when things in their very

This is the प्रयाजादीनामेकादशादिसंख्यायाः सर्वसंपद्यताधिकरणम्, Jaimini V. III. 1-2. In the Agnistomiya sacrifice, the Sruti text is एकादश प्रयाजान्यजाति. 'He offers the sacrifice with eleven Prayājas.' Here the ordained sacrifices (प्राप्त) are five in number, and the question is whether the number eleven is to be taken with each of the उत्पत्ति or प्राप्त sacrifices, or is to be interpreted as that the total number of sacrifices to be offered is eleven. The पूर्वपक्ष suggests that here चोदकप्राप्तिषु प्रयाजिकेकेक्स्येपमेकादशन्तिस्या युक्ता the reason given is प्रयाजानादृद्दिय संख्याण्णे विहित्ते सित प्रतिप्रधानं गुणस्यागुपेयत्वात्. The answer of the सिद्धांतिन् is that it is not possible to perform eleven प्रयाज्ञ for each of the principal five sacrifices ordained. The number eleven does not occur in the original vidhi नापि पञ्चप्रयाजासमुद्दायस्य स्वस्ते साउस्ति। तस्मात् प्रयोगदास्य सम्पद्तीया। प्रयोगस्य चाऽध्वतीयतुं शक्यत्वात्। पञ्चप्रयाजान्द्रस्यान्तर्य पुनरपि चरमप्रयाजे मुद्धवृत्विते सत्येकादश्चस्या संपद्यते. The five प्रयाज्ञ should be repeated twice and one recurring again make up the number eleven.

¹ Ch. XXIII. 11

² प्रवाज and अनुवाज. The first are the set of sacrifices offered before, प, and the second after, अनु, the principal sacrifice.

nature are different, the contemplation of recurrence would be unjustifiable. Had this numerical occurred in the *Utpanna*¹ texts then the idea of recurrence might somehow have been possible; but it occurs in the *Utpatti* i.e. (initiative) text, hence as in the case "He offers three oblations of ghee;" it is proper to construe the numerical things three by regard to the difference in their nature. (283).

Vîramitrodaya

On the occasion of treating of the celibate student, the Author states a prâyaschitta for his Guru

Yâjñavalkya, Verse 283 (2)2

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Being sent out by the guru in a region containing thieves, tigers and the like, if a pupil dies, then that Guru should perform three Prājāpatyas. [283 (2)]

Śûlapâņi

Yâjñavalkya, Verse 283(2)

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Kṛchḥra &c. Being despatched by the Guru, if a celibate student having gone to a difficult region dies, then the Guru should perform three Prājā-puṭyas. Moreover if any harm is done to the Guru, (then) after having propitiated him by falling at his feet and the like, the pupil becomes purified. So Vasiṣhṭha³: "Those who strike the Achārya, the mother, or the father become free from sin by their propitiation (of these)". Here, 'those who strike' means, 'those who cause pain'. (283).

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ि औषधान्त्रप्रमादाद्यैः स्नेहाद्यैर्वाऽप्युपक्रमैः । क्रियमाणोपकारे तु मृते विषे न पातकस् ।

विषादे (के) गोवृषाणां तु भेषजामिकियादिस च

On the last two lines which correspond with the text of Yājñavalkya as adopted in the Mitākṣharā, the comments of the Vîramitrodaya are given in the above translations.

As the result of the joint numbering of the verses 284 and 285, as 284 in the Vîramitrodaya, there has been a difference by one number right up to the end between the numbers of the two texts. For facility of reference, however, the translation represents the text as bearing the numbers as adopted in the Mitâksharâ, so that the verse indicated by the figure 284 in the Vîramitrodaya is No. 285 in the Mitâksharâ and so on.

3 Ch. XV. 19.

¹ उत्पत्ति is originative; उत्पन्न is already existing the प्राप्त.

² There is a slight departure in the Vîramitrodaya regarding the text of Yâjñavalkya after verse 283. The text in the Vîramitrodaya edition is the same excepting that a half-verse is added, but the two verses which are numbered as 284, and 285 in the Mitâkṣharâ have been collectively numbered here as 284. Thus the text in the Vîramitrodaya stands as shown blow:

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The Author states an exception to the $Pr\hat{a}ya\acute{s}chitta$ for all kinds of assaults

Yâjñavalkya, Verse 2841

While working for a benefit, if a Brâhmana died (there would be) no sin; and similarly for the death of cows and bulls during the course of medical or branding operations. (284)

Mitâksharâ:—In pursuance of the directions of the Ayurveda (science of medicine), by giving medicines, suitable food (for a patient), by medical treatment, and by similar other means, while working for his benefit, a Brâhmana and the like, if unfortunately somehow he dies, even then there occurs no sin whatever. The use of the word Vipra is inclusively extensive of all (kinds of) beings.

Page 301* Hence also has it been stated by Samvarta: "For an "operation while treating a cow, for causing delivery

"of a deep-seated fœtus, while (thus) making an attempt if death coccurs, such a one is not affected by a sin." This, moreover, has been elaborated before (284).

Vîramitrodaya

The Author states an exception to all the prâyaschittas for killing Yâjñavalkya, Verse 284

While doing good, such as by the administration of medicine or the like operation, if a Brâhmana, a cow, or the like die under the effect of the medicine or operation, no sin attaches to him. This is the meaning. (284)

Śûlapâņi

Yâjñavalkya, Verse 284

While working &c. By means of medicine or the like, while a service is being done, if a Brâhmana, or the like dies, there is no sin. In the case of cows, bulls etc. also, during the administration of a medical treatment, if any adverse results occur, then there is no offence. To that effect is Angirân: "Medicine, unction, or food, while offering these to "the cows and to the Brâhmanas also, if by a contrary effect death occurs, "then such a one is not affected by any liability. In the case of medi-

¹ In the Viramitrodaya edition of the Yûjñavalkya Smṛti one manuscript has the following addition in the beginning to verse 284 औषधान्त्रवृत्तारीः स्नेहारीबाऽप्यूपक्रमें "By giving medicine, food, by annoitings and the like acts etc."

² See p. 1822 ll. 13-15,

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'cine, there is no fault if he drink it of his own will; otherwise, if it is 'administered, then, however, he becomes amenable to a *Prâyaśchitta*; 'and no doubt''. (284)

With a view to state the *prâyaśchitta* for the maker of a false statement, the Author presently makes a reasoned statement useful in that connection

Yâjñavalkya, Verse 285

Of a false slanderer, the guilt is two-fold; equal, of one who states facts; and in addition, he incurs the sin of the person falsely slandered, by telling a lie. (285)

Mitâksharâ:—He, however, who with a mind vitiated with anger caused by a feeling of jealousy at the progressive rise of another, in the presence of the public, makes even falsely an accusation such as, "Brahmicide and the like has been committed by this person" or the like, for him, that itself becomes duplicated. He, however, who when a falt exists itself, but was not known to the people, brings it to light in the presence of the public, for him also is the same state of sinfulness as of the perpetrator of the sin. So also Apastamba1: "He who learns (that a "man has committed) a sin, shall not be the first to declare to others "the condition of the fallen man; but he shall avoid him in the matter "of religious performances." Thus, not only one who makes a false declaration becomes responsible for the sin, but moreover, he takes upon himself such other group of evil acts as exist of the one who has been falsely accused; this is the reasoned rule deducible from the prâyaschitta to be stated hereafter; and not that the duplication of the sin is here the object intended. For the cause of the sin is very small, as a small prâyaschitta is being declared hereafter; and also because of the reason that while destruction will have been effected (of something), nothing (new) will have been acquired. (285)

Vîramitrodaya
For many a false statement in regard to a more serious charge, with a view to state a heavier prâyaschitta than the Sâvitri japa stated before, the Author censures it

Yâjñavalkya, Verse 285

Through hatred, one levelling an accusation of a fact as to a Brâhmicide or the like in an assembly, is equally guilty of an offence

as the accused. Of one who levels a false charge, however, double that is the guilt. And, moreover, by speaking to a false charge, he takes upon himself the past sins of the person falsely accused. The use of the word cha, 'also,' is for indicating simultaneity. (285)

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Śûlapâņi Yâjñavalkya, Verse 2851

False &c. For one who makes a false declaration of a false charge, double shall be the liability as that for making 'a false accusation'. One who declares a fault which exists, shall have a liability equal to him-Moreover, he takes upon himself the liability of the person falsely accused. by speaking falsely. Yama: "Directly or indirectly if one sees one as "having fallen, a pronouncement should not be made; one should protect "himself by himself. Such tears of those who have been falsely accused, "as fall while crying, these kill the sons and the cattle of those who "make a false accusation". (285)

There the Author states the Prâyaśchitta

Yâjñavalkya, Verse 286

With a $Mah\hat{a}p\hat{a}pa$ and an $Upap\hat{a}pa$ one who slanders another, such a one should remain subsisting on water for a month, performing japa, and keeping the organs under restraint. (286)

Mitakshara:-He, moreover, who merely falsely accuses another with having committed a Mahâpâpa, such as the Brâhmicide, cowkilling, or the like, such a one should live for a month subsisting only on water, always engaged in japa, and keeping his organs under control-The japa, moreover, should be only of the S'uddhavati² hymns, Vide 25 Vasishtha3: "For having falsely accused a Brahmana of a sin which "would cause degradation, or with (having committed) an Upapâtaka, "one should subsist for a month on water, and repeat constantly the "S'uddhavati hymns, or may go to the Avabhrtha bath of a horse-"sacrifice." The use of the expression Mahâpâpa Upapâpa is inclusive 30 by extension of other Atipâtakas.

This rule, moreover, should be observed only in regard to an accusation of a Brâhmana by a Brâhmana. When, however, a Brâhmana

¹ This verse happens to be placed by Śûlapâni between verses 262 and 263 as numbered by Vijnanesvara and in the Viramitrodaya.

² See Taitt. Samhitâ I. III. 14.

³ Ch. XXIII, 39-40

makes an accusation against a Kshatriya, or a Kshatriya or the like against a Brâhmana, there: "In accusations of the bigger orders "doubled and trebled shall be the punishment; in case of the accusations "of the lower orders, by a reduction, by half and a half of that; thus, "according to the punishment, the increment or the reduction of the 5 "prâvaśchitta should be devised. For one, however, who makes an "accusation of what has occurred as a fact, in accordance with the "aforestated reasoned statement in proportion to the punishment, a "half of it should be adjusted."

Likewise, for one who accuses with an Atipâtaka, also, this 10 same penance less by a quarter; while for one who accuses with a Pâtaka, half; and for the one accusing for an Upapâtaka a quarter. "One-fourth of that (stated) for the Brahmicide, has been stated to be "for the murder of a Kshatriya," thus for the murder of a Kshatriya which is regarded as an Upapâtaka, one-fourth of the prâyaśchitta for a Mahâpâtaka having been pointed out. In this manner in the case of an accuser of a miscellaneous act also should be determined less than an Upapâtaka, as it has been stated: "Taking into consideration the "capacity, as well as the sin, the prâyaschitta should be determined." As to what has been stated by Sankha and Likhita: " An atheist, the un-"grateful, one acting fraudulently in transactions, one who destroys "the means of subsistence of a Brâhmana also, all these should go round "for six years begging alms at the houses of Brahmanas, for one year "should eat alms begged and washed, or for six months should follow "after" this laying down a heavy prayaschitta2 that should be prescribed by regard to (greater or less) habit. (286).

Vîramitrodaya

For one who levels a false accusation, the Author states a prâyaśchitta Yâjñavalkya, Verse 286

Unfounded i.e. false; one making such a declaration should make the japa of the purificatory rks, vide this text of Vasishtha2: "Should "constantly repeat the purificatory hymns, or should go for the " avabhrtha bath of a horse sacrifice." The word Mahapapa is indicative

by extension of the Atipapa also. The rest is easy. (286)

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Sûlapâņi Yâjñavalkya, Verse 286

 $Mah\hat{a}$ &c. By speaking falsely, one who accuses another of a $Mah\hat{a}$ - $p\hat{a}taka$ or an $Atip\hat{a}taka$, such a one subsisting on water only should remain
for one month repeating the purificatory hymns. The purificatory hymns
are $Etonu\ indrm^1$ etc. (286)

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On the Occasion of the *prâyaśchitta* for the slanderer, the Author states the *prâyaśchitta* for the person slandered

Yâjñavalkya, Verse 287

One who has been falsely accused, should perform the Krchhra, or should offer to the fire the oblation of a $Purod\hat{a}\acute{s}a$, or to the $W\hat{a}yu$ a beast. (287)

Mitakshara:—He, moreover, who has been falsely accused should perform the Krchhra Prâjâpatya, or should offer a sacrifice with a 15 Purodâas in honour of the Fire Deity, or with a Purodâsa for the Wâyu Deity, or with a Paśu sacrifice for the Wâyu Deity. Of these alternative courses the adjustment should be by regard to capacity and possibility. As to drinking water for a month stated by Vasishtha:2 "By this has been expounded (the rule as to) the accused," when that 20 should be observed in regard to one himself who being accused has remained for sometime without performing the prâyaśchitta, as an enhancement of punishment is marked out in the text: "For one who has been "accused and has remained for a year with the sin on, the punishment "shall be duplicated." What, however, has been stated by Paithinasi, viz., 25. "One who has been accused of a falsehood shall perform the Krchhra "for a month, and with Pâtakas and Mahâpâtakas for two months." that also is in reference to the same subject under the text of Vasishtha. As to what has been stated by Baudhayana3: "For one levelling an "accusation for a Pâtaka, a Krchhra, and half for the accused," that 30 refers to an Upapâtaka and the like, or to one who is unable-

In this manner, in regard to the great or small prâyaśchittas regarding the subjects of accusations, the adjustment should be determined

by a regard to the time, capacity &c., as says Manu 1: "Taking food at "the sixth period for a month, or the Japa of the Samhitâ, and also "sacrifices as prescribed in the S'âkala (śâkalâ), this is always the (means "of) purification for those who have been ostracised from dinner." Among those ostracised from dinner have been enumerated the persons under accusation and the like. Although here, of one who has been accused, a prohibited act is not ascertained, still as an inference arising from the accusation, this prâyaśchitta is for a prohibited act committed in a former birth of which it is the invariable concommittant, as is the case with those bitten by worms; and thus there is no contradiction. (287)

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Vîramitrodaya

On the occasion of the *prâyaśchitta* for the accuser, the Author states the *prâyaśchitta* for the accused

Yâjñavalkya, Verse 287

One, however, who has been falsely accused, should perform the *Prajapatya*, or offer at a sacrifice a *purodása* oblation to the Fire Deity, or to the *Wâyu* Deity, the *Pasu*. Here the *prâyaschitta* is to be taken as for the wiping off of the sin of past happenings as inferred from the indicative fact of the false accusation. By the use of the word *eva*, 'only,' twice, the simultaneity of the *Kṛchḥra* for both is excluded. (287)

Sûlapâni Yâjñavalkya, Verse 287

Abhi &c. One falsely accused, should immediately after the accusation, perform the Krchhra Prājāpatya. Paithīnasi states a special rule: "One 25 "who is being accused of a false charge should perform a Krchhra. For "(being accused of) Pātakas or the Mahāpātakas also, for one month he should perform the Krchhra." (187)

Yâjñavalkya, Verse 288 (1)

He who not being under an appointment, has intercourse with the 30 brother's wife, should perform the Chândrâyana. [288 (1)]

Mitakshara: -- Moreover, he who without an appointment for begetting issue has intercourse with the wife of the brother whether

¹ Ch. XI. 200.

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elder or younger, such a one should perform the Chândrâyana. This. moreover, should be observed for one unintentional act. As for the text of Sankha: "The elder brother whose younger brother has "married before him, as also the younger brother who has married "before his elder brother, for a year should go round begging alms "at the houses of the Brahmanas; one not being under an appoint-"ment for begetting issue having intercourse with the elder brother's "wife the same; also one having (an intercourse) with the younger "brother's wife", that has a reference to a deliberate act. [288 (1)]

Yâjñavalkya, Verse 288 (2)

At the end of the third night, by drinking ghee, he who had intercourse with one in her menses, becomes pure. [288 (2)]

Mitakshara: -- Moreover, the Author proceeds. He, moreover, who udakyam, one in her menses, i.e. in her monthly course, even though it be his wife, (if he) has intercourse, such a one, after fasting for three nights at the end having consumed ghee, becomes purified. This has a reference to a single intercourse unintentionally made. There also, in the case of habitual (intercourse): "For an "intercourse with a woman in her monthly course, for seven nights" this rule stated by Satatapa should be observed. For an intentional 20 single intercourse even this same rule also. As to what has been stated by Samvarta: "One, however, who has intercourse with a "woman in her monthly course, as also with one who is pregnant, or "has become degraded; for his purification from the sin the "Atikrchhra is the purifier," that refers to habitual intentional acts. As to again, the three years' which has been stated by Sankha: "A quarter, however, for the murder of a S'ûdra and for an inter-"course with a woman in her monthly course", that has a reference to an intentional and intensively uninterrupted habitual intercourse.

In the case of a woman in her monthly course, for a touch with another woman in the courses, the prâyaśchitta as PAGE 3C3* stated in another Smrti should be observed. To that effect Brhad Vasishtha: "When two women "in their monthly courses being the savarna wives of the same husband,

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"touch each other, whether intentionally or unintentionally even, "immediately after by one bath become purified." Of the women however, who are not co-wives, but are of the same varna when unintentionally, a bath merely, vide this text of Markendeya: " If a woman in "her monthly course is touched by another woman of the same "varna in her monthly course, by bathing during the same day she "undoubtedly gets purification." As for the text of Kasyapa: "If, "however, a Brâhmanî woman in her monthly course is touched by a "Brâhmanî woman, by remaining without food by one night, and by "the five cow-products she becomes purified," that has a reference to an intentional act.

For a touch by a woman of another varna, however, by Brhad Vasishtha a special rule has been pointed out: "Upon the Brâhmanî "and S'ûdra-born mutually touching either when in the monthly "course, by the Krchhra is purified the first, and the S'ûdrî woman "becomes purified by donations." By donations i.e. by the donation of a fourth part of a Nishka which is (regarded as) a substitute for a Pâda Krchhra, she becomes purified.

"Upon a Brâhmanî and one born of a Vaisya touching each 66 other when in the monthly course, the first should perform a "Krchhra less by a quarter, and likewise the latter, the quarter of a "Krchhra. Upon a Brâhmanî and a Kshatriyâ touching each other "when in their monthly course, the first is purified by half a Krchhra, "while the latter by a half of it. Upon a Kshatriya woman and a "S'ûdra-born woman touching each other when in the monthly course, "the first by three fasts, and the latter by a day and night. Upon a 'Kshatriyâ woman and one born of a Vaiśya touching each other "while in the monthly course, by three nights is purified the "former and by a day and night, however, the latter. For having "touched each other while in the monthly course a Vaisya, and so also "a S'ûdrî, by three nights is purified the former, and the latter after a "couple of days. In the case of an intentional touch among the "Varnas, this is the rule of purification from ancient times."

For an unintentional, however, merely a bath has been stated by "Brhad Vishnu: "A woman in her menses, after touching a woman of a "Varna in her menses, should not eat so long as she has not become

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"purified; for having touched a woman of the same varna or of a higher varna, by immediately bathing she becomes pure."

For a touch of the Chândâla and the like others, however, a special rule has been stated by Brhad Vasishtha: "If by a patita, a lowest born, "or a dog-eater, a woman in her monthly course be touched, (then) after "passing those days, she should perform the prâyaśchitta; on the first "day, it shall be one for three nights; on the second, however, for "two days only, for a day and night on the third day, and later she "should perform upto the evening. If touched by a Śūdrâ woman "who had not cleansed herself after meals, or by a dog, she should perform for two days." 'After passing those days' i.e. passing without eating. This is with reference to an intentional touch.

For an unintentional, however: "A woman in her monthly "course when touched by a Chândâla, the lowest born, or by crows, "should remain without food for so long a time as she does not become purified," this rule stated by Baudhâyana should be observed. As, however, what has been stated by the same himself: "A woman in her menses, however, touched by a cock, a village hog, or by a "dog, after bathing, should pass time as far as the sight of the moon," that is in reference to the weak.

When, however, while taking her meals, a touch from a dog or the like occurs, then in another Smrti a special rule has been stated: "A woman in her menses if, however, while taking her meals touches "the dogs, the lowest born or the like, (then) by subsisting on the cow's "urine and the barley meal, after six nights she becomes pure. "In case of incapacity she should donate gold to the Brâhmanas, or "also meals."

When, however, both have a touch of each other when they had not cleansed themselves after meals, then: "When any time a "woman in her menses and who had not cleansed after meals is "touched by another who had not cleansed after meals, by a Krchhra 'is purified the first, and a S'ûdrâ by donations after observing a "fast"; this rule stated by Atri should be observed.

When, however, a woman in her monthly course touches the Brahmanas while they had not cleansed after meals, then: "If at

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"any time, a woman in her monthly course touches the Brâhmaṇas "who had not cleansed after meals, if uncleansed in the lower part, "for a day and night; if uncleansed in the upper part, she should pass "three days," this rule stated by Mârkaṇḍeya should

Page 304* be observed. In this manner on the occasion of the prâyaśchitta for the Avakîrna, having propounded the prâyaśchittas for Anupâtakas also, we follow the context.

There, after the sin of Avakirna. 'Also the sale of sons', so has been stated: There the penances for three months and the like stated by Manu and Yajñavalkya should be adjusted as before by regard to the intentional or the unintentional, caste, capacity &c. As for the text of Sankha: "For having made a sale of a God's abode, a place of resort, "a garden, a pleasure-garden, an assembly room, a public drinking place, "tank, meritorious embankment, and a son, one should perform a Tapta-"krchhra"; as also what has been stated by Parasara: "After having "sold a damsel and a cow also, one should perform the Krchhra "Sântapana"; both these are to be observed to be applicable (for acts done) in adversity and unintentionally. For an intentional, however: "For having made a sale of women, one should perform "the Chândrâyana penance; duplicated for a male also, the wise "declare as a penance," this statement of the Chaturvimsatimata should be observed. As to what has been stated by Paithinasi: "Upon a "sale of a pleasure garden, a tank, a drinking place, a pleasure well, "meritorious act, a son, one should bathe at the three savanas, sleep on "the floor, eat at the fourth period; after a year, one becomes pure," that is in regard to an only son. (288)

Thereafter has been stated: "The theft of corn, base mtals "and beasts", the prâyaśchittas for that have been elaborated in the Chapter on Theft³.

¹ Verse 236 p. 1701.

² Verse 237 p. 1701.

³ See Chapter Vyawahâra Ch. XXIII. pp. 1317-1339.

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Vîramitrodaya

In regard to a particular act of intercourse with another's wife, the Author states a prâyaschitta

Yâjñavalkya, Verse 288

5 For the purpose of the procreation of a Kshetraja son, without an appointment, for having approached the wife of a brother, elder or younger, unintentionally, one should perform the Chândrâyana. For a deliberated act, however: "The Parivitti and the Parivitta also for a year "should go round begging alms at the houses of the Brahmanas; and the "same should one approaching the wife of an elder brother, likewise. 10 "the same should the wife of a younger brother," this rule stated by Sankha should be observed. For having intercourse with a woman in her monthly course i.e. who is in the menses, who had not performed the bath, after a fast for three nights, by consuming ghee one becomes 15 purified. (288)

Śûlapâņi Yajñavalkya, Verse 288

Not appointed &c. Without an appointment, one having intercourse with the elder-brothers' or the younger brothers' wife, should perform the Chândrâyana. This, moreover, is only for an intercourse with a savarnâ wife of a brother, and for the purpose of the continuity of the brother's line. As to what has been stated by Sankha and Lakhita in connection with the observance of the Celibate's vow for a year, viz, "If one approaches the wife "of the elder without there being an appointment, such a one should "also perform this same penance", that should be understood to be in the case of an intercourse without an appointment with a savarna wife for the continuity of the brother's line.

For having intercourse with anothers' wife in her menses, by observing a fast for three nights, and after having consumed ghee, one becomes purified. In the case of one's own wife (says) Satatapa: "For passing "urine or discharging ordure without water, a bath together with the clothes "on, as well as the sacrifice with the Mahawyahrtis. For intercourse with "a woman in her menses, also in this same manner, as also with females "other than human, excepting the cows". For passing urine or discharging ordure without water, the cleaning is taking up the water 35 without any delay 'In regard to females other than human '-i.e. the she-buffalo and the like. (288)

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Thereafter, it has been stated "Officiating at a sacrifice for "those who are not fit to have a sacrifice performed for them." The Author states the *Prâyaśchitta* for that

Yâjñavalkya, Verse 289

Three Krchhras should perform one who causes a sacrifice to be performed by the $Vr\hat{a}tyas$; as also one who practises the $Abhich\hat{a}ra$; one who destroys the Vedas, should subsit on barley for one year, as also for having abandoned one who has resorted for protection. (289)

Mitakṣhāra:—He, however, who officiates at the sacrifices for those who have fallen from the Sâvitri, such a one should perform three Krchḥras, such as the Prâjâpatya and the others. Of these heavier and smaller Krchḥras, the trebling should be determined by regard to the greater or smaller nature of the cause. Likewise, abhicharannapi, one who practises Abhichâra also, should perform this same prâyaśchitta. This, moreover, excepting for the incendiary and like others making a violent attack, as Vasiṣḥṭha has stated: "For practising Abhichâra in regard to the six, one does not fall."

The word api, 'also,' is intended to include those who officiate at sacrifices for the lowest, and the priests officiating at the crematory ceremonies. Hence also has been stated by Manu²: "For having "performed a sacrifice for the Vrâtyas,³ and the exequial rites for 'others, as also an Abhichâra⁴ or the Ahîna⁵ rite, one wipes off (the "sin) by three Krchhras:" Exequial rites for others,' i.e. as a matter of habitual practice, or has a reference to the exequial rites for the S'ûdras, (as may be seen) from the heaviness of the prâyaśchitta. Ahîna is a Gana sacrifice continuing for days from two nights to twelve days. As to what has been said by Sâtâtapa: "Those who have "fallen from the Sâvitri, one should not initiate, nor should one give "instruction to them in the Vedas. One who initiates them or "teaches the Vedas to them, such a one should perform the

¹ Verse 237 See p. 1701 above.

² Ch. XI, 197.

³ Ara—A member of the first three varnas who has fallen from his varna on account of the non-performance of the purificatory ceremonies in regard to him:

⁴ आभिचार-magical spells or sorcery, e. g. इयेनयाग.

⁵ अहीन sacrifices are those lasting between two and twive days.

"Uddâlaka penance;" that has a reference to what has been done intentionally. The *Uddâlaka* penance, moreover, has been expounded before. This (prâyaśchitta of the) three Krchhras is by way of an exception to the general Upapâtaka prâyaśchitta. Therefore the general prâyaśchitta for the Upapâtakas stands adjusted to the performance of a sacrifice for a S'ûdrâ and the like for whom one should not officiate at a sacrifice. There, when intentional, a three months', while for an unintentional, however, a month's penance etc., as stated by the Lord of the Yogis. As to what has been stated by Prachetas after referring to those who officiate at sacrifices for the S'ûdrâs: "These should 10 "perform the penance of staying in the midst of five fires2, (under) the "rain, (exposed to) the sky, and lying down in water, respectively in "the hot, rainy and cold seasons, and for a month consume the cows' "urine and the barley meal", that has a reference to the intentional and habitual. As to what has been stated by Yama: "That Brâh-15 "mana who sets about as the officiating priest for one of a S'ûdra "Varna, whether out of friendship or under a money transaction, for "him a Krchhra is the expiation", that has a reference to one who is unable. As also what has been stated by Paithinasi: "One who "officiates at a sacrifice for a S'ûdrâ, by abandoning all wealth be-20 "comes purified, and by repeating a thousand Prânâyâmas tentimes," that also has a reference to an unintentional repetition. ever, what has been stated by Gautama3: "For employing the mantras "for those (for whom it is) forbidden, one should remain standing "repeating one thousand times", for offering sacrifice for or giving in-25 structions in Vedas to those for whom it is forbidden such as the Patita etc., and for constantly repeating the application of the mantras has directed the ordinary celibate's vow, that has a reference to a deliberated repetition. One who causes the destruction of one's own 30 Veda, one, moreover, who although competent to give protection neglects one, who has resorted to him for refuge, excepting when it was a thief, such a one also for a year by consuming barley, rice becomes pure. There, by destruction is meant studying at such places

¹ See Vasishtha XI. 76-79 cited on p. 1829 ll. 18-29.

² पञ्चनप:—Exposing himself to all the five sources of heat पञ्चासपः ।

³ Oh. XXII. 33.

1 नाजितं त्वया.

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as are enumerated for non-study, such as at such a place at which it may be audible to the ears of a Chândâla, at a Parva, and the like; or to one who is engaged in the study of the Vedas PAGE 305* for his advancement (in life), by administering a rebuke to him with the words: 'Why do you study? 'You are only damned' ' or the like, is also called destruction. Hence also has it been stated in another Smrti: "Those who administer a rebuke "to the student, Manu declares these as Patitas." As to what has been stated by Vasishtha2: "Upon hearing the words of the Patita, "Chândâla, for three nights they should remain restrained in speech; "or repeating the hymn Sahasraparamâ; by studying that, they "become purified; thus it is known." "By this also stand explained "those who teach the Vedas or officiate at a sacrifice for the censured. By "giving up the dakshina, moreover, they become purified, so it is "known;" that relates to what was done deliberately. however, has been said in the Shattrimsanmata: "If within the hearing "distance of the Chândâla, the S'ruti or the Smrti are repeated, for "one night there shall be non-eating," that relates to an intentional act-

When serpents or the like cross between, and one therefore does not study the Vedas there, then also a prâyaśchitta has been stated by Yama: "If a serpent, or an ichneumon, likewise a goat or a cat, a "rat, as also a camel, a frog, or a woman, or a man, or even a ram3, "a dog, a horse, a donkey, cross between, immediately (should there "be) a prâyaśchitta; listen, for three nights fasting, and for three "days constant pouring of water, or one should go to another village "on foot: here there is no doubt." For forsaking the father, mother, and the son, and for the sale of a tank, pleasure-garden, the prâyaschitta for the Upapâtaka stated by Manu and the Lord of the Yogis should, as before, be used by a regard to the caste, capacity quality etc. There for the abandonment of the father, mother etc. "One causelessly abandoning a father, mother or the Guru", also by reason of these being stated in this text enumerating the excluded from company at dinner even on that account also, a prâyaśchitta

2 Ch. XXIII. 34-37.

³ मण्डकस्य च योषितः पुरुषस्येडकस्यापि—It may, perhaps, also yield the following "(Of), a female frog, or a male ram, "

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occurs. As says Manu¹: "Taking their meal at the sixth period "(of the day), or for a month the repetition of the Samhitâs, and the "S'âkala sacrifices always; these are the purifications of the excluded "from company at meals". The excluded from company at meals have, moreover, been pointed out in the Chapter on S'râddha by the text²: "Those i.e. the thief, the patita, the impotent etc."

For the sale of a tank, or a pleasure garden, at some places have been mentioned special *prâyaśchittas* particularly pertaining to the subject, while stating the *prâyaśchitta* for the sale of a son.

Hereafter, has been stated 'defiling a maiden3'. Here also a three months', or two months' Chândrâyana and the like should be used for the (members of the) Varnas in regard to those of the same Varna. For an anuloma connection, however, drinking milk for a month, or the Prâjâpatya, as in the text4: "willing maidens of inferior classes, there is no offence; "otherwise, however, (there is) a punishment," a minor punishment having been pointed out. As for what has been stated by Sankha: "One who spoiles a maiden, as also the vendor of Soma, "should perform the Krchhra in which water (alone) is to be taken." As to also the text of Harita: "The spoliator of a maiden, the "vendor of Soma, the husband of a Vrshali, one who abandons his "minor wife, one who drinks the Surâ wine, the officiator at the "sacrifice for a S'ûdra, one who attacks a Guru in retaliation, an "atheist, one who earns his livelihood on atheism, the ungrateful, one "who deals in false transactions, one who destroys the means of "livelihood of a Brâhmana, a suborner, one carrying on intercourse "with the Patita, one who is guilty of treachery to a friend, he who "destroys one who has resorted for help, one who earns a livelihood "by forgery, these should remain standing in the midst of five fires, "under the rainy sky, and lie down in water during the hot, rainy, " and cold seasons (respectively), and for a month should subsist on "cows' urine and the barley meal;" both these also should be used in the cases of spoliation by the Kshatriya and the Vaisya (of maidens) of the higher order. For a S'ûdra, however, corporal

¹ Ch. XI. 207.

² Of Manu Ch. III. 150

³ P. 1701. l. 17.

⁴ Vyawahâra V. 288 (1), p. 1348,

⁵ प्रातिलोम्येन-

punishment certainly, as it has been pointed out: "For a spolia-"tion, cutting off of the hands, and in the case of one of the highest "order, corporal punishment."

For officiating at a sacrifice for one who is married before his elder brother, or for offering a daughter to him; for crookedness, for the breaking of vows not forbidden by the good, for preparing cooked food for oneself, for resorting to a drunkard woman also, the general prâyaśchitta for the Upapâtaka should, as before, be adjusted. For the first two, however, special prâyaśchittas have been pointed out in the course of the enumeration of prâyaśchittas for marriage before an elder brother, and sacrificing for those for whom no sacrifices should be offered.

Thereafter, has been stated² "Abandonment of the Vedic study"; there, for an abandonment owing to an intensive infatuation by vices a prâyaśchitta equal to a Brâhmicide has been stated in the text: "Also destroying what was studied of the Vedas". For an abandonment, however, on account of engrossment in listening to the S'âstras or the like, the three months' and the like upaprâyaśchittas should be used by regard to the caste, capacity &c.

As to what has been stated by Vasishtha3: "One who has given "up the Vedic study, should after performing the Krchhra for twelve "nights, again resort to the Veda4 from the Āchârya," that relates to extreme distress. For the abandonment of the fire even by him5 also a special rule has been pointed out: "One who gives up the "fires, such a one after performing the Krchhra for twelve nights, "should cause again the consecration of the Fire to be made." The expression twelve nights is with a view to reach the heavy and small Krchhras, such as the Prâjâpatya and the like, by regard to the period of abandonment. There, for two months the Prâjâpatya, for four months the Atikrchhra; when cut off for six months,

PAGE 306 * the Parâka. (For a period) exceeding six months, the general prâyaśchittas stated for the Upapâtakas by the Lord of the Yogis, should be utilised by regard to time &c.

¹ At p. 305 1. 25, for परिनिन्दकस्य read परिविन्दकस्य.

² Verse 239, p. 1701, l. 21. 3 Ch. XX. 12.

⁴ On p. 305 l. 31 for बेद्नाचार्या &c. read बेद्माचार्य. 5 Of Ch. XXI. 27.

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(For a period) exceeding a year, however, that stated by Manu, for three months, or two months—thus is the adjustment. This, moreover, has a reference to an abandonment through non-belief. To that effect also Vyaghra: "That twice-born who abandons the fire 5 "through non-belief should practice the Prâjâpatya."

When, however, through mistake he gives up, then in the Bhâradvâja Grhya a special rule has been stated: "With a hundred "prânâyâmas for three nights, a fast for twenty nights; thereafter, "upto sixty nights, for three nights one should observe a fast; "thereafter upto one year, one should perform the Prâjâpatya; fur-"ther than this for a longer interval, heavier, heavier the sin." When, however, he gives up through idleness &c then even by him also has a special rule been stated: "For (a period) exceeding twelve "days, for three days a fast; for (a period) exceeding a month, for "twelve days a fast; for (a period) exceeding a year, a month's fast "and drinking milk." For (a period) exceeding a year, however, by Vrddha Hârîta a special rule has been stated: "When the per-"petually to be maintained Fire has been given up for a year, then after "performing the Chândrâyana, one should do the consecration again. "When it is given up for two years, one should perform the Chândrâ" "yana and also the Somayana; when it is given up for three years "(then) after repeating the Krchhra for a year, one should consecrate "the Fires again." The Somayana will be described in the portion By Sankha also, a special rule has been stated: treating of the Krchhra. "One who has given up the Fires, should for one year perform the "Prâjâpatya, and should also donate a cow." For the abandonment of a son, or also of a bandhu, for three months the penance for cowkilling, when intentional. When however unintentional, the four penances stated by the Lord of the Yogis, should be administered by 30 regard to capacity etc.

For cutting a tree, the prâyaschitta has been stated before. earning a livelihood by women, killing animals, practising magical charms and the like, and also for starting a machine for (pressing) sesamum and sugarcane, the same prâyaschittas should be administered in the same manner. In regard to the vices also, such as the 35

Verse 322

deer-hunt and the like, the same penances, in the same manner also should be used. As to what has been stated by Baudhâyana¹ prescribing a year's penance for gambling, in the text: "Now those "which bring on impurity; gambling, magic; one who has not "consecrated the Fires; living on gleamings of corn; one who has re-"turned from the student's vow, the going round for begging alms, "for him also, residence at the house of the Guru for more than four "months; he also who imparts instructions to him, as also teaching "the (science of) stars. For twelve months, half of twelve "months, twelve and twelve days, and twelve and six days, twelve 10 "and three days, three days and one day—thus is pointed out what "brings on impurity", thus for gambling a years' penance has been stated, that has a reference to the habitual. What, however, has been stated by Prachetas: "One speaking a falsehood, a thief, the King's "dependent, one earning a livelihood by the planting of trees; a 15 "poisoner, an incendiary, one earning a livelihood by riding horses, "chariots, and elephants, one earning a livelihood on the stage. One "who maintains himself upon a pack of dogs; the priest of the "S'ûdras, the husband of a Vrshali, the piper, one living by the stars, "one who earns his livelihood like dogs, one living on Brahma; a 20 " physician, the Devalaka, the family priest, a cheat, a drunkard, one "causing false things, one selling his children, one selling men and "beasts also; these one should approach and lift up according to rules "as directed by the Brahmana, upon their giving up the entire pro-"perty; taking meals at the fourth period, for a year should bathe at the "three savanas; at its conclusion the watery oblation to the gods and "manes, and a day's fodder to the cows; and thus in this manner they "should be admitted into the dealings," that also is in relation to the same subject as in Baudhayana. S'vaqanikah, 'one who maintains himself upon a pack of dogs,' i.e. one who lives upon a batch of dogs. 30 Bhândiko, 'a piper,' i.e. one being other than a bard, wakens the kings by the sound of pipes &c, since the bards have been separately S'vavrttih, 'one earning his livelihood like dogs,' i. e. a servant; brahmajivi, living on Brahma, i.e. one who works by payment for performing acts to be done by the Brahmanas. 35

The prâyaschittas stated by Manu for those excluded from company at meals such as "taking the meals at the sixth period for "one month" and the like, should be used by regard to caste &c. as among those also stated by him to be excluded from company at dinner, the cheat and the like vicious persons having been enumerated. For the sale of oneself, as also for the service of a S'ûdra, the general prâyaschitta as before also should be used. As to what has been stated by Baudhâyana1: "Journeying by the sea, misappro-"priation of a deposit by a Brâhmana, transacting business in all "non-vendible articles; land2-falsehood; S'ûdra's service, one also who 10 "is born of a S'ûdrâ, and becomes her child; for these a penance is "directed: at the fourth period taking measured food, should bathe "in water at each savana in turn; spending their days by stand-3 "ing and sitting, by these after three years they kill PAGE 307 * "down the sin", that has a reference to service for 15 a long time. For a friendship with lower castes however, the general prâyaśchittas for the Upapâtakas also. As to what has been stated by Prachetas: "For breaking with a friend, "one not eating for a day and night, and after offering oblations, "should drink milk," that has a reference to the breach of friendship 20 with one not inferior. For resorting to the women of lower grades also, the general prâyaśchittas for the Upapâtakas should be used. As to what has been stated by Satatapa: "A Brahmana who has first "married a Kshatriya damsel, then after performing the Krchhra "twelve nights, should marry and take her also; however, when he 25 "first marries a Vaisya, the Taptakrchhra, while when he first takes "a S'ûdrâ, the Krchhrâtikrchhra; if a Kshatriya first takes a Vaisyâ, "then, after performing the Krchhra for twelve nights, he should marry "and take her also, while if he first takes a S'ûdrâ, the Atikrchhra; "if a Vaisya first takes a S'ûdrâ, then, however, after performing the 30 "Atikrchhra for twelve nights, he should take her also. meaning of the expressions, 'should marry' and 'should take her also' is that after the period of the performance of the *Krchhra*, and after marriage with a woman of his own varna, that one also i.e. the Kshatriya &c. he should take over. 35

¹ II. 1. 41 -48.

² Stating a falsehood in connection with a matter relating to land.

³ ie. standing during daytime and sitting at night.

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All this, moreover, has a reference to (what is done in) ignorance. If knowingly, however, (then) the prâyaśchitta for the Upapâtakas should be observed even as adjusted. An intercourse with a public woman has been described as resorting to one of a lower grade. There also: "For an intercourse with a beast or a harlot, "the Prâjâpatya has been ordained," this rule stated by Saṃvarta should be observed when unintentional. For an intentional, however, that stated by Yama should be observed: "The sin generated by a "sexual intercourse with a prostitute, the twice-born wash down "after drinking once for seven nights the kuśa water heated once."

The general prâyaśchittas for the Upapâtakas, moreover, should be adjusted by regard to intentional or the unintentional and the habitual nature of the act. There, for a deliberate repetition, however, under the rule: "For every cause, the result recurs," for every cause the effects recurring invariably, a special rule has been stated by Laugâkṣhi: "In a case of repetition, the enhancement will be by the "days, if (the period of repetition be) less than a month; thereafter, "the enhancement is proportioned by the months if (the period be) "less than a year; thereafter, it is proportioned by the year, so "long as one (continues) to commit the sinful act." This has a reference to what is done with deliberation.

For an unintentional repetition a special rule has been stated in the Chaturvinsatimata: "What has been declared for a single act, becomes trebled by three days; after a month, it has been declared to be five-fold; after six months, it becomes ten-fold. After a year, fifteen times; after three years, it would become twenty times; thereafter also should in this manner be determined, as is the statement by Sâtâtapa." As for the statement: "From this primary rule, on a second occasion, double that should one perform", thus laying down the rule that for every cause there is a recurring result, that has to be in connection with a Mahâpâtaka; this has been stated before. As for what has been stated by Yama as an extended application of the penance for Gurutalpa in regard to public women: "Some prescribe the Gurutalpa penance, others the Chândrâyana penance, for a "cow-killer; and some, moreover, for the Avakirni also," this has

a reference to a life-long and continuous repetition without interruption.

Thereafter, likewise it has been stated for a 'life without' a status.' There, a special rule has been stated by Hârîta: "One "living without belonging to any of the orders in life, after "performing for a year the Prâjâpatya Krchḥra, should resort to "an order (in life); in the second, the Atikrchhra; in the third, the "Krchḥrâtikrchḥra; and, thereafter the Chândrâyana." This refers to a case of impossibility. When, however, it is possible, in general the Upapâtaka prâyaśchittas should be determined by regard to the intentional or the unintentional nature of the Act. As for the habit of battening on another's food, resorting to unholy services, mastery over the mines, sale of a wife and the like, the general prâyaśchittas for the Upapâtakas prescribed by Manu and the Lord of the Yogis should be determined by regard to the caste, capacity, quality and other factors. (289)

Vîramitrodaya

For performing a sacrifice for one for whom a sacrifice ought not be performed, and added to by the word cha, 'also,' for the Abhichara, 20 also for the Upapataka of atheism, the Author mentions a prayaschitta

Yâjñavalkya, Verse 289

For a vrâtya, i.e. for one who has not been initiated at the proper time, one performing a sacrifice; and by the use of the word api, 'also', one who performs a sacrifice for the Patita and the like; as also one who practices an Abhichāra such as the Syena sacrifice and the like, the object of which is the destruction of the enemy, should perform three Prājāpatyas. He, however, who destroys the Vedas

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¹ Verse 241 p. 1701.

^{2.} अनाअमे नास:—Verse 241 p. 1701 The âsramas referred to here are the four orders in life, viz., the celibate's (अझचर्य), the householder's (आहंस्थ्य), the hermit's (अन्यस्थ), and the ascetic's (अन्यस्थ). Great stress is laid on the rule that every one must conform to any one of these four orders in life. He must occupy a definite status in society. He must never be without any of these—अनाअमी न तिष्ठत.

It will be realized that this involves a very important principle affecting the peace and ordered progress of the society.

³ परपकारुचिः, असच्छास्त्राचिगम, etc. See Verses 241, 242 above at page 1701 and the Mitakshara there at p. 1703, 1704.

through atheism, i.e. demonstrates it as unauthoritative, he also who neglects one who had resorted as a suppliant, such a one, for one year should subsist on barley meals. By thus acting he becomes pure. (289)

Śûlapâṇi Yâjñavalkya, Verse 280

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These &c. For officiating as a priest at the sacrifice of one who has fallen off from the Sāvitri, as also for an Abhichāra, one should perform three Krchhras by regard to the intensity of the offence. One who has destroyed the Vedas i.e. by carrying on the study of the Vedas on non-study days, for having abandoned one who had resorted as a suppliant when one had the capacity; (then) by subsisting on barley cooked food, one should perform the penance for one year. (289)

Here ends the Chapter on Upapâtakas.

In the text¹ "Also of those by whom the sale of a wife &c.," here it has been stated that the word cha, 'also', is used to indicate an extended application of (the rule regarding) the acceptors of donations from the unrighteous, those who eat the censured food &c.; there, for the acceptance of a donation from the unrighteous, the Author states a special Prâyaśchitta

Yâjñavalkya, Verse 290

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Residing in a cow-pen, observing the vow of celibacy, for one month observing the vow of subsisting on milk, intensively intent on the $g\hat{a}yatrijapa$, does one become purified from the (sin of the) acceptance of a donation from the unrighteous. (290)

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Mitakshara:—He, however, who accepts a donation from the unrighteous, or of what is prohibited, such a one taking a vow of the Celibate student, residing in a cow-pen, and constantly repeating the Gâyatri japa for a month, becomes purified by the milk penance.

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The badness of the acceptance of the gift, moreover, is connected with the caste and conduct of the donor, e. g. from the *Chândâlas* and the like, the *Patitas* and the like others; similarly, depending upon the place, and time; e. g. at the *Kurukṣhetra*, or on an eclipse, and the like; has likewise connection with the thing, the subject

¹ Verse 242 p. 1701.

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matter to be accepted, e.g. the Surâ, sheep, a dead man's bed, a cow with faces at the two ends, and the like. When, however, one accepts from the Patita and the like, a sheep &c. then this heavy prâyaśchitta should be observed, the reasons of the causes being inferrable from the two (instances of) transgressions mentioned.

There, in connection with the japa, a special rule as to the number has been stated by Manu: 1 "By performing the japa of the "Savitri three thousand times with concentration for one month, having "drunk milk in the cow-pen, one becomes free from (the sin of) the "acceptance of a gift from the unrighteous." Every three thousand times the japa is to the performed. By the use of the accusative case in the form masam (for a month), the japa for the number three thousand is indicated to be for every day.

When, however, from a Brahmana who is justly conducting himself he accepted a sheep etc. as on gift, or from a Patita or the like anything unprohibited, such as land etc., then the rule stated in Shattrimsanmata should be observed: "By the holy sacrifice are puri-"fied all worst acceptances, by the Aindava, by the lion sacrifice, "sometimes by the Mitravinda sacrifice; by a japa of the Divine "Goddess a lakha times, are purified from acceptances of bad donations."

As for the text of **Vrddha Hârîta**: "For having accepted a gift "from the king, for a month one should always stay in water; at "the sixth period consuming milk, after the completion of the month, "one becomes purified; after bringing about the satisfaction of the "desires of the Brâhmaṇas, and remaining always restrained by vows," that should be observed in regard to the habitual repetition of what is stated before, or has a reference to the acceptance of a black antelope's hide from the *Patita* and the like, at the *Kurukshetra* on the occasion of an eclipse or the like.

Likewise, by regard to the smallness of the thing accepted as a gift, would be the smallness of the prâyaśchitta. As says Hârîta: "For "the acceptance of jewels, clothes, cows etc. as gifts, one should "repeat the japa eight thousand times of Sâvitri." Likewise in the Shaṭtriṃśanmata also: "After having accepted any alms begged,

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"one should pronounce loudly the holy mantra; in all kinds of acceptances of gifts, one should set apart a sixth part."

This prâyaśchitta, moreover, is to be observed subsequently to the time of the giving up of the thing: "What wealth the Brâhmanas "acquire by censured acts, by the abandonment of that they become purified, as also by japa and austerities." Vide this text of Manu¹. In this manner other Smrti texts also should be adjusted as to proper subjects by regard to the greater or less value of the things (accepted).

Here ends the Chapter of the Prâyaschittas for the Upapâtakas.

On account of the blemish attaching naturally, or owing to the kind, source &c. of the censured food etc., the group of penances expressly mentioned by the Lord of the Yogis, is however now being stated in details.

There, for eating intentionally once the onions etc. which are blamed on account of their kind, by the text ²: 'Onion, the country boar, etc.,' the Chândrâyaṇa has been stated. For intentional repetitions, however, by the text³: "For eating prohibited food, cruked-"ness etc." a prâyaśchitta equal to that for the drinking of the Surâ has been stated. For eating once and unintentionally, the Sântapana. There also, for a habitual, the Yatichândrâyaṇa, as Manu* has stated: "For having unintentionally consumed these six, one "should perform the Krchḥrasântapana; or even the Yatichândrâ-"yaṇa either; for the rest, one should observe a fast for a day." As to what has been stated by Brhad Yama: "The Khaṭva, the egg "plant, the Kumbhîka, and the plants arising on the incised parts of "trees, the earth-grass6, as also the pot-herb, the Khukhaṇḍa, and the "Kavakas8 also; for eating these, the twice-born should perform

1 Ch. XI. 293.

3 Verse 229 above p. 1692.

4 Ch. V. 20.

6 yari-a kind of fragrant grass.

7 खुखण्डम्—This also cannot be identified.

² Âchâra Verses. 176. p. 388 above.

⁵ खट्च, बार्नाक and कुंभीक-खट्च cannot be identified. Vijñaneśvara refers to it as a kind of bird, and also refers to the other meaning, as कुन्नेभ safflower or बार्नाक or the egg-plant. And Kumbhīka is the Punnāga tree.

⁸ स्वक—a fungus or mushroom growth. Vijnanesvara also explains it as the vegetable known as the Rajasarshapa—the black mustard,

"the Prâjâpatya," that has a reference to an intentional repetition as in the text: "The fish also, for having intentionally consumed, "one should pass three days with the observance of a fast" the Lord of the Yogis¹ having stated three days for an intentional eating once. Khaṭva, a bird of that name; others interpret as the safflower. Kavaka is a vegetable known as the Râjasarṣhapa the black-mustard tree. Khukhaṇḍa a special variety PAGE 309* of that, pointed out after the manner, (of the maxim²) of the Cow and the bull.

As for what has been said by Yama: "The Tanduliyaka, the "Kumbhika, those springing up in the incised parts of trees, likewise; "the Nâlikâ, the Nâlikeri also, and the S'leshmâtaka fruits; the "earth-grass, the pot-herb, that known as the Khatva, and the Kavaka "likewise, for having eaten these one should perform the Prâjâ-"patya penance," that also has a reference to the intentional and habitual. Nâlikâ and Nâlikeri are particular species of vegetables, so also that known as Khatva. For unintentionally eating once: "In regard to the rest, one should observe a fast for the day," this rule stated by Manu³ should be observed.

There also for a repetition, a recurrence should be prescribed. For an intensive habit, however, the rule stated by **Prachetâs** should be observed viz: "The food which has become contaminated by touch, or "which has become contaminated by an unintentional act, for having "eaten that, as also that which was bad by its very nature, one should perform a Taptakrchkra."

¹ Achâra V. 175, p. 384 above.

² गोनलीनर्नन्याय—The maxim of "the Cow and the Bull." This may be compared with the ब्राह्मणन्सिष्ठन्याय and the ब्राह्मण्यित्राजकन्याय. All the three maxims stress the same principle of general application viz. that, when two terms are used, one indicative of the general species and the other of a specific individual, the specific term is used to show that it is taken both in its specific and generic sense; in other words all the individual species included in the general class are in contemplation; thus e. g. गो. and बलीनर्द; ब्राह्मण and निष्ठ or परिवाजक; So here also कन्दक and खुखर, meaning thereby that all the individual species comprehended under the general class कन्दक are included,

³ Ch. V. 20

For unintentionally consuming the indigo, however, the Chândrâyaṇa; as Âpastamba has stated: "If by mistake a Brâhmaṇa were
"to eat indigo on any occasion, by the Chândrâyaṇa shall be the
"purification; so said the sage Âpastamba." For an intentional
repetition, however, a recurrence should be directed. Although it has
been stated in the Shaṭṭriṃśanmata: "The śaṇa flower, the śâlmala also,
"and hand-churned curds, and the purodâśa outside the sacrificial altar;
"for having eaten these,one should not eat for a day and a night," that
also has a reference to the unintentional.

As to what has been stated by Sumantu: "For eating garlic, onion, "carrot, and kavaka, one should have falls on the head with the re"petition of the Sâvitri eight thousand times," that relates to eating under compulsion, by one unwilling, or should be observed as applicable to an eating for the removal of a disease which could be appeased by it alone. Hence also hereafter has it been said by him also:
"These also become unprohibited for one suffering from a disease in regard to the administration of a medical treatment; and such also as are of this kind, in regard to those, there is no sin." 'Should have falls in the head 'i.e. should sprinkle water-drops.

Now the *Prâyaśchitta* for drinking the milk of a sandhinî² cow or the like, which are vitiated from their very nature.

There, moreover, for an unintentional drink once: "The milk "of a cow not emerged out of her delivery after ten days, the camel's "milk, and of one-hoofed animals likewise; the sheep's milk, the "milk of a sandhinî, as also the milk of a cow without a calf. "Also of all the beasts of the forest, excepting a she-buffalo; the "woman's milk also, should be avoided, and indeed all stale things "also. Among stale things curds may be eaten; and all articles "prepared of curds"; after stating3 this rule, a fast should be observed as stated by Manu4 in the text "As to the rest, one should observe a "fast for a day." For an intentional, however, the three nights' fast stated by the Lord of the Yogis should be observed.

¹ On page 309 l. 11 for संतापान, read संपातान.

² संधिनी—a cow in heat (united with the bull or impregnated by him). See Amara II. IX. 69. also the Medins. संधिनी वृषमाकान्ता.

³ Ch. V. 8-10

As for what has been stated by Paithinasi viz.: "For the consump-"tion of the milk of a sheep, donkey, camel, and woman, the Tanta-"krchhra and a re-initiation also; for drinking the milk of a cow who "has not completed her ten days after delivery, or of a she-buffalo, for "six nights abstention from meals; and even for the drinking of the "milk of all two-teated animals, excepting the goat, the same;" and also by Sankha: "Milks also which are prohibited as unconsuma-"ble, for eating any preparation, of the same, a wise man should with "effort perform the penance for seven nights", thus the Yavaka penance has been stated; both these have a reference to the intentional and habitual. As to the fortnight's penance stated by Sankha for the drinking of the milk of a sandhini and those which eat the ordure, in the text: "For having consumed (the product) of a sandhini, or those "who eat the ordure, one should perform the fortnight's penance" 15 that relates to the habitual, as Vishnu² has stated a fast in the text: "For drinking once all kinds of milks excepting that of the cow or "the buffalo, one should observe a fast after drinking; of the one "which has not emerged out of ten days (after delivery), like these "also; the milk of the sandhinî, of one giving birth to twins, of a 20 "synandinî" and one who is without a calf, as also of those "which eat impurities."

Likewise, by regard to the *Varnas* also is a prohibition: "A "Kshatriya even who follows his duties, a Vaisya or a S'ûdra also: "whoever drinks the milk of a *Kapilâ*⁴ cow, there is no greater "sinner than him". In this manner, and in like other cases, where a *prâyaśchitta* is not seen to have been stated at each time, there the rule stated by Manu⁵ viz. "In regard to the rest, one should observe a "fast for the day" should be observed.

Hereafter, for eating meat and like other things which are bad by their very nature, the *prâyaśchitta* is stated. There, for intentionally eating once: "In regard to the rest, one should observe a fast for the "day" thus stated by Manu⁵, as the general *prâyaśchitta* should be

¹ On page 309 1. 22 for शीराणि चान्य read शीराणि यान्य etc.

² Ch. 51. S. 39

³ स्यंदिनी—a cow bearing two calves at the same time.

⁴ कविला—a cow of tawny brown colour. 5. Ch. V. 20

observed. For an intentional, however, "For having eaten the blue jays, " or the red-footed birds, flesh from a place of execution, or dry meat, "as also fish intentionally, one should remain on a fast for three days;" this rule stated by Yajñavalkya¹ should be observed.

PAGE 310* For an intentional repetition, however, "for having "eaten meat which is uneatable, however, one "should drink the barleys for seven nights" this rule stated by Manu 2 should be observed. This relates to other than the flesh of a village pig etc. as Manu³ has stated a particular prâyaschitta by regard to particular kinds in the text: "For having eaten (the flesh of) carnivorous 10 "animals, or of village pigs, of the camels, or of cocks, of a crow or of "the donkey, the Taptakrchhra, is the purification". For drinking the urine or the ordure of these, even this same also, as Brhad Yama has stated in the text: "Of the hogs, as also of the single-hoofed "animals; of the crow, and of the cock, likewise; of all the carnivor-"ous animals which have been declared uneatable, for having com-"sumed the meat, urine or ordure, as also the cow's flesh, and of the

"dogs, jackals and of the monkeys also, the Taptakrchhra is ordained; "or after fasting for twelve days, one should offer oblations of ghee "with the Kûşhmândi mantras". There, for an intentional, the Tapta krchhra; for a habitual, however, the Paraka together with the Kûshmânda; this is the adjustment. By Prachetas also has been stated:

"For the consumption of the flesh of the dog, the jackal, or "the crow, the cock, spotted dear, monkey, the small leopard, "the blue jay, a carnivorous animal, the donkey, camel, elephant,

"horse, a village pig, the cow, and the human flesh, the Tapta-"krchhra should one direct, for the consumption of the urine or

"the ordure of these, however, the Atikrchhra." This, moreover. has a reference to an intentional act. As for the text of Usanas, viz: "For having eaten human flesh, or the dog's flesh, the cow's flesh or

"the horse-flesh; as also of the five-toed animals, one should perform "the Mahâsântapana;" that has a reference to the unintentional.

As for the text of Angiras viz: "The crane, the heron, the vulture, "a rat, a donkey, the monkey and the hog; for having had a sight of the

^{1.} Achâra Verse 175, p. 384 above.

^{2.} Oh. XI, 152

^{3.} Ch. XI 159.

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"impurities of these or for touching, one becomes purified by sipping "water. For intentionally eating the impurities of these, the members "of the twice-born classes should perform the Sântapaua Krchhra "and the Prâjâpatya if unintentionally;" that has a reference when 5 what was consumed was vomitted out. By the word Santapana here, is expressed the Mahâsântapana, for an unintentional, the Prâjâpatya having been ordained. As for the text of Angiras, moreover: "For having eaten the flesh of man, cow, donkey and the "horse, as also of an elephant; and the urine and ordure of these, the 10 "twice-born should perform the Chândrâyana"; as also what has been stated by Brhad Yama: "For having eaten dry flesh, the Brâhmana "should practice the Chândrâyana," these two also refer to an intentionally habitual act. As to what, moreover, has been stated by Sankha: "For having eaten animals having a double row of teeth. "likewise the single-hoofed even, as also for having eaten the camel's 15 "and cow's, one should practice a penance for six months," that has a reference to the intentional and intensely habitual. As to what has been stated in another Smrti: "For having eaten the flesh of men. "and the country pig and the donkey likewise, of the cow, horse and "the elephant, and of all the five-toed animals 20 "carnivorous, the village cock, one should perform the penance for a "year", that is in reference to an intensely uninterrupted repetition.

In this topic, the use of the word urine and ordure, are indicative of fat, semen, blood and marrow, by an extended application. In regard to the six impurities, such as the ear-wax and the rest, however, a half should be determined. In regard to the hair etc., in the Shaṭtriṃśanmata a special rule has been stated: "For the consump-"tion of the stale meat of the goat, sheep, buffalo and the deer, and "for the swallowing of the blood, the hair, and the nail, if intentional, "for three nights; if in ignorance, a fast." As to what has been stated by Prachetâs: "For eating the nails, hair, lump of earth, by abstain-"ing1 for a day and night from meals is the purification", that also has a reference to an unintentional consumption for one time. As for the text of another Smṛti: "For having consumed the hair, an insect, or the nail, and the film of a fish also, by drinking ghee boiled

¹ On p. 310 l. 24 for इहोराअभोजना etc. read इहोराआभोजनात्. etc.

"with gold, at the very moment one becomes purified", that refers to what had barely entered the mouth only. When, however, food placed in a pot becomes spoiled by the hair or like, then "When at the "meal-time food is spoiled by a fly or the hair; immediately one "should touch the water, and that food also one should touch with "holy ashes;" the rule thus stated by Prachetas should be understood. This verse is apposite (of the topic discussed).

For the consumption of smaller worms, insects, and bones, moreover, a special rule has been stated by Hârîta: "For swallowing a worm, "an insect, an ant, an aquatic, a goat, or a bone, by subsisting, on cow's 10 "urine and cow-dung, one becomes purified by three nights' (fast)." 'An aquatic,' such as the fish etc. In this way, moreover, for swallowing the flesh of beasts, birds, aquatics, and the like, the prâyaśchittas have been briefly pointed out; out of fear of swelling the treatise, for each individual item is not written.

Now, for eating what was contacted with an impurity.

There, presently, for eating the remnants after eating the uneatable is being stated. There Manu 1: "For having eaten the remnants "of what is eaten by the cat, crow, a rat, as also by the dog, and an "ichneumon, as also that in which hair or insect have fallen, one "should drink the Brâhmî Suvarchalâ." As no particular period has been mentioned, for one night. This, moreover,

should be observed for an intentional act. As to PAGE 311* what has been stated by Vishnu: "For eating a "larger quantity of rasa or food of what was left by a bird or a "beast after eating, without even the rite of purification, a quarter "of a Krchhra," that relates to an intentional act. The purification, moreover, should be observed as stated in the chapter on purification of things in the text: "In the divine tank etc." As to what has been stated by Satatapa: "For eating what was licked by a dog, "crow etc. or what was left by a S'adra after eating, however, the Ati-"krchhra," that refers to unintentional repetitions. As to the Yâvaka penance stated by Sankha: "For having consumed of what was "left by dogs after eating, one should remain for one month observ-

"ing penance; for having eaten the remnants from what was eaten

1 Oh. XI. 159. 2 Brâhmi is well known, suvarchala is the linseed.

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"by crows, or smelt by a cow, one should remain under a penance "for one fortnight", that relates to intentional repetitions. For eating what was left after meals by a Brahmana and like others, however. has been stated by Brhad Vishnu: "A Brahmana, for eating what "was left by a S'ûdra after meals, shall drink the five cow-products for "seven nights; for eating what was left by a Vaisya after meals, nights; for eating what was left by a Kshatriva "after meals, for three nights; while for eating what was "left by a Brâhmana, for one night"; that has a reference 10 to intentional acts. As for the text of Yama: "For having eaten "together with a Brâhmana, one becomes purified by Prâjâpatya; for "having eaten food along with a Kshatriya, one becomes purified by "a Taptakrchhra; for eating food in company with a Vaisya, by the "Atikrchhra, one becomes purified; and for eating food along with a S'ûdra one should perform the Chândrâyana", that relates to inten-15 tional repetitions. As to the text of Saikha, moreover: "For eating "the leavings at meals by a Brâhmana,, one should drink water after "repeating the Great Vyâhrtis over the same; for eating the leavings "of a Kshatriya, one should subsist for three days on milk boiled "together with the Brâḥmî juice; for eating the leavings of a Vaiśya 20 "at meals, after having observed a fast for three nights, one should "drink the Brâhmîsuvarchalâ; for eating the leavings of a S'ûdra. "for six nights one must not1 eat"; that relates to the unintentional. There, for habitual repetitions, a double and so on should be determined. 25

This, moreover, excepting the father etc. as Apastamba² has stated: "Of the father, as also of the elder brother, the leavings after meals "may be eaten". As for the text of Brhad Vyâsa: "The mother, "or the sister even, the wife, or the other women also, one should not "eat along with them; after eating, one should perform the Chândrâ-yana," that relates to eating together. For eating only the remnants after meals, however: "For eating what was left after meals by a "S'udra, for seven nights one should abstain from meals; of the "women also,"; this rule stated by Apastamba³ should be observed

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¹ On p. 311 l. 13 for पहात्रभोजन read पहात्रमभोजन etc.

² I. IV. II.

³ I. 26, 4-5,

As for the text of Angiras: "If one eats along with a Brahmani "woman, what was left after meals on any occasion, that all the wise "men do not consider as sin"; that is in reference to marriage, or to adversity. For eating the leavings of an Antya, however: "For "members of the twice-born classes, having eaten the remnant after "what was eaten by the Antyas, the Chândra and Krchhra, and the "half also of it is ordained for the Brahmana, Kshatriya and the Vaisya "respectively", this rule stated by Apastamba should be observed. The Chândra means Chândrâyana. For eating the remnants at meals of the Antyâvasâvî, however: "Upon eating the food left by the Chândâla, the degraded, and the like, the Chândrâyana should a Brâhmana per-"form, the Kshatriya should perform the Sântapana, for six nights, "and for three nights in the respective order of the Varnas." thus is the rule stated by Aigiras. The Sântapana here should be taken as the Mahâsântapana. In an adversity, however: "In a time of adversity, "if by a Brâhmana has been eaten in the house of a S'ûdra; by a mental " agony he becomes purified; and he should repeat a hundred times "the Drupadas"; this rule stated by Parasara should be understood. As to what has been stated by Brhat Satatapa: "Whatever little has "been left in the pot after drinking, as having slipped out of the "mouth, that should be understood to be non-eatable; after eating, "one should perform the Chândrâyana," that should be understood as relating to habitual repetitions, since the cause is extremely small. "For having at any time drunk water which had remained after it "was drunk (by another), a Brâhmaṇa should perform the penance "for three nights, as also if (drunk) by the left hand either," that relates to an intentional. For an unintentional, however, half should he determined.

In regard to what is left in a lamp, however: "The oil which "had remained in a lamp, as also that which was brought in from the street; also that which had remained after the anointment of the body, for consuming it, one becomes purified by a night," this rule stated in the Shattrimsanmata should be observed.

Now, for consuming what had come into contact with an impure thing, the Prâyaśchitta.

There says Samvarta: "That in which the hair or insect "have fallen, or which has become, spoilt by indigo or lac: or "what was contacted by the insects, bones, or a hide, for consuming "it, one should observe a fast for a day." Likewise says Sâtâtapa: 5 "That in which the hair or the insect have fallen, or which had come "into contact with blood, meat, or the untouchable, which has been "gazed at by a fœticide, or licked by a bird, or smelt by a dog, hog. "or a cow, what had become stale, or left over from the last day's or "what was cooked without a proper purpose, food intended for the Gods "or as an oblation, a fast and the consumption of the five cow-products"; these, both, moreover, have a reference to the unintentional. When intentional, however: "Earth, water, flowers and the like also: "fruit, root, and the sugarcane, and the radish, for having consumed "(these) when contaminated with ordure, or urine, one should per-"form a quarter of a Krchhra; if very near, half only of the Krchhra "shall be the means of purification", this rule stated by Vishnu should be observed. For a slight contact, a quarter; for a bigger contact, half of a Krchhra; thus is the adjustment. As for what has been stated by Vyasa: "That food which has become contaminated by reason of a contact, 20 "as also that which has been spoilt on account of a deliberate act. for having eaten that, as also that which is bad by its nature, one "should perform properly the Taptakrchhra", this, moreover, should be understood to be when the liquid juice of an impure mixed substance is discovered. For the touch of a woman in the menses, however, as stated by Sankha: "For having eaten things mixed with "an impure substance, or touched by the degraded, the Chândâla, the "Pulkasa, a woman in her menses, or by the maimed leper, or by one "with rotten nails, one should perform the Krchhra." 'Maimed', i.e. one with a maimed arm. This has a reference to an intentional actan unintentional, a half: "For having eaten what was "contaminated by the untouchables, likewise, by persons under "an impurity, as also by the hair or the insect, one becomes "purified by drinking the decoction of Kusa, Udumbara, Bilwa etc., and the jack and lotus leaves, and the S'ankhapushpisuvarchala and the

¹ On p. 312 l. 3 for एतजासंसूष्ट etc. read एतज संसूष्ट etc.

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"like," thus what has been stated by Vishnu, that is in regard to the weak, or what was touched by the washerman or the like. In the case of what is spoilt by a S'ûdra or the like, however, what is stated by Hârîta should be understood: "What has been spoilt by a S'ûdra may "be eaten by the crooked, or those who eat the impurity. Or while "taking meals, where a S'ûdra approaches, by reason of his being unfit "where people are taking their meals in a line, where one getting up "offers forth a remnant of what was eaten, or sips water, or where "after despising, the food is offered, there the prâyaśchitta is for the "day and night."

For taking meals in a line even where some have eaten and left, this also as Kratu has stated: "That twice-born, however, who on any "occasion takes food in a line where some have left, by remaining on "a fast for a day and night, becomes purified by the five cow-"products." For eating food served by the left hand, however: "One who eats while he is standing up, one who eats in a vessel in "which a meal has been taken, Vaivasvata declared that for having eaten in such cases, one should perform the Sântapana," thus the rule stated in the Shaṭtriṃśanmata should be understood. Likewise, by Parâśara also has been declared in such a case: "Among the "Brâḥmaṇas who have been seated together for a meal, if even one "leaves his seat, the remaining food, one must not eat. From "obtuseness if any one eats, in such a case for eating the remnant in "a line (thus broken), such a Brâḥmaṇa should perform the Kṛchḥra "as well as the Sântapana prâysśchitta."

For drinking the water of a well contaminated by a dead body or the like, however, Vishņu says: "For having drunk the water "from a well where a five-toed animal has died, or which has been "extremely spoilt, a Brâhmaṇa¹ should fast for three days; for two "days the Kṣhatriya; for one day the Vaisya; the S'ûdra till sunset; "and all at the end should drink the five cow-products." 'Or extemely spoilt,' i.e. such as by urine, ordure or the like; so has it been stated. When, however, there also the dead body becomes shattered on account of its being swollen, then Hârîta states a special rule: "Where "a dead body has become rotten and thus broken, and if one drinks

^{1.} On p. 312 l. 17 for ज्ञाह्मण्य read ज्ञाह्मण्

"the water of such a place, for the purification, he should perform "the Chândrâyana; or even the Taptakrchhra also. If any one among the "best of the twice-born bathe there through mistake, then by "repeating the japa, and taking a bath at the three Savanas, he "becomes purified by a day and night." This Chândrâyana is in regard to the drinking of water intentionally from a well which has been contaminated by a human corpse. For an unintentional, however, for six nights, as Devala has stated: "If a dead body becomes "soaked, and shattered while in a well, one should drink milk for 10 "three nights; in the case of a human corpse, double has been declared."

When one drinks water from a Chândâla well or the like, then the rule stated by Apastamba should be observed: "When a man "intentionally drinks water from the reservoir of a Chândâla well. "in what manner should there be the prâyaschitta one should point out 15 "for each Varna. The Vipra should perform the Santapana, and "the Prâjâpatya the Kshatriya; half of it, however, should a Vaiśya "perform, and for a S'ûdra a quarter should be directed." This, moreover, in regard to an intentional act. For an unintentional however: "If through ignorance one drinks the water in the storage of a Chândâla well, such a one becomes purified by three days: "a S'ûdra, however, by one day becomes purified," the rule thus stated by Devala should be observed.

In regard to small water supplies connected with the Chândâla and the like also, like the well is the purification, as Vishnu1 has stated: "In the water reservoirs and in regard to the small ones of "the immovables on this earth, like that of the well has been stated "the purification; in regard to the big ones, however, there is "no contamination." In the case of Pushkarinis2 and the like however: "For having drunk water from a Mlenchha or the like, "or also in a Pushkarinî lake, it should be known to be pure "as far as knee deep; below that is stated to be impure. That "Brahmana who drinks such water whether intentionally, "unintentionally, if intentionally he should take his food in "the evening; a day and a night, however, if unintentionally"; thus the rule stated by Apastamba should be observed.

^{1.} Oh XXIII. 41. 2 पुरुक्तिणी—is a small water reservoir; a lotus-pool.

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In regard to the water which had remained in the PAGE 313 * pot of a washerman and the like, however: "If a "Brâhmaṇa, Kshatriya, a Vaiśya, or a S'ndra also "through mistake drink water, curds, or milk, which had remained in the " pot of the Antyajas, by a fast with the Brahmakûrcha, however, is the "expiation for the twice-born; for a S'ûdra, moreover, by a fast, "and likewise by donation according to capacity"; this rule thus stated by Parasara1 should be understood. For an intentional, however, "double. Dug by the Antyajas, the wells, tanks, or a reservoir of water, "in these, for having bathed or for having drunk water, one becomes "purified by the Prâjâpatya"; this rule stated by Apastamba should be understood to be in regard to the habitual. As for what has been stated by Apastamba about the five cow-products merely in regard to the drinking of water from the well of a Chandala and the like (in the text): "From a charitable water 2 distributor set up in a forest, "or from a jar in which the Surâ was stocked, as also water coming "out of a leather water bag, for drinking water from these belonging "to the dog-eater or the Chândâla, one would become purified by "the five cow-products", that is in regard to the weak. "having gone to a charitable drinking place, without (drinking) the "water sprinkles his body, having passed one day, he should perform "a bath over his clothes. For having drunk water from a Surâ jar, "or from a charitable water-distributing place, as also while in a ferry, "after having fasted for a day, one should drink the five cow-"products and water."

For eating a thing which is vitiated by its condition, the Prâyaśchitta.

A thing is called vitiated by its condition which on account of its colour, shape or incongruity creates a sense of bad odour, as from the impurities at the secret parts of the body, or (creates) a suspicion of poison administered by the enemy. There Parasara: "What is vitiated "on account of words, also what is spoiled on account of a condition, "or which was in a vessel spoilt by its condition, after having eaten "such food, a Brahmana becomes purified by three nights." This is in regard to an intentional act. As to what has been stated by

Gautama,1 after remarking: "What is vitiated by its condition "merely", while stating about the five-toed animals, laying down a Prâvaschitta: "Before the five-toed animals, the vomitting and the "drinking of ghee", that relates to the unintentional. In case of a doubt, however: "When a point of a doubt arises, in regard to anything "which is called inadmissible for a meal, or uneatable, I shall state "the purification of the eatables; listen, while I am speaking. A "Brâhmana should drink for three nights the Brâhmî Suvarchalâ dry "and without any salt or pungents; or the S'ankhapushpî together 10 "with milk. He should drink water after boiling it into a decoction "with palâśa and bilwa leaves, and with the kuśa grass, the lotus and "the udumbara, and after three nights, he becomes purified."; this rule stated by Vasishtha2 should be observed. By Manu3 also has been stated upon a doubt arising as to eating a thing which was uneatable: 15 "For one year even should the best of the twice-born practice the "Krchhra for the purification of what was unknown; of that "however, which was known, more particularly."

Now, for eating what was bad on account of time, the prâyaśchitta.

Spoilt by time, such as what had become stale, the milk of a cow not come out of ten days from delivery and the like. There, moreover, for an unintentional: "In regard to the rest, one "should observe a fast for a day" this rule stated by Manu⁴ should be observed. For an intentional, however: "Unmixed "things which had become sour, as also what had become stale, and what has been cooked by frying, for having eaten "these, one should observe a penance for three nights", this rule stated by Śankha should be understood. Kevalâni, 'unmixed things' i.e. not besmeared with unction.

In regard to the milk of a cow which has not completed her ten days, the *prâyaśchitta* has been indicated before. For drinking new water, however, the consumption of the five cowproducts: "With vessels made of horns, bones, or tooth, or of the conch, mother of pearl, or cowries, having drunk, as also new

¹ Ch. XXIII. 26. 2 Ch. XXVII. 60-62 3 Ch. V. 26 4 Ch. IV. 20

⁵ नवोदक—i. e. water which has accumulated at the first showers in the beginning of the monsoon.

"water, one becomes purified by the five cow-products," vide this text of Brhad Yajñavalkya. If intentional, however, a fast should be observed: "In season, the new water is pure; but one should not drink "it for three days; out of season, however, it shall be for ten days; "after having drunk, one must not eat for a day and night" as has 5 been stated in another Smrti.

For taking meals during the period of an eclipse, however, the Chândrâyaṇa: "For having eaten at the first śrâddha,¹ or the food of "the village priest, or taking meals during the eclipse, or when a wo"man is in her first conception, one should perform the Chândrâyaṇa;".
vide this Smrti of Sâtâtapa.

When, however, one eats at a prohibited time other than an eclipse, then as says Markandeya: "Of the Moon, or of the Sun, "on a day when the eclipse occurs, O son of Bhrgu!, on that "day there shall be no taking of meals before; one should not do it "during the eclipse, nor when it has set in that condition; so long as "its rise does not occur, one should not eat till that time." Likewise, "If the eclipse of the moon occurs in the period later than the first, "one may take his meals before the first rotation; if during the first, "then before the first." So also: "In the Aparanha, nor during the "midday period, if in the evening period, not in PAGE 314* "the Sangava2, should one eat. If it be in the "Sangava period, there shall be no meal taking "before." As to what has been stated by Manu 3: "One must not "eat during the cross-period, nor when it is far advanced, nor in the "far evening4" and the like, as also what has been stated by Brhat Sâtâtapa: "Fried grains, curds, and the saktu flour, one desirous of "prosperity should avoid at night; meals containing sesamum in it "and a bath also, the wise man." In these and similar other undeclared prâyaschittas: "A hundred prânâyâmas should be perform-"ed for the washing off of all the sins, arising from the Upapâtakas, "and also of that for which no declaration has been made." Thus the

¹ नवश्राद्धं — The first श्राद्ध performed after death either (1) immediately after and at the end of the eleventh day. प्रथमेऽन्हि तृतीयेऽन्हि पञ्चमे सप्तमे तथा। नवमैकादशे वेब तक्कवश्राद्धस्थ्यते

² sing-Pertion of day-three Muhartas after early morn.

³ Oh. IV. 55.

⁴ Of Manu Ch. IV. 62

one hundred prânâyâmas stated by the Lord of the Yogis¹ should be observed. For an unintentional, however: "In regard to the rest, "one should observe a fast for the day," this rule stated by Manu should be observed.

Now, for eating things which are qualitatively bad, such as the sour and the like, the Prâyaśchitta.

There also Manu²: "Things which have become sour, as also the

"decoctions, and also which are impure, after having drunk these "a twice-born remains impure so long as that does not go down." Here for an unintentional, under the rule 'In regard to the rest, one should fast for a day' a fast should be observed. If intentional, however: "Although unmixed, but if sour, as also that which had "become stale; and also that which was cooked on a frying pan-"having eaten these, one should observe a penance for three nights," vide this Smrti of Sankha. This, moreover, should be observed in 15 regard to things other than the sour-gruel or the like (preserves) containing the myrabolum or other fruits; as it has been stated in a Smrti: "Houses in which a pot containing fruits has been established, of that "the sour-gruel may be taken, and not of any other on any account." In regard to the things from which the unctious part has been 20 taken off, should be observed the rule stated by Gautama's where, after stating: "One should not eat things from which the unctioned "part has been taken off and the dross, the oil-cake, churned articles "and the like from which the virility has been removed," he has stated: "Before the five-toed animals, vomitting and also the 25 "drinking of ghee." Vilayana, 'the dross,' such as the sediment of ghee etc. For eating food of one who has not offered

"tion is not offered into the fire, as also one whose food is not "doled out, such (food) is not an eatable for the twice-born; and "after eating, one should observe a fast for a day. One who has

oblations, however, Likhita says: "One by whom

¹ Verse 306. furtheron.

² Ch. XI. 153.

³ At p. 314 l. 8 either of the two readings viz. पीत्वा प्रेमध्यानापि or पीत्वा मध्यानापि may be taken.

⁴ काञ्चक—gruel; e. g. preserves of mango and other fruits in several forms

⁵ Ob. XXIII. 26.

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"consecrated the fires, for having eaten boiled rice mixed with pulses, "sweet barley food, milk-pudding, puddings and S'ashkulis prepared1 "without any (sacred) purpose, should perform the Prajapatya" For one, however, who has not consecrated the fire, under the rule "In regard to the rest, one should observe a fast for a day," a fast should be observed. For taking meals in a broken pot or the like has been stated by Samvarta: " For having eaten in the pots of the "S'ûdra, or for taking meals in a broken pot, after observing a fast "for a day and night, one becomes free by the five cow-products." Likewise, in another Smrti also has been stated: "For having eaten "on the leaves of the banian, Arka, and the Asvattha leaves, as also on "the leaves of Kumbha, and the Tinduka trees, or the Kovidara and the "Kadamba trees, one should perform the Chândrâyana,"; also: "For "having eaten on the leaves of the Palâsa or the lotus leaves, a "householder should practice the Aindava penance; the hermit and "the ascetic also incurs the fruit of a Chândrika (penance)."

Now for eating food which had become uneatable, being spoilt by acts such as service by the hand etc., the Prâyaschitta.

In this connection Parasara: "For having eaten honey, treacles, "vegetable, cow's product, salt, or ghee, served by the hand, for one day abstention from food." For an intentional, however: "Upon food "having been taken when served by the hand, or for eating in the vici-"nity of a non-Brahmana, or eating in a line which has been defiled, or eating before the line, or after annointing the body, or discharging the urine or the ordure, for eating the food of the dead, or under the impurity on account of death or birth, or of the S'ûdras, or for having slept along with the Sûdras, for three nigts abstention from eating", this rule stated by Harîta should be known. For one incurring a sin by giving food intended for another, however: "A "S'ûdra giving the food of a Brahmana, or a Brahmana giving the food "for the S'ûdra; both these become uneatable, and for having eaten, "however, one should observe a fast for a day," this rule thus stated

¹ वृथा-Without any religious purpose eg. वृथापकं

² माक्षिकं—i. e. collected by the मक्ष-bee.

³ फाणितं—फाणि is molasses; raw-sugar.

⁴ On p. 315 l. 25 for स्वप्ने read स्वापे.

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by Vrddha Yajñavalkya should be understood. For taking meals at the hands of a Sûdra, however: "He who eats food at the hands of a Sûdra, or drinks water either, on any occasion, after having gone "on a fast for a day and night, with the five cow-products, he becomes purified," this rule stated by Kratu should be known. In regard to what has been defiled by blowing also: "While his foot is mounted "on a seat, or when he is covered by the half portion of a cloth, for "having eaten what was blown by the mouth, one should perform the "Krchhra Sântapana," this rule has been stated by the same Sage.

For eating the food given up as intended for the manes etc., however: "If one eats at the Pârvaṇa 1 S'râddha, he should practice the "restraint of breath six times; and a fast for three months extending "to a year has been declared. If at a Vrddhi, three times the "restraint of breath, and at a Sapindana, for a day and night. At a "dissimilar, a fast has been remembered to be till the evening, likewise, "at the conclusion of the vow. Twice of this for that from the Kshatriya—"trebled for eating from a Vaisya; and directly four-fold has been de. "clared for eating (the food) from the S'ûdra. While an Atithi is stand—"ing at the door, those of the twice-born who drink

"for having eaten, one should perform the Chân, "drâyana," this rule stated by Bhâradvâja should be understood. By Hârîta also has been stated: "For having eaten food on the eleventh day, likewise for having eaten on the collection, after having observed a fast and taken a bath as ordained, one should offer the oblations of ghee with the Kûṣhmândis." By Viṣḥṇu also has been stated: "The Prâjâpatya for the Navaśrâddha; less by a quarter also on the first monthly, for the three fortnight's a fast; even half of these, and the five cow-products for the two-monthly." This, moreover, has a reference when one is in adversity. When one is not in adversity, however; "The Chândrâyana for the Navaśrâddha, the Prâjâpatya

¹ पार्नज्ञाद्ध-See Âchâra p. 447 above and Verses 225-249, Âchâra pp. 449-496 above.

² i.e. not of the same kind such as Varga and the like.

³ अतिथि--a guest; a casual visitor. Manu describes him thus:— एकरात्रं तु निवसन्नतिथिज्ञाह्मणः स्पृतः । अनित्यं हि स्थितो यस्मान्तस्मावृतिथिङ्च्यते ॥ III. 102.

⁴ i.e. of the bones, on the third day after cremation.

"for the mixed, for one day, however, in the Purânas the Prâjâpatya "has been ordained," this rule thus stated by Hârîta should be observed. 'The Prâjâpatya for the mixed', this should be noted to have a reference to the first monthly (śrâddha). For the second and the rest, however: "The Prâjâpatya for the Navaśrâddha, less by a "quarter at the first monthly, for a three-fortnightly shall be the half "of it, and a quarter for the two-monthly likewise. Less by a quarter "of a Krchḥra has been pointed out for the six-monthly, as also at the "year's; for three nights in regard to other months'; if daily, a day "has been prescribed" this rule stated in the Shaṭṭriṃśanmata should be observed.

For eating at the Srâddha of a Kshatriya or the like, when not in distress, there also, a special rule has been stated: "The Chândrâ-"yana for the Navaśrâddha, the Parâka has been stated to be for a "Mâsika. For a three-fortnightly, the Sântapana, and the Krchhra has "been stated to be for one at the (end of) two months. For taking meals "at the Navaśrâddha of a Kshatriya, these penances have been declared." For one at a Vaiśya's, more by a half than that for a Kshatriya "has been declared by the wise men. For the Navaśraddha of a S'tidra, "however, one should perform the Chândrâyana penance; more by "half a Chândrâyana for the month's, while for the three-fortnightly, "the Aindava has been stated. For that (at the end) of two months, "shall be the Parâka; for the rest the Sântapana has been stated."

As for the text of Sankha: "The Chândrâyana at the Nava"śrâddha, and the Parâka has been declared for the month's; for
"the three-fortnightly shall be the Atikrchhra, while at the six"monthly the Krchhra only. At the year's shall be the quarter of a
"Krchhra, while one day's at the year's; thereafter there would be
"no sin as is the text of Sankha," that is in regard to one killed by
a snake &c., or in regard to those ostracised from (the privilege of
taking) meals in the (same) line, such as mentioned in the text.
"Those, such as the thieves, the degraded, the impotent." "From
"the Chândâla, from water, from a snake, from a Brâhmana, or
"from the lightning also, as also from the animals with fangs, or

¹ Of Manu Ch. III. 150.

"from beasts, a death occurs to the perpetrators of sins. Also from "a fall, or from fasts, as from poison, or by hanging likewise; for, "having eaten at (any of) the sixteen śrâddhas¹ of these, a twice "born should perform the Indu penance." Also: "That S'râddha" which is (offered as) intended for those (who are) ostracised from company at the meals, for having taken food at it, a Brâhmana "should perform the S'isu Chândrâyana." "For having eaten at an "Āma śrâddha² likewise, by the Taptakrchhra one becomes purified; "likewise, for having eaten at the Sankalpita, one should observe tasted by Bhâradvâja.

In regard to the celibate students, Brhad Yama mentions a special rule: "At the Mâsika (śrâddha) and the like, one who ests while "his vow has not been brought to a conclusion, for such a one a "three nights' fast has been ordained as the prâyaśchitta; after 15 "performing three (times) restraints of breath, and after drinking "ghee, he becomes purified." This is in reference to (what is done in) ignorance. For an intentional, even the Same Author also says: "Honey, meat, one who eats these, as also at a S'râddha, or during the "period of the birth impurity, he should perform the Krchhra Prâjâ-20 "patya, and bring to a conclusion the remaining penance." At an Amaśrâddha, however, everywhere half. As to what has been stated by Usanas: "Ten times should one drink water with the Gâyatrî, the "twice-born who eats at a Srâddha; thereafter he should worship "the Sandhya, and after that he becomes purified," that relates to a 25 S'râddha for which a prâyaschitta has not been mentioned.

^{1.} প্রস্থারাল—These are the sixteen śrâddhas offered to the deceased from the day of death to the end of the twelfth month. These are the 12 monthly śrâddhas, (together with) the first and the six monthly, the three-fortnightly and one at the end of the year.

कालाद होः-एकादशेऽन्हि मास्यूने आदी पष्ठे तथांऽनिमे । प्रतिमासं मृतेऽन्हाब्दं स्युक्तिपक्षं च पोडशा ॥ ठि०० स्मृतिमुक्ताकलम् 1. 652.

^{2.} आमश्राद्ध--Śrâddha performed without cooked food आपरानकी नीर्थे च क्वारें पुत्रजन्त्ति । चंद्रसर्थग्रहे चैव दशाक्षमं विशेषतः ॥ See स्मृतिम्रकाफलम् . p.821

^{3.} संकल्पश्राद्ध--विस्मृतपार्वणानुष्ठानासंभवे ड्यासेनोक्तमः--त्यक्ताग्नेः पार्वणं नेव नैकोद्धिः सर्पिडनम्। अस्यान्नेस्तु पिडोक्तिस्तस्मास्तंकल्य भोजयेत् ॥ See p. 821 स्यूतिमुक्ताफल्लम्

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For eating at a Sraddha which is performed as part of a samskâra, however, by Vyâsa a special rule has been stated: "At a "completed sacrifice in connection with the tonsure (ceremony), as "also before the naming ceremony, one should perform the Sânta-"pana, as also for having eaten at a birth-ritual indeed. For having 5 "eaten food at other Samskâras than these, however, the best "of the twice-born by engaging in a fast becomes purified from "having taken censured food." At the rite of the Sîmantonnayana and the like, moreover, Dhaumya, states a special rule: "At the "Brahmaudana, as also at a Soma sacrifice and at the Sîmantonna-"yana likewise; at the birthday S'râddha, as also at the Navaśrâddha, "a twice-born should perform the Chândrâyana." Here the rite of Brahmaudana is part of a sacrifice as it has been associated with Soma.

Now for eating what had become uneatable

on account of its acceptance, the Prâyaśchitta. PAGE 316

That which even though by itself unprohibited, still by reason of its being owned by a particular individual, it is declared as uneatable, that is impure on account of acceptance. In that connection, by the Lord of the Yogis, commencing with the verse2 "Of that "which had not been offered, of one without fire, one should not "eat the food when not in distress", and by five and half verses have been set out those (persons) whose food should not be eaten. By Manu³ also, these same have been demonstrated a little more in detail thus: "Never at a sacrifice which is started by one not a S'rotriya, "likewise offered by the village-priest, at one also offered by a woman, "an impotent person, at any time should a Brâhmana take food. From "the arrogant, angry, or the sick, one must never take food; nor the "food of the multitude, nor that of the harlots, and also that which has "been banned for the learned. Likewise, the food given by the "thief, or a singer, by an artisan, or by a usurer, by one who has "entered on a vow for a sacrifice, or a miser, or by one who has been "bound in fetters; by one under an accusation, or by a hermophradite, "by an unchaste woman, or by a hypocrite; by the physician, a

^{1.} नहादिन-This is a Sraute rite, and has two stages, the निर्माप and the গাহান.

² Achara Verse 160 p. 368.

^{3.} Ch. IV 205-210

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"hunter, a cruel man, or by one who eats the remnants of the "meals; nor the food of an Ugra1, nor that prepared by a woman "in confinement, nor the food meant for another, nor that of a "woman who has not come out ten days after delivery; or the food "given without respect, nor meat prepared for no religious purpose. "nor by a woman who has no warrior 2 (son or husband); nor the "food of an enemy, nor the food of the town, or the food by the deg-"raded, nor that over which there had been a sneez. The food given by "an informer, or a liar also, or of one who sells (the merit of) a sacri-"fice, likewise; the food of an actor, a weaver, or of one guilty of "ingratitude; of a blacksmith, of a nishâda," or a stage-player; of a "goldsmith, of the basket-maker, or of one who sells arms likewise." "By the trainers of (hunting) dogs, by the publicans, or by a washer-"man also; of a dyer, by one pitiless, nor by one in whose house "lives the paramour of his wife; nor also those who knowingly tole-15 "rate a paramour, nor of those who have been overpowered by the "woman in all matters; nor the food given on account of one after "whose death ten days have not passed, nor that which would not "give satisfaction". The meanings of words here, moreover, have been explained in the Chapters on the Uneatables, and also on the S'râddha-20

In this connection, Manus states the prâyaśchitta: "For having "unwittingly eaten the food of any one of these, a three days fast; for knowingly eating, one should perform the Krchhra; as also "when he has consumed semen, ordure, or urine". By Paithînasi also for an unintentional, a three nights' only has been stated: "One having bad nails, one with blackish teeth, one who quarrels with his father, one overpowered by a woman, a leper, an informer, the vendor of Soma, one living by merchandise, one who officiates as a priest for the village, one under an accusation, one who has a child born from a S'ûdrâ woman, an elder brother whose younger

^{1 39-}a son born of the Śūdrā wife of a Kshatriya. See Âchâra Verse 92. p. 250 1. 27.

अवीरा—अजातपुत्रा विधवा साऽनीरा परिकीर्तिता । पतिपुत्रवती नारी खीरा प्रोक्ता मंनीविभिः ।

³ निषाद—a son borm of a Sudra wife of a Bahmana. see Achara verse.

^{4.} See Achârs Chapter VII. verses 167-170 pp. 375-380 and Chapter X verses 258-259 pp. page 252.

⁵ Ch. IV 222.

"brother has married before him, the younger who has married before "his elder brother, the husband of a woman who has been married after "her younger sister, the son of a re-married woman, a thief, one "base-born", and one who lives by service, also; (all) these are such whose food should not be eaten, are ostracised from company at "meals, do not deserve to be treated at a śrâddha; for having eaten "food from these or for having given either unwittingly, a three "nights' (fast)". By Sankha, after reciting these and some more, the Chândrâyana has been stated; that relates to the habitual. Gautama, moreover, after having enumerated those from whom food should not be eaten i. e. "The Uchhishia, an unchaste woman, "one under an accusation, and the like", has been stated the prayuschitta thus4: "Before the five-toed animals, vomitting, and the drinking of ghee also"; that relates to distress.

For one, however, who is made to eat under compulsion, a special 15 rule has been stated by Apastamba: "Those, however, who by force "having been made slaves by the Mlenchha, Chândâla or the Dasyus, "are made to perform an unrighteous act, such as killing a cow and "other animals, as also scouring the dinner plates, and eating the "remnants at meals likewise; as also eating the flesh of a donkey. "camel, or a village-pig; sexual intercourse with their women, and the "taking of food along with them likewise; for having thus passed "a month, for the twice-born, however, the Prâjâpatya is the purifi-"cation; the Chândrâyana, however, for one who had consecrated the "Fire, or the Parâka may be observed. The Chândrâyana and the 25 "Parâka also should one perform who has lived for a year. A S'ûdra "who has thus passed one year, should drink the barley meal for a "half month; a S'adra who has (thus) lived for a month only, by "a quarter of a Krchhra he becomes purified. For a period exceeding

¹ काण्डवह:--It also indicates one of the military profession, a soldier. It is, however, used as a term of reproach स्वकुलं पृष्ठतः कृत्वा यो वै परकुलं त्यजेत् । तेन दुश्चारितेनासी कांडवृष्ट इति स्पृत: !! See Mahavira Charita where Jamadagnya is styled by Satananda as कांडप्र. (cp. एकांडचा in Marathi.)

^{2.} अश्राद्वाहा:-- May mean both, either those to whom a sraddha may not be offered or those who do not deserve to be invited at a śrāddha.

³ Ch. XVII. 17.

"a year, the prâyaśchitta should be determined by the foremost of the twice-born; by three years, moreover, he becomes assimilated to them."

For eating the food belonging to one who is under an impurity, however, Chhâgala says: "The Brâhmanas for unknowingly having "taken the food (from one) during the (period of) impurity from "birth or death, after having made the restraints of breath for a "hundred times, are purified from the impurity of a Sûdra; "in the case of a Vaisya, for that of a birth it shall be sixty, for a "Kṣhatriya twenty, and of a Brâhmana, ten. For a day, for three "days, for five, and for seven nights, abstention from Page 317* "food; thereafter comes about the purification of "these, and then one should drink the five cow-products." Commencing with the Brâhmana, and in respective order, the one day, three days &c. should be used. This is in regard to the unintentional.

For an intentional, however, Markandeya says: "For "having eaten during the (period of) impurity for a Brahmana, "the twice-born should perform the Sântapana; for having eaten, "however, during a Kshatriya's impurity, the Taptakrchhra is 20 "ordained; during a Vaisya's impurity, likewise, for having taken "food, one should perform the Mahâsântapana; for having eaten "similarly during a S'ûdra's, one should perform the penance for "three months". As to what has been stated by Sankha: "For 25 "having eaten during the period of impurity of a S'ûdra, for six "months one should perform the penance; for having eaten of the "Vaisya similarly, for three months should one perform the penance! "for having eaten of the Kshtriya likewise, for two months should "one perform the penance; and for having eaten during the impurity "of a Brâhmana, similarly, for a month should one observe the 30 "penance", this, morover, refers to a habitual repetition. This prâyaschitta, moreover, should be understood to be after the period of impurity, as Vishnu has stated in his Smrti: "During the period of the impurity of the "Brâhmanas &c. one who eats food once only, for him the impurity is "so long as (it may be) for them; after the expiration of the (period of) 35 "impurity, however, he should perform the prâyaśchitta,"

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For eating the food of the sonless or the like, Likhita says: "For "having eaten the food of a usurer, or one who has not taken a vow, "or of the sonless also, of a S'ûdra likewise having eaten, for three "nights shall there be abstention from meals." Similarly: "one who has ceased cooking for others, and also of one who is "addicted to the cooked food of another, and of one who does not "prepare food, for having eaten the food of these, the twice-born "should perform the Chândrâyana." This, moreover, has a reference to the habitual. The characteristics of one who has ceased cooking for others (Parapâka nivrtta), and the like others, have been stated by the same also:- "After having taken on the "(sacred) Fire, one who has deposited it away, and one who does "not offer out the five great sacrifices, such a one is called by "the sages Parapâka nivrtta (one who has ceased cooking for "others). One, however, who after performing the five great sacrifices "expects subsistence from another's food, always after getting up in "the morning, such a one, however, is called Parapakaratih (one who "is addicted to another's food). While following the path of a "householder one who avoids making donations, is called an Apacha "by the sages knowing the principles of Dharma."

As to what **Vṛddha Yājñavalkya** has stated regarding the eating of the food from the celibate student and the like, viz.: "An ascetic and a "celibate student, both may possess cooked food; their food must not be "eaten; after having eaten, one should practice the *Chândrâyaṇa*." As to what **Bharadvâja** has said about eating the food of him who does not perform the *Pârvaṇa S'râddha* and the like: "During a fort-"night, or even during a month, one from whom the Divinities do "not receive food, after having eaten the food of this wicked soul, "the twice-born should perform the *Chândrâyaṇa*", these both are in reference to the habitual.

Those who habitually conduct themselves in ways which are prohibited, other than those enumerated before, for eating the food of these, however: "Of a Brâhmaṇa who is devoid of good conduct, "as also of one who resorts to prohibited ways of life, after "having eaten the food, a twice-born should for one day abstain "from meals," this rule thus stated in the Shaṭtriṃśanmata should be

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observed. In this connection also, for a repetition for a year, in the **Shattrimsanmata** itself has been stated: "After having continuously "eaten without a break the food of one tainted with an *Upapâtaka*, "the twice-born should perform the *Parâka* as the purification."

This group of purifications particularly stated as part of the portion treating of the prâyaśchittas for eating the uneatables, is for the foremost of the twice-born only. For the Kshatriyas and the rest, however, it works by the reduction of a quarter, and a quarter (for each), vide this Smṛti of Viṣhṇu: "For a Brâḥmaṇa, however, "the entire should be administered; less by a quarter has been stated "to be for a Kṣhatriya; for a Vaiṣya, a half; while one quarter has "been added for those of the S'ûdra castes."

Here ends the Chapter on Eating the Uneatables.

On the occasion of enumerating the causes, after the Upapâtakas, those which bring about a deprivation of caste have been enumerated. There, the prâyaśchittas are, being stated. There Manu²: "For committing with intent any of the acts which cause loss of caste, one should perform the Sântapana Krchhra; the Prâyâpatya, when unintentionally. The purification for acts which bring about the degradation to mixture of caste, or render a man unworthy for the purification, is the Andava for a month; for those which involve impurity, shall be the heated barley (Tapta Yâvaka) for three days. The clause anyatamam, 'any of these,' is connected everywhere.

By Yama also, here a special rule has been stated: "For having "done an act causing degradation to a mixed caste, one consumes for a month the (Yâvaka) barley; or the Krchhrâtikrchhra prâyaś"chitta one may perform. For having committed an act which "renders one unworthy, by the Taptakrchhra is one purified: or by the "Sîtakrchhra is the purification, or by the Mahâsântapana either; for "those which involve one into an impurity, the Taptakrchhra is the "purifier." By Brhaspati also in regard to an act which involves the degradation to a mixed caste, a special rule has been stated: "For having caused injury to a Brâhmana, or for killing a donkey or

¹ See Manu Ch. XI. 67-70 p. 1705 above 11. 12-22. 2 Ch. XI. 124-25.

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"the like; from the censured, for the acceptance of wealth, one should "perform half of a Krcchra as the penance." Of PAGE 318 these prâyaśchitta which involve degradation to a mixed caste and the like, stated by Manu and others, by regard to the caste, capacity etc., the subject should be distributed (290).

In this way, in regard to the eatables and the uneatables has been briefly pointed out the *Prâyaśchittas*, as was at the heart of the **Lord of the Yogis.** Now we resume the topic in hand.

Vîramitrodaya

For the acceptance of a gift from the unrighteous included among 1 the Upapatakas, by the word cha, 'also', the Author states a prayaschitta

Yâjñavalkya, Verse 290

The badness of the accepted gift is censured particularly by a reference to the donor, the time, the place and the object of the donation. Payah i.e. milk; and one having its vow, i.e. one subsisting on that alone; the remainder is clear. (290)

Śûlapâṇi Yâjñavalkya, Verse 200

In the cow-pen etc. From the sin of having accepted a donation from persons accused of a crime such as stated by Sumantu, or from the actor, dancer etc. as stated by Yama, one becomes free by performing the penance of a residence in the cow-pen and the like. So Manu!: "By "performing the japa of the Sâvitrî three thousand times with concentration, "and for one month by drinking milk in a cow-pen, one becomes free from "(the sin of) the acceptance from the unrighteous." Also, "That wealth "which the Brâhmanas acquire by means of censured acts, by the abandon-"ment of that they become purified, or by renunciation or by austerities". Hence, after making an abandonment in water, or to a Brâhmana, of the wealth acquired by acceptance, the prâyaśchitta should be performed. (290)

Here ends the Chapter on the Upapâtakas.

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The Mahapataka, Atipataka, Anupataka, Upapataka and the Prakirnakas (Miscellaneous), in this way the five-fold classes of sins have been stated. There, having stated the prâyaśchitta for the four varieties, the Author states the prâyaschitta in regard to the Prakîrnakas 5 (Miscellaneous)

Yâjñavalkya, Verse 291

With the restraint of breath having bathed in water, one who has travelled in a donkey-carriage or a camel-carriage, for having bathed naked. as also for having taken food, and also for having had intercourse during the day-time with a woman. (291).

Mitakshara:—The conveyance which has a donkey attached to it is a donkey-carriage, kharayanam; with a camel yoked to a conveyance, it is a camel-carriage, ushtrayanam; such as a chariot or any other conveyance. With that, for having travelled over a way, one without any clothes on, i.e. taking away all the clothes having bathed, during the day-time, i.e. during day-light, for having held intercourse with one's wife, after having bathed in a tank or in a bathing pool or the like and having held the restraint of breath, one becomes purified. moreover, is in regard to what was done unintentionally: "having intentionally ridden a camel-carriage or a donkey, one should "plunge into water with clothes on, and by a restraint of breath one "becomes purified". vide this text of Manu. If unintentionally, a mere bath should be administered. For riding a donkey directly, however, a double repetition should be administered, as it is a more serious sin. (291).

Śûlapâni Yâjñavalkya, Verse 201

With the restraint of breath etc. Yoked with a donkey or a camel. by such a carriage etc. for intentionally going, for bathing naked, or for having eaten at day time, (also) for having intercourse with a woman, in the water thrice the restraint of breath, one should perform after bathing. (291)

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Yâjñavalkya, Verse 292

For having treated the *Guru* with (the expletive) *Humh*, or addressed him as 'thou,' for having vanquished a Vipra in argument, or for having tied him with a cloth, immediately should one propitiate him and observe a fast for the day. (292)

Mitâkṣharâ:—Moreover, Gurum, such as the father and others; twam kṛtya, for having addressed as 'thou' such as 'you spoke in this 'way,' 'you have done this,' etc. in this way with the singular ending of the pronoun 'thou' for addressing them, and for having censured them. Vipram, or a Brâḥmaṇa, whether older, equal or younger, for having in anger addressed with contumely with the expletive 'Humh' 'keep silent,' 'Humh don't talk much' or in the like manner; or by verbal arguments ending in success, vipram nirjitya, for having vanquished a vipra; by the neck, vâsasâ, with a cloth even—though one with a soft touch—badhwâ, having tied; kṣhipram, immediately, by falling at the feet and the like acts, prasâdya, having propitiated i.e. having made him give up the anger, dinam upavaset, one should observe a fast for a day, i.e. without eating, should pass the entire day.

. As to what has been stated by Yama: "For having vanquished a "Brâhmana in a discussion, with a desire to perform a prâyaschitta, "after having observed a fast for three nights, and having bathed, "with humble salutations one should propitiate him," that has a reference to the habitual. (292).

Śûlapâņi Yâjñavalkya, Verse 292

To a Guru humh etc. For having treated with contumely a superior Brahmana by addressing him as 'thou,' or vanquished him on a point in an argument, or for tying in the neck or other part with a cloth or the like, immediately by prostration and the like, having propitiated him, one should observe a fast for the rest of the day. (292)

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Moreover, the Author says

Yâjñavalkya, Verse 293

For an attempt (to strike) with a stick a Brâhmana, the Krchhra, while the Atikrchhra for letting (it) fall; the Krchhrâtikrchhra, when blood has fallen; the Krchhra, for internal blood. (293)

Mitakshara: - With the object of striking a vipra, i.e. a Brâh-

mana, dandadyudyame, for an attempt with a stick or the like, Krchhra is the means of purification; nipâtane, for letting it fall, i.e. for striking, the Atikrchhrah; asrkpate, when blood has fallen, i.e. upon the blood oozing out, moreover, Krchhrâtikrchhrah. Abhyantarasonitepi, for internal blood even, Krchhrah is the means of purification. By Brhaspati also in this connection a special rule has been stated :-- "For having beaten "with a wood or the like, when the skin is broken in, one should "perform the Krchhra; when a bone has been broken, the Atikrchhra; "for a wound in a limb, however, there shall be Parâka." striking with the foot, however, says Yama: " For having touched "a Brâhmana with the foot, one desiring to perform the prâyaschitta." "after having fasted for a day and having bathed, and by prostrating "himself, one should propitiate him." By Manu', however, other miscellaneous prâyaschittas have been pointed out: "Without water, " or in water even, being under great pressure, one who has relieved the "necessities of nature, by jumping in from outside with "his clothes on, and by touching a cow, he becomes PAGE 319 * "purified." 'Without water' i.e. even when it was not near at hand; sârîram, 'necessities of nature', such as the discharge of urine, ordure etc. This has a reference to the unintentional. When, however, intentional: "Without being in distress, "one who discharges the bodily necessities; after having fasted for a "day, one should enter the water with clothes on," this rule stated by Yama should be understood. As for the text of Sumantu viz.:-

"For having discharged the feeces in the water or the fire, the Tapta"Krchhra." that has a reference to one who is not diseased, or

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relates to intensive habit.

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For a lapse of the ordinary S'rauta and other performances. however, Manu 1 says: "For the transgression of the ordinary per-"formances prescribed by the Vedas, as also for the non-observance "of the Snâtaka vows, the prâyaschitta is abstention from eating." "As regards those prescribed by the Vedas,' such as the Darsa, Paurnamâsa, and the other performances, or 'those prescribed by the Smrtis such as the daily sacrifices and the like, the cumulation in the form of a fast is in the place of the prâyaśchitta prescribed for each, such as a sacrifice etc. The Snâtaka vows, moreover, are2 "One should not put on tattered or sordid clothes when one "has wealth," such and the like stated before: In regard to the Snâtaka vows, by Kratu also has been stated: "Of these rules of "conduct, for the transgression of each, after having performed the "japa of the Gâyatrî for one hundred and eight times, one becomes "purified." For the non-performance of the five great sacrifices, 15 however, says Brhaspati: "Without completing the great sacrifices, "the house-holder who takes his meals every day when he is not ill, "and has money, by the performance of a half-Krchhra, he becomes "purified. One who has consecrated the fires, and who does not offer "the prayer standing by on the occasion of a Parva, or one who does "not approach the wife at the menstrual period, such a one also should "perform the half-Krchhra." Upon the death of the second wife etc., however, says Devala: "One who cremates the second wife who "is dead with the Vaitanika fires, when the first is living, that is equal "to surâ-drinking." For one who levels an imprecation against his wife, however, says Yama: "When, however, through anger a man "makes a declaration regarding his wife that she would not be "approached, a Brâhmana shall perform the prâyaśchitta; the "Kshatriya for nine nights, for six days, however, should the Vaisya "perform; and for three nights should the S'ûdra observe." For taking meals without a bath, and the like, Hârîta says: "For carrying "an empty bowl, or taking meals without having bathed, by a day "and a night shall be the purification, and also by performing japa "for a day."

¹ Ch. XI. 203

² See Manu Ch. IV. 34

³ See Manu Ch. IV. 34

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For serving differently out of friendship etc. those seated in one line at dinner, Yama says:—" Never should one offer unevenly in "one line at meals, nor should one cause to be served; he who de "mands, or who causes the service, or who gives, shall not go to heaven." By the Prâjâpatya Krchḥra is one emancipated from that act. For "one who destroys the confluence of rivers, as also for one who "creates difficulties for a maiden, and also for one who causes "discord in harmony, no expiation can be prescribed. For these "three, when they seek for an expiation, with the fruit obtained by "alms-begging the twice-born should perform the Chândrâyaṇa." Sankrama, 'confluence' i.e. the passage of the water-fall, 'one introducing discord in harmony', such as in the matter of respect etc.

For a sight etc. of the rain-bow or the like, Rihyasinga says:—
"If one shows to another the rain-bow or the palâśa-fire, the prâyaś"chitta is for the day and night; the bow and the staff are the "dakṣhinâ." For a close conversation with the degraded and the like, however, Gautama¹ says: "Never with the Mlechḥa, the impure, or "the irreligious, should one hold close conversation. After having "conversed, one should contemplate in mind the meritorious, or one "might hold converse with a Brâhmaṇa. For the distruction of the "wife, food, money or gain, for each, a year."

For raising impediment i.e. for creating obstruction, in the matter of the securing of a wife, food, wealth etc., in the case of each, for a year the ordinary vow of a Celibate student. Likewise, without the sacred thread, for the discharge etc. of the fœces, urine etc., in another Smrti a prâyaśchitta has been stated: "Without the "sacred thread, if a twice-born becomes Ucchişta² the prâyaśchitta is "for a day and night, or one hundred and eight of the Gâyatris". There, if the contamination is in regard to the upper parts, a fast, for one who has been defiled in the lower parts in regard to the drinking of water etc. the Gâyatrî japa; this is the adjustment.

If, however, unintentional (then): "For drinking or dis-"charging the excreta, or eating without the sacred thread, the

¹ Ch. VII. 17-19

² sees—ordinarily it is used in reference to one who has not washed his hands and mouth after meals, and hence is considered impure. It is also, therefore, used in reference to one who has not washed other impurities also, such as answering the calls of nature etc.

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"restraint of breath three times, six times, or for the daytime; these "three in their respective order"; this rule stated in another Smrti should be observed. After taking meals, without cleaning oneself or sipping water, if one gets up, then: "If one gets up without sipping "water after taking his meals or without eating from there, he "should immediately perform a bath; otherwise he shall become "degraded." This rule stated in another Smrti should be observed.

For letting off a thief or the like Vasishtha says:

For letting off a thief or the like Vasishtha says:

PAGE 320* "For letting off one who had incurred a punishment,

"the king should observe a fast for a night; for three nights the Purohita. The Krchhra, for the Purohita for punishing one not deserving punishment; three nights for the king.

"One with spoiled nails or with blackish teeth, after performing the Krchhra for twelve nights may elevate themselves." 'Shall elevate themselves,' i.e., the meaning is, shall take out the rotten teeth and the nails also.

For taking meals in the same line along with the thieves and the degraded, however, Markandeya says:—"That foremost among "the twice-born who takes his meals in the same line as that of one "who has been ostracised for meals, after remaining on fast for a "day and night, with the five cow-products he becomes purified."

In regard to the Indigo, howevever, Âpastamba says:—"When a "Brâḥmaṇa puts on his body a cloth dyed with indigo, (then) by "remaining on a fast for a day and night, with the five cow-products he "becomes purified. When through the hair cavities the juice of the "indigo enters the body of any one, the common purification for all "the members of the three varṇas is the Taptakrchḥra. By guarding, "as also by selling and earning a subsistence by dealing in it, a "Brâḥmaṇa would be a sinner, by the three Krchḥras he wipes it off. "When an indigo-wood pierces through the body of a Brâḥmaṇa, and "where blood is seen, there the twice-born should perform the "Chândrâyaṇa. It does not involve a sin in regard to a bed for the "sexual enjoyment with women." By Bhṛgu also has been said:— "The indigo put on by a woman on a bed does not involve a sin "for a Brâhmaṇa; for a Kṣḥatriya it may be put on on an auspicious

¹ Ch. XIX. 40-43 and Ch. XX. 6.

² On p. 320 l. 1 for क्णडोत्सर्गे read क्णड्योत्सर्गे.

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"occasion, and by a Vaisya otherwise than on a parva." Likewise if put on particular clothes there is a counter-exception, Vide the Smrti viz.: "In regard to a blanket, as well as in a silken yarn, the "indigo dye does not defile."

In regard to mounting a bedstead prepared from a tree, Sankha says:—"By establishing a bed, and preparing a conveyance, a seat. "and the sandals likewise, prepared of the palâsa tree, a twice-born "should for three nights remain on penance. A Kshatriya, however, "for turning his back on a battle-field solely engrossed in the safety. "of his life, for a year should perform a penance, also for having cut "down a tree which was yielding fruit. When one passes through "between two Brâhmanas, or a Brâhmana and fire, or a couple, "or a cow, and the foremost of the twice-born pass, he should perform "the Krchhra Sântapana. At the time of the homa, likewise at the "milking-time, during the period of study, or at the time of marriage, if "a twice-born passes through between; one should perform the Chândrâ-"yana." At the milking time i. e. as part of the Sannayya. This, moreover, has a reference to the habitual. For a sight of a prospective evil indicated in the text, 'through an apurture' etc. Sankha says:-" For the sight in a dream foreboding an evil or the like, "one should donate ghee and gold also."

At some places even for going to a particular region also **Devala** says:—"For having gone to the region of the Indus, Sauvîra, or the "Saurâshtra, likewise the region of the borderland, and the Aṅga, "Vaṅga, Kaliṅga, and the Andhra, one incurs a consecration." This moreover, should be observed to be otherwise than for going on a pilgrimage.

For a sight of one's own fœces, Yama says:—"With the face "toward the Sun one should not discharge the fœces. Nor should "one look on one's own ordure; after having a sight of the Sun, "one should have a sight of a cow, the Fire, and a Brâhmana "likewise." Sankha also says:—"For having warmed one's "feet, as also for placing the fire on the ground, after rubbing the feet "with the Kuśa grass, for one day should one remain on a penance."

For offering obeisance to Kshatriyas and the like, Hârîta says: "For offering salutation to a Kshatriya one should observe "a fast for a day and night; for saluting a Vaisya two nights; for

¹ qq-certain specified days in a month such as the eighth &c. and other important days.

² सान्ताच्यः सम्बद्ध नीयते होमार्थामिति । Any substance mixed with clarified butter and offered as an oblation to the fire.

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"saluting a S'udra, a fast for three nights." Also, "For offering "salutations to one who had mounted the bed-stead, one who has "the sandals or shoes on his feet, one who had not washed after "meals, one who was standing in darkness, or one who was perfrom-"ing a S'râddha, or one who was intent on japa or the worship of the "gods, for three nights there shall be a fast; as also for taking "meals at one place when invited at another, three nights". For one who has in his hands the Samidhs, flowers etc., this same rule holds in regard to salutation:- "One should not offer salutations to a "twice-born who has in his hands the Samidhs, flowers, Kuśa, ghee, "water, earth, food, the Akṣhatâs; as also one who is performing japa "or offering oblations", thus in this text of Apastamba these having been set out along with the japa and the rest. Also for one who offers the salutation, the same is the prâyaschitta: "Never with a water-pot in "one's hands should one offer salutation, nor while going round the " begging of alms, nor with flowers, ghee, and the like in the hand, "nor when impure, nor while making a japa, nor while performing "the worship of the gods or the manes, nor while sleeping" in this text a prohibition having been laid for him also by Sankha. In this manner other texts also may be gathered from other Smrtis; out of fear for swelling the treatise, (these) are not being written here. (293). Thus ends the Chapter on Miscellaneous (prakîrna) prâyaschittas.

Vîramitrodaya

Hereafter, for sins suggested as on account of certain causes and certain occasions and described as Miscellaneous sins, the Author mentions in regard to some the prayaschitta

Yâjñavalkya, Verses 291, 292, 293

A conveyance in the form of a donkey, or a conveyance in the form of a camel, one riding such a conveyance and proceeding; or while naked, as such even either performing a bath or taking a meal; or during day-time one wing sexual intercourse with his own wife; for the purification, after having bathed in permanent water, he should remain holding a restraint of breath. By the use of the word cha everywhere, upon an intentional act, bathing merely is added in all cases. (291)

Towards a Guru such as the father, the preceptor and the like, for having addressed him as 'thou' i.e. menaced him with the word 'thou', or for having treated a Brahmana with 'Humh' 'keep silent,' or by like words, reviled; also by argument such as in a discussion or the like, having vanquished a Vipra; or also for having tied the Guru or Vipra with a cloth; after propitiating him, one should observe a fast for one day; in this manner one becomes purified. (292)

With the object of striking a Brâhmana, for raising a stick, the Krchhra Prâjâpatya is the means of purification; for a blow to a Brâhmana with a stick, however, the Atikrchhra,; when blood has appeared only internally, the Krchhra when unintentionally done. For an intentional act, however, a couple of Krchhras. In the case of the Atipâtakas the prâyaśchita has been stated before, viz. "After having cut off the organ, the killing likewise". In regard to the sins causing the deprivation of caste and the like, Manu¹: "For having "committed intentionally any act which would cause a deprivation of "caste, one should perform the Sântapana Krchhra, the Prâjāpatya if "intentional. For acts which bring about a mixture (of the varnas), or "render one unworthy, for a month the purification is the Aindava. For "such as render him impure, shall be performed the penance of barley-"gruel for three days." (291-93)

Śûlapâṇi Yâjñavalkya, Verse 293

Vipra etc. With the object of killing a Brahmana, for a mere attempt by lifting up a stick, the Krchhra. Of the same, for the felling of it only, the Atikṛchḥra. When blood oozes out, the Krchḥrātikṛchḥra. When blood flows internally, the Krchhra. (293)

On account of the endlessness of the causes, it being impossible to state a prâyaśchitta in each individual case, generally in regard to matters stated or not stated, and with the object of letting a particular prâyaśchitta to be known, the Author states this (rule)

Yâjñavalkya, Verse 294

Country, time, age, capacity, and the sin also, after having examined carefully, (then) the prâyaśchitta is to be determined, where no expiation has been prescribed. (294)

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¹ Ch. XI, 124-125.

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Mitâksharâ:-Whichever varieties of prâyaschittas have been stated, or may be stated hereafter, these by taking into consideration the country etc., in such a manner as will not jeopardise the life of the performer, in that manner should be determined in regard to particular subjects. Otherwise, there will be the danger of the disappearance of the chief object itself. So, the Author will hereafter state in the text "Subsisting "on air, standing during the day, spending the night in water, gazing at "the Sun etc."; there, if remaining in water is directed for those living in the vicinity of a snowy mountain, or when extreme cold is pervading such as in the S'isira and the like season, then there might be loss of life; therefore the (penance of) remaining in water should be determined by avoiding such country or season. Likewise, by regard to particular age also, e. g. for one who is ninety years old or the like, or one who has not completed his twelfth year, if a twelve years' prâyaśchitta be directed, then there will be loss of life. So such prâyaschitta should be decided upon in the case of others than those of And hence also in another Smrti: "At some place half, at these ages. "some place a quarter," thus in the case of the aged and the like, a reduction of the prâyaśchitta has been stated. That, however, has been detailed before; likewise, by regard to the capacity for the donation of wealth or the performance of austerities also. For, indeed, not in the case of a moneyless person will the rule? "to a deserving person by donating wealth in abundance" and the like will hold. So also the Parâka or the like for those in whom billiousness etc. has manifested in excess, nor also the japa and the like for the women, S'ûdra etc and hence also has it been stated 3 for one who is unable to donate an elephant or the like, in the text: "When unable to make a donation, one should perform one Krchhra "for the purification in each case." Likewise: "A half of the "prâyaschitta the women and the diseased also should have"; in this text, 30 for one who is unable to perform austerities, a reduction of the prâyaśchitta has been stated before in another Smrti. The sin, likewise, in the form of the Mahâpâtaka and the like having carefully taken into consideration whether consciously or unconciously done, the single

¹ See verse 312 onwards.

² See verse 250 above, p. 1736.

³ See above verse 274, p. 1860

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or the repeatedly habitual perpetration etc. the prâyaśchitta should be determined by taking a collective view of the entire Dharmaśâstra. Thus what has been ordained for the unintentional, the same when deliberately made would become double, and for a deliberate repetition, four-fold; thus in this manner should be determined in accordance with other Smrtis.

Similarly in the text¹ "With a Mahâpâpa or Upapâpa one who "accuses another falsely, should remain for a month subsisting on "water", has been stated. There, it is improper to have an equal prâyaśchitta for the Mahâpâpa and the Upapâpa; as compared with that for the Mahâpâpa² in the case of the Upapâpa a reduction in the monthly penance should be determined. There also; one should neither laugh, nor yawn or clap suddenly.

In the text: "The husband of a pregnant woman should not bathe "in disturbed waters, nor should he cause the hair to be cut; surely "she becomes childless", and in similar texts a prâyaśchitta has not been stated; even there, by regard to the country etc., the prâyaśchitta may be determined.

Indeed, some little cause is available in those for which no expiation has been stated, e.g. "A hundred times the "restraint of breath should be made for the wiping "off of all sins; of those generated by Upapâtakas as "also of that for which nothing has been prescribed." in this text even for those for which expiations have not been stated, a prâyaśchitta will have been stated. By Gautama also:—"These also where nothing has been prescribed may be optionally performed.", thus in this text one day's and the like have been demonstrated.

The answer is, true, there is indeed generally the statement of a prâyaśchitta; still, in all cases there is always a scope for the exercise of a discretion by regard to the country, time; and the like. Indeed, in the case of laughter etc. a hundred prânâyâmas would not always be proper,

¹ See verse 286 above.

² On page 231 1. 19 for पापपिक्षया read महापापापेक्षया.

³ Verse 306 onwards p. 1975 4 Ch. which XIX, 18.

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as the cause is very petty. Therefore, by regard to the sin, a diminution should be determined, or another prâyaśchitta (be stated). Indeed how can there be the smallness or a sin by which the reduction in the prâyaschitta could be determined? Another objection There, it may be said that the prâyaschitta was small, from the very fact that an expiation has not been stated. True; but by the statement of a reason, and by regard to the circumstances of the intentional or attendant The Answer unintentional nature of the act, the smallness or 10 greatness of the sin is easily ascertainable. Likewise, by regard to the reduction or increment of punishment also is the heaviness or the smallness of prâyaschitta. As for example, in the case of an attempt of an attack upon a Brâhmana, **PAGE 322** in regard to the members of the same caste the 15 Prâjâpatya and the like have been stated. In such a case, when the attempt at striking is made by persons of the higher or lower orders, or by the Mûrdhâvasikta or the like, then by the greater or less degree of punishment the smallness or gravity of the sin being ascertained, the heaviness or the smallness of the prâyaśchitta 20 also may be determined. The greater or less character of a punishment has been pointed out in the text1: "In the case of the abuse of

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"one of a superior class, the fine is two-fold and three-fold respec-

On account of the endlessness of causes, it being impossible to state in each individual case, in regard to the *prâyaschittas* not mentioned, the Author generally mentions the rule for determination

Yâjñavalkya, Verse 294

After having carefully examined the smallness or greatness of the sin in regard to which a prâyaśchitta has been stated, as also the region etc. in regard to particular cases where particular expiation has not been mentioned, smaller or greater prâyaśchittas should be determined. By the use of the word cha twice, is included the (consideration of the) act being done intentionally or unintentionally. (294)

"tively," by this and like others. (294)

¹ See Vyavahârâdhyâya, verse 207, p. 1250 above.

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Śûlapâņi Yâjñavalkya, Verse 294

Country etc. By regard to the country, the period etc. the prâyaśchitta should be administered. As for example, in the Northern part during the cold season, lying in the water; for one below sixteen years, as also one afflicted with a disease, never the entire prâyaśchitta. So also the Viṣḥṇu Purâṇa: "One who had reached eighty years, or an infant also "less than sixteen, are entitled to a half prâyaśchitta, as also those afflicted "with a permanent disease." So also Chyavana, "For the infant, the aged, "and the women, half the Prâyaśchitta; until sixteen, are (regarded as) "infants; above seventy, the aged." For one less than eleven years, however, a quarter of a prâyaśchitta, vide the text: "A quarter should be "administered for the infants".

Where, however, no expiation has been stated, i.e. in regard to which sin a prâyaschitta has not been declared, there, from the statement of the assembly (parshat), should be determined. "If it be asked how it should be with respect to the (points of) law which have not been specially "mentioned, (the answer is), 'that which Brâhmanas (who are) Sishtas "may propound, is doubtless the law". Sankha and Likhita!: "Many are the eatables and the uneatables which for the Brâhmana are numerous; there as the Sishtas may declare, that should be done; so "is the Smṛti". (294)

In this manner for one who has become degraded on account of a Mahâpâtaka and the like, the prâyaschitta has been stated. One, however, who out of impudence, this does not wish to perform, for such a one what should be done? So the Author proceeds

Yâjñavalkya, Verse 295

A (water) pot with a $D\hat{a}\hat{s}\hat{s}$ should the $b\hat{a}ndhavas$ cause to be emptied outside the village; they should place the degraded person outside, and also similarly in all dealings (295).

Mitakshara:—Of one who has become degraded even when living, those members of the Jñâtis and Bândhavas on the The rule as refather's and the mother's side, all having collected together should send a dâs; by her who was disparaded. This should be caused to be emptied outside the village. This should be caused to be

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done on the riktâ tithis¹ such as the fourth and the like, during the fifth period of the day in the presence of the Guru and others. Vide Manu³: "For one who has become degraded the (ceremony of) water should "be caused to be performed outside by the Sapinda Bândhavas on an "inauspicious day in the evening, and in the presence of the Jñâtis" the religious precepter, and the guru". Or the dâsî herself when appointed by the Sapindas and the others should carry, as says Manu³: "A dâsî shall hurl with her foot a pot filled with water "like that as for a dead person, and (they) shall observe the (period of) "impurity for a day and night along with the Bândhavas". 'Like that 'as for a dead body', this is used with a view to include facing the southern direction and putting the sacred thread on the left side.

This act of pouring out water, it should be observed, is to be performed at a time subsequent to the offering of the water libations, the pindas etc., to the deceased person. As Gautama⁴ has observed: "(Of him) the teachers of the lores, as also the relations by consanguiinity, collecting together all should perform all the rites for a dead
if person, such as the water libations and the like. A pot also should
if be upturned as for him. The dâsa or a hired person having brought
if a filthy pot from a dust-heap and having filled it from the jar with
if the dâsî with his face turned towards the south should turn it proinouncing the name and saying 'I make him bereft of the water
ilibations.' All the kinsmen shall touch him with their sacred thread
in the left, and with the top-braid loosened. The teachers of the lores
if and the relations by consanguinity shall witness; and after touching
if the water they should enter the village."

This ceremony of expulsion, moreover, should be observed only when although being urged by the kindred he does not perform the prâyaschitta, as Saikha has stated:—"In his case in the presence "of the Guru, the bândhavas, and also the king, after having pronounced "his sins and explained to him, and after having asked him again "and again to resume his course of conduct, and even then if he is "not restored to a proper line of thought, then a pot should be "hurled down to him."

¹ The others are the 9th and the 14th.

³ Ch. XI. 183.

Ch. XI. 182.

⁴ Oh. XX. 2-7,

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Thereafter, tam, him, i. e. the degraded who had received the water (rite), sarwakâryeşhu, in all dealings, such as conversation, sleeping together, and the like, bahih kuryuh, should put outside i. e. should avoid. To that effect is also Manu¹:—" Thereafter, "they should withdraw from conversation and sitting together on the same seat, and also the giving out of a share in the inheritance and the like, and the worldly dealings." When out of friendship etc. he holds conversation, then a prâyaśchitta should be performed. "After that, for having conversed with him, one should remain for one night making the Sâvitri japa, if unwittingly; if it be intentional, then for three nights." (295).

Śûlapâņi Yâjñavalkya, Verse 205

Dast Kumbha' etc.: A pot, full of water brought by a dast, having taken it outside the village, the Sapindas of one who has become degraded should offer that water to the degraded like the Sapinda water libation at him. The degraded they should exclude from all transactions of the jaatis. (295)

When, however, an account of the renunciation by the kindred or otherwise, he is affected with repentance and 'a prâyaśchitta' also has been performed, then what should be done? So the Author says

Yâjñavalkya, Verse 296

One who has performed a penance and has returned, they shall upturn a fresh jar; and they should not avoid him, and should associate together with him in all matters. (296).

Mitâksharâ: When one who has performed the prâyaśchitta and has again approached his kindred, his sapindas. Page 323.* and the rest in company with him shall empty a fresh unbroken pot full of water. This emptying process, moreover, should be observed after a bath in a holy pool or the like. As Manu³ has stated: "When, however, a prâyaśchitta

^{.1} Ch. XI, 184.

² See Gautama, Ch. XX, 8-9.

"has been performed, a new jar filled with water they should throw "down along with him also, after having bathed in a holy water-"reservoir". Here by Gautama, however, a special rule has been stated: "He, however, who becomes purified by a prâyaschitta on "his becoming so purified, a golden pot having caused to be filled from "a very holy lake or from the flowing rivers, from that they "should sprinkle water upon him. Thereafter they should give "that pot to him. Having received it, he should repeat 'appeased has been the heaven, appeased the earth, and appeased is the auspi-"cious sky, that which is brilliant I take on at this place.' With these "Yajus and the Pâvamâni, Taratsamandhi, and Kûshmândis, also "he should offer oblations into the fire with ghee, and should donate "gold to the Brâhmanas, or a cow to the Achârya also. One, how "ever, for whom is the death-ending prâyaschitta, such a one becomes "purified (only) when dead. This same rite of water-purification is in "regard to all the Upapâtakas." Thereafter, him who has performed a prâyaśchitta, these should never hold in contempt; likewise in all transactions, such as sale, purchase, and the like, they should hold dealings with him. (296).

Śûlapâni Yâjñavalkya, Verse 206

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Charita etc. One who has performed the penance when returned home, the inatis taking up a new pot filled with water and after having bathed in a holy water-reservoir should throw out the water along with him. Having done this, however, they should not avoid him. They should carry on with him with the same water-pot. (296)

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Of the aforestated rule regarding the renunciation of the degraded, the Author states an extended application

Yâjñavalkya, Verse 297

This same rule (stated) for the degraded, for women has been declared; a residence in the corner of the house should be given; and food, clothes, together with protection. (297).

¹ Oh. XX. 10-17.

² R. V. VI.7-16.

R. V. VII. 10-15.

⁴ B. V. यहेवादेवहेऽनम् ।

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Mitakshara: The same ritual for the abandonment of men, such as the offering of the Pindas and the water libations, as also in the case of those who have performed the prâyaśchitta, the ritual of taking back also, the same process should be understood to be in the case of the degraded women also. This, however, is the distinction: In the case of women, even though they are degraded when the water rites etc. have been performed, still to them should be given a cloth, a cottage-house made of thatch and leaves in the vicinity of the main residential house. Likewise, food sufficient to sustain life, a soiled cloth avoiding the possibility of an intercourse with another man, should he given. (297)

Vîramitrodaya

Of the perpetrators of the Mahapatakas, by (the performance of) the prayaschittas their admissibility into dealings has been stated; if however, out of impudence the degraded person does not perform the brayaschitta, then what should be done? so the Author says

Yâjñavalkya, Verses: 295, 296, 297,

Brought by a dast, who was asked by the Sapindas, a jar filled with water, the kindred and the Bandhavas of the degraded, these should empty it outside the village i.e. should throw it down. By the use of the word cha, 'also', it is added that the dasi herself when asked by the Sapindas and others may empty it, vide the text of Manu': "A Dasi should fling down with her foot a jar filled with water; for a "day and night they should observe mourning along with the bandhavas". Gautama2: "After having brought a pot and having filled it from a " jar, facing the south, when one throws it down round with the word "'I make you devoid of water' pronouncing his name, all these shall " touch each other with their sacred thread on the left side, with the "top-knots loose. Those senior in learning as well as the relations "by marriage should witness; after touching water, they should enter 30 "the village". In this manner after the throwing down of the water pot, the man who had been degraded, they should exclude from all dealings, such as marriage, conversation, friendly meetings, and sittings, Śrāddhas, and purifications and the like others. By the use of the word eva, 'also', the Author excludes even a friendly relation-35 ship. (295)

If, however, on account of the renunciation by the relations or otherwise also, he has felt remorseful, the degraded ostracised person has performed a prâyaschitta in regard to a Mahâpâtaka unwittingly committed, then however, the Author says Charita etc. one who has performed etc.' After performing the prâyaśchitta, when he has come back near them, the bandhavas should empty a new pot filled with water. They should not censure him. They should resume dealings with him. the use of the first cha, the insult which was stated, the Author prohibits. By its use a second time is the admission into the dealings, such as marriage, etc. By the use of the word api are added all the proceedings in connection with the upturning of the new jar; that says Gautama': "He, however, who becomes purified by a prayaschitta, when "he has thus become pure, a golden pot having been filled from a very "sacred water reservoir or from flowing rivers either, from that these "should sprinkle water upon him; thereafter—to him that pot they should "give and having duly received it, he should repeat-' May heaven be "appeased, appeased may be the earth, appeased is the auspicious sky, "him who is brilliant, here I accept him" with these Yajus hymns and "with the Pavamanis, Taratsamandis, and with the Kushmandis, also one "should offer oblations of ghee into the fire, and should donate gold, 20 "and a cow also to the Achârya. He, however, for whom the prâyaschitta "is deathending, such a one becomes pure (only) when dead. This very "S'ânti water is also in all the Upapâtakas". (296)

The procedure for the exclusion of a degraded man, the Author extends to women who have fallen—'Of those fallen etc.' This procedure i.e. the various details about the renunciation as well as of the inclusion of other prayaschittas also, has been stated by the sages for degraded women. This, however, is the difference—even after the upturning of the jar, for women a residence near one's house should be given; food, and a cloth with a view to protect her from a dultery should be given. (297)

Śûlapâņi Yâjñavalkya, Verse 297

Patita etc. Of the women who have become degraded, this same rule as has been stated before has been prescribed. But this is the particular point. A residence near the home, food, and cloth also, together with a

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man as the watchman, and should not be driven out like a man. To that effect is Brhaspati: "That penance which has been prescribed for men in "regard to the wives of others of equal (status), on an adultery from the "husband the woman should practise that completely. One who has been 5 "enjoyed when she was unwilling, should be kept under protection "in the house. With a soiled body, sleeping on the ground, and getting "nourishment just sufficient for sustaining the body. An expiation should "be caused to be performed by her, the Krchhra and Paraka by one who had "been associated by a residence, while one who had been enjoyed by one " of an inferior varna should be abandoned or may deserve to be killed". 10 The expression "that completely" negatives a half prâyaśchitta. Samam i. e with a man of the same caste. Enjoyed by one of an inferior varna, here 'if willing' is to be implied. As says Vasishtha'. "The women of the "Brahmana, Kshatriya and Vaisya varnas who had intercourse with a 15 "Sûdra, if no child is born, may become purified by a prâyaśchitta, not the "others". Samvarta: "Four indeed are to be abandoned, one who has "intercourse with a pupil, who has intercourse with a Guru likewise, the "husband-killer, and particularly one who has resorted to one of the "lowest class". Jungita, despised, born of a Pratitoma connection.. (297)

Indeed, who are the degraded women for whom is this rule of the renunciation of the degraded? So the Author says

Yâiñavalkva. Verse 298

Sexual intercourse with the low, causing abortion, causing injury to the husband, in particular are the causes for the degradation of women, these even undoubtedly. (298)

Mitakshara: - Having intercourse with one of a lower order, causing abortion, even by a woman not a Brâhmanî, causing injury to the husband, even though a non-Brahmana; these are the special causes for degradation, (particularly for women). By the use of the word api, 'even', it is indicated that those causes which lead to the fall of men viz., the Mahâpâtakas and the Atipâtakas other than the Upapâtakas and also the habitually committed Upapâtakas. These also undoubtedly i.e. certainly, become the causes for bringing about the fall of women. Hence also Saunaka :- "Those causes for a fall "which are in the case of a man, for the women even these also. A "Brâhmanî woman by resorting to one of a lower varna falls low."

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As for what is stated by Vasishtha1:-"Three are the sins of women "in this world which those conversant with dharma know, the husband's "murder, fæticide, and the abortion of one's own embryo", in which the distruction of an embryo is inclusively mentioned, that is by way of an illustration, and not, moreover, with the object of excluding the other Mahâpâtakas as the sources of a fall. Even as to what by the same² also in the text:—"Four, however, should be abandoned; "one who has an intercourse with a pupil, as also one who has an "intercourse with a Guru, and more particularly the husband-killer, as 10 "also one who has secret intercourse with one of a degraded caste,3" has been stated that, of the four only should be the abandonment, still, however, among those who do not wish to perform the prâyaśchitta, of the four only, viz., the one having an intercourse with the pupil and the others, the abandonment should be made by cutting off the means of livelihood such as clothes, food, residence in a house and the like, and not of others; this is the import. And, therefore, it appears in regard to others also who have fallen, even though not performing the prâyaśchitta, 'a residence in the corner of the house to be given,' and the like should be done. (298)

Vîramitrodaya

In the case of women not only the Brahmicide and the rest of the five Mahapatakas, as also the Upapatakas which are the cause of their degradation which would lead to the throwing off of the water-pot, but that there are others also, so the Author says

Yâiñavalkya, Verse 208

Adultery with one of a lower varna, destruction of a conception even from one other than a Brahmana, or the murder of a husband; in the case of women these even other than in common with the men are the causes which surely i.e. decidedly, lead to degradation. By the use of the word api, 'also', are included the causes of degradation of men. (298)

Śûlapâni

Yâjñavalkya, Verse 298

Nicha etc. Lowest i.e. the Sudra. Not only the Brahmicide and the like are the causes for a fall of women, but having regard to the man, for having intercourse with the lowest also are causes for a fall. (298)

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'They should not avoid him; and they should associate together with him in all matters;' to this rule¹ the Author states an exception

Yâjñavalkya, Verse 299

One should not, however, associate together with those who cause injury to those who have resorted as suppliants, or to the infants or to women, even though these had completely performed the penance, and (also) with the ungrateful ones. (299)

Mitakshara:—Saranagata, those who had resorted as suppliants, and like others, those who cause their destruction, krtaghnasahitan, with the ungrateful, by the performance of the Prâyaśchitta, although with diminished sins, one should not carry on dealings. This is an express prohibition. What is this express text? One may not obey it; not indeed is there any great pressure of any express text, and therefore, although for the destruction of an adulteress woman the prâyaśchitta is comparatively small, still this prohibition as to dealings has been express. (299)

Vîramitrodaya

To the statement 'one who has performed a penance and has returned' etc. which has been made before, the Author states an exception

Yâjñavalkya, Verse 299

Those who kill, those who have resorted to them for protection, however, along with the ungrateful, although they have performed the *Prâyaśchitta*, and in regard to whom the water-pot has again been upturned, with these one should not associate. i. e. carry on transactions. This is the meaning. (299)

Śûlapâņi

Yâjñavalkya, Verse 299

**Sarana etc. Those who had resorted as suppliants, who had been ungrateful, even though they had performed the prâyaśchitta, one should not hold dealings with them by conversation or the like. In the Skanda Purâṇa: "In regard to a Brâḥmicide, a surâ-drinker, and a thief, as also "the violator of the Guru's bed, an expiation has been ordained; for the un-

¹ See Verse p. 296 above up. 1952

"grateful there is no expiation. One who prepares a pinda for the master, "as also one who takes away the pinda prepared for the manes; after having "received education from him, one who does not give away the dakshina; "one who hates the sons and the women also; as also the man who kills "these; one who declares the flaw in what has been done for him, as also "one who does not do the desires, one also who does not remember an obli-"gation done, as also one who contaminates the orders (in life), all these "Manu has declared, along with the Sages, ungrateful". (299)

Thus in due course, in regard to the women having stated a special rule in regard to the performance of the penance itself, the 10 Author states a special rule

Yâjñavalkya, Verse 300

When the (water) jar has been thrown down, being placed among the kindred, the fodder for the cows he should give; one who has been cordially received by the cows, for him indeed is a cordial reception. (300)

Mitakshara:—Ghatepavarjite, when the jar has been thrown down filled with water drawn up from a water-reservoir when the pot has been thrown on the ground, such a one who had performed the penance and madhyastho, being established in the midst, of the Sapindas and others, to the cows he should give fodder. By these first being cordially received i.e. honoured, afterwards by the relations and the kindred, the reception should be made. His respectful reception by the cows is the consuming itself of the fodder given by him. If the cows do not accept the fodder offered by him, then he should resort to a fresh prâyaśchitta, as says Hârîta: "Having taken the fodder on his own "head, he should offer to the cows; if these accept, then they (the "people) should allow him to resume the dealings." Otherwise not, is what is intended. (300)

Vîramitrodaya

After the performance of the *Prâyaschitta* one upturns the 30 water-pot; the Author states his duty

Yâjñavalkya, Verse 300

The fodder i. e. the food for the cow one should donate. Indeed, since, by consuming the fodder-food given by him he comes to be respected first by the cows; for such a one, a respectful reception should

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be given by the kindred etc. The meaning is that one who has not been respected by the cows (e. g.) by their not eating the fodder, should be made to perform the *Prâyaśchitta* again. (300)

Sûlapâņi

Yâjñavalkya, Verse 300

Ghata etc. It has been Stated that when one who has performed a penance and comes back, they should cause a jar to be emptied. When the ceremony of emptying the pot has been performed, and he has been re-established in the midst of the kindred, he should give mouthfuls of grass to the cows. When the cows have eaten the mouthfuls given to them, he is respected by the cows, and then the reception by the kindred would be proper. (300)

In regard to the group of sins of the five kinds such as the Mahâpâtaka and the others, having stated the entire (performances) in each case, now the Author states a law common to all the penances

Yâjñavalkya, Verse [301 (1)]

One who has declared his guilt, should perform a penance as is approved by the *Parshat*. [301 (1)]

Mitakshara: - The sin which was committed by the offender when it is declared i. e. known to others than him, one who had 20 committed such a sin should perform a penance as directed by the Parshat. Although he himself is an adept in the interpretation of the meaning of the whole S'astra, still after having approached the Parshat and conferred along with it, he should do only what is approv-25 ed of it. In regard to approaching it, by Aigiras a special rule has been stated :-- "When a sin has undoubtedly been committed, one "should not take his meals without respectfully approaching; by "taking his meals he would enhance the sin so long as he has not "declared it in the Parshat. Having bathed with clothes on, with "dripping garments and bent attention, when allowed by the Farshat, 30 "the man should declare the whole truth; and having received the "penance, thereafter having bathed, he should perform the penance." The declaration should be made after the donation of the dakshina. As says Parasara :-- "The sinner should declare the sin after having "donated a cow and a bull likewise." 35

¹ Verse 296 p. 1956.

This, moreover, has a reference to the Upapatakas. In the case of the Mahâpâtakas and the like, more should be determined. As to what has been said: "Therefore a twice-born who is involved in a "sin, having once plunged into water, and having declared the sin to "the members of the Parshat, after having donated a little, should 5 "perform the penance," that relates to a Prakirna sin. characteristics of a Parshat, moreover, have been pointed out by Manu 1: "Three persons who each know one of the three principal "Vedas, a Logician, a Mîmâmsaka, one who knows the Nirukta, one "who recites the works on Dharma, and three men belonging to the "first three orders, shall constitute a Parshat or assembly consisting "of not less then ten members." A Haitukah, i.e., one who knows the principles, such as of the Mîmâmsâ, interpretation and the like. Tarki, a Logician, an adept in the science of logic. Likewise other two Parshats also have been pointed out by him2: "One who knows "the Rgveda, one who knows the Yajurveda, and also one who "knows the Sâmaveda shall be known as (to form) another "Parshat for the decision of a doubtful point of law." Also: "That which even one who knows the Vedas declares with concen-"trated attention to be the law, that should be understood to be the "Supreme Law, and not that which is declared by millions of the "ignorant." Of these Parshats, however, the arrangement should be made by regard to possibility, or by regard to Mahâpâtaka etc.

As to what has been stated in another Smrti:—"In the "case of the Pâtakas, a hundred shall be the PAGE 325* "Parshat; in the case of the Mahâpâtakas, and the rest "a thousand shall be the Parshat; for the Upapâta-"kas, five hundred; small, in the case of small," that even is intended as demonstrating the greater or smaller nature of the Parshat in pursuance of the sin of a Mahâpâtaka and others, and not moreover as relating to the number, as there would be the fault of contradiction with important Smrtis; like that of Manu and the rest-

Likewise by **Devala** also a special rule has been pointed out in this connection:—"By themselves indeed, the *Brâhmanas* should "declare the expiation in cases of minor offences; while the king

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"as well as the Brâḥmaṇas in the case of serious ones after deliberate "consideration." Likewise, also by the Parṣhat the penance should necessarily be directed, as Angiras has stated in the Smrti: "Those of "the twice-born who do not, though knowing, offer prâyaśchittas to "the afflicted, and who are also seeking for the same, they are reduced "to an equality of position with these." Moreover, by the Parṣhat also the penance should be prescribed only after knowing well. As Vasiṣḥtha has stated: "Without knowing the Dharma S'âstras he who "declares a prâyaśchitta, the person who performs the prâyaśchitta "becomes purified, and the sin goes to the Parṣhat."

For the Kṣhatriyas and the like who have perpetrated sins, a special rule has been indicated by Angiras in regard to the direction of the Dharma: "According to law a Brûḥmaṇa should quickly direct "the entire penance to the Kṣhatriya and the like others who have "committed a sin, excepting a Brûḥmaṇa. Likewise having met a "S'ûdra who always has been keeping according to Dharma, a prâyaśchitta "should be given which should be devoid of japa and homa." There, for those who by habit are used to the performance of sacrifices etc. should be declared japa and the rest. For the others, however, the austerity. Those who are devoted to religious performances, as also those who are devoted to the performances of austerities, if on any occasion they are involved in a sin, for them the japa and the homa is particularly prescribed. Those who are Brûḥmaṇas merely in name, are fools, and are devoid of wealth, to them in particular one should prescribe the Kṛchḥra, Chândrâyaṇa, and the like." [301 (1)]

Here ends the Chapter on Open Prâyaschittas.

Now The Secret Prâyaschitta.

After having expounded the series of penances destructive of sins which have been declared, the Sage describes the one which would remove the current of sins secretly committed. There, first The Author states the general rule common to all the penances in regard to secret offences

Yâjñavalkya, Verse 301 (2)

One whose sin has not been declared, however, should perform secretly a penance [301 (2)]

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Mitakshara:—One whose sin has not been declared to others than the perpetrators; such a one should perform the secret i. e. undeclared prâyaśchitta. Therefore in the case of sexual enjoyment with a woman and the like as she herself is one of the participators in that act, it should be understood that the secret penance is in regard to the sin not known to others than her. In such a case, if the 'actor' himself is an adept in the Dharmaśâstra, then without declaring to others, he should perform the prâyaśchitta which is appropriate for the cause in his case. Where, however, he himself is ignorant, then 'by some one has been perpetrated the Brâhmicide in secret, there what is the secret prâyaśchitta?' In this way under a ruse as for another, having ascertained the secret prâyaśchitta, one should perform it. Hence also for the women and the S'ûdras also, in this same manner the knowledge of the secret penance being established, their amenability is also established.

Nor, indeed, should it be said that in the case of a secret penance the japa and the like having a prominence, and for the woman and S'ûdras who are illiterate that being incongnuous, that there would be no capacity. Since the prominence of the japa and the like in the secret penance is not without exception, as donation also is prescribed; and also as stated by Gautama, there being a possibility as to the restraint of breath also: For the others even it is only useful for conferring a capacity for the observance of the repetition of the mantras, the Daivatas, the Rshi and the metre, and it cannot be in regard to others.

Indeed, in regard to the construction of a tank etc. it is not proper to contend that the knowledge regarding the Jyotishtoma and the like is necessary, but the knowledge about the Devatâ etc. is necessarily to be expected. As Vyâsa has stated in his Smṛti: "One who without knowing the "Rṣhi, the metre, the Deity, and the purpose also, either teaches "or repeats the Vedas, such a one is born a sinner." Here also where a particular food has not been stated, the milk and the like, where a particular period has not been stated, the year etc., where a particular region has not been stated, an elevated hilly place as stated by Gautama¹ and others, should be determined as in the case of the open prâyaśchittas. [301(2)]

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Vîramitrodaya

In this manner having stated the offences together with the *Prâyaśchitta*, the Author states the proceeding preliminary to the *Prâyaśchitta*

Yâjñavalkya, Verse 301

Having approached thus the *Parishat* consisting of an assemblage of Brâhmanas conversant with the *Prâyaśchittas* in the three and other Vedas, one whose offence has been known to others, in accordance with their opinion he should perform the penance *i.e.* the *Prâyaśchitta*. One, however, whose offence has not been known to others, the secret *i.e.* unpublished *Prâyaśchitta*. (301)

Sûlapânî Yâjñavalkya, Verse 301

Vikhyâta etc. One whose sin has been known to the public, should perform a prâyaśchitta which is approved of by the Parishat.

One, however, whose sin has not been known to the people, should perform the *prâyaśchitta* ordained for secret offences. Viśvâmitra states a special rule. "Whatever has been declared publicly, a twentieth part in "secret, a thirtieth part, sixtieth part should be determined by regard to "caste etc". (301)

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In this manner, after having stated the general rules common to all the secret penances, like as for the open prâyaśchitta, in the same order as the Brâhmicide etc., the Author states the secret prâyaśchittas

Yâjñavalkya, Verse 302

For three nights having remained on a fast, after having performed the japa of the sin, destroying hymn in the midst of water, the Brâhmicide becomes purified; also after having donated a profusely-milk-yielding Cow (302).

Mitâksharâ:—Trirâtramuposhitontarjale, for three nights who has been on a fast and in the midst of water. The Sûkta which was observed by the Maharshi Aghamarshana known as Aghamarshana 'Rta as well 'as the Satya,' etc. consisting of three Rks, in the Anushtubh metre, and with Bhâvavrtta as the Deity, having silently repeated, and at the end of three nights payasvinîm gâm dattvâ brahmahâ visudhyati, after having

donated a profusely milk-giving-cow, the Brahmicide becomes purified. The japa, moreover, while immersed in the midst of water is to be repeated three times. As says Sumantu: "One who has struck a Deity, a "twice-born, or a Guru, after being in water should repeat three times "the Aghamarshana Sûkta; for having held an intercourse with "a mother, a sister, the mother's sister, the daughter-in-law, a "friend, or with any other having held an intercourse, by "three times repeating the Aghamarshana itself in the midst "of water, one becomes purified from that." This, moreover, has a reference to what is done unintentionally. As to what has been stated by Manu1: - "Accompanied by the Vyâhrtis "and the syllable Om, the restraints of breath sixteen times "purify even a feeticide by a month when performed from day to "lday", that also should be understood to be for one who is unable to donate a cow in regard to this same subject-matter. As to 15 what has been stated by Gautama2 after having prescribed the penance for thirty-six nights:- "One should observe the same penance also in "regard to the offences of the Brahmicide, Surâ-drinking, gold-theft, and "violation of a guru's bed, with the restraints of breath after bath "one should repeat the Aghamarshana," that is in reference to an 20 unintentionally committed murder. As to what has been stated by Baudhayana3: - " From out of the village having come out towards the "east and the northern direction, one who has taken a bath and has "become clean, put on clean clothes, having on the banks of the water "besmeared an altar, one with dripping clothes, with a clean 25 "hand facing towards the Sun, should repeat the Vedic Aghamarshana; "in the morning a hundred, in midday a hundred, in the after-noon a "hundred has been stated as the measure. With the appearance of con-"stellations one should drink a handful of the barley-gruel. From the "Upapâtakas, whether perpetrated deliberately or committed unwitting-"ly, one becomes emancipated after seven nights; after twelve nights, "from the Mahâpâtakas excepting the Brâhmicide, surâ-drinking "and gold-theft; after twenty-one nights these also he gets over", that has a reference to what was intentionally done or to the unintentional murder of a S'rotriya, Achârya or of one seated at a

1 Oh. XI. 248. 2 Oh. XXIV. 9. 3 III. 9. 4; III. 5. 2-7.

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sacrifice. As to what has been stated by Manu1:-" Or in a forest. "by having repeated three times with concentration the Veda-Samhita "one is released from all sins; one who has been purified by three "Purâkas", that has a reference to an intentional murder of a S'rotriya etc. and in regard to others for deliberate repetitions.

As to what has been stated by Brhad Vishnu: "After having committed "Brâhmicide, having come out of the village by the eastern or northern "direction, and ignited the fire with profuse fuel, one should offer "eight thousand oblations of ghee with the Aghamarshana, thereafter "he becomes purified from this", that has a reference to the murder of one who was devoid of any qualifications, or in regard to the murder of an abettor. As to what has been stated by Yama:-- "For "three days one should remain on a fast fully engrossed; for three "days going near water, one is released from all sins by thrice "repeating the Aghamarshana", that has a reference to the murder of one endowed with qualities, or in regard to the murder of a Prayojaka² (instigator), or an Anumantâ (adviser). As to what has been stated by Hârîta: - "When a Mahâpâtaka, the Atipâtaka and the "Upapâtaka have been concentrated together at one time, one should "repeat three times the Aghamarshana." that has a reference to one who brings about the cause.

In this manner after having searched for other passages of the Smrtis also, in the same manner are to be distributed over the topics. Out of fear for swelling the treatise, these are not being written.

This same group of penances should be performed less by the fourth part for the murder of a woman seated at a sacrifice, or an Atreyi woman of the Kshatriya or the Vaishya class, or the wife of one who has consecrated the Fire, or of a pregnant woman whose pregnancy was not known. (302).

Now the Secret Prâvaschitta

Sûlapâni

Yâjñavalkya, Verse 302
Trirâtra etc. 'for three nights'; one who has committed the murder of a Brâhmana, after having observed a fast for three nights, and in the midst of water having thrice repeated the Aghamarshana Sûkta viz. 'Rtam cha satyam etc., and at the end, after having donated a profusely-milkvielding cow, one becomes purified. (302).

The Author states another prâyaschitta

Yâjñâvalkya, Verse 303

Or, After having subsisted on air for a day, and remaining in water, 'to the lomas, this oblation', with this, one should offer forty oblations of ghee. (303)

Mitâksharâ: -Or alternatively, after remaining on a fast for a day and night, and at night after having made his residence in water, and in the morning after having come out of the water "to the "lomos this oblation" commencing with this, with the eight mantras, five oblations each with one; in this manner forty oblations of ghee one should offer into the fire. This, moreover, has a reference to the same subject as has been stated before, having regard to the extreme hardship of a residence in water. (303)

> Śûlapâņi Yâjñavalkya, Verse 303

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Lomabhya etc. Or after having observed a fast, and having stayed in water during the night with the mantras such as 'Lomabhya' and the others one each or five each time, one should offer twenty-four oblations of ghee into the fire. This, moreover, should be observed in the case of the murder of a particular kind of Brahmana. (303).

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Reached in due course, the Author states the prâyaschitta for surâ-drinking

Yâjñavalkya, Verse 304 (1)

Having fasted for three nights, and after having offered the oblations of ghee with the $K\hat{u}shm\hat{a}nd\hat{i}$ hymns, one becomes pure. [304(1)]

Mitakshara: - The sura-drinker, 'the forty oblations of ghee' this is repeated—for three nights being on a fast, with the Kûshmândis viz. commencing with Yaddevâ devahedanam, and the rest observed by the sage Kûşhmânda, in the Anushtubh metre, and accompanied by the mantra, the linga, and the deity, with these Rks, after having offered forty oblations, one becomes pure. To that effect has been stated by Baudhayana2 also: "Afterwards one should offer obla-

2 Ch. III. 7, 1, 3-4. 1 See above l. 4.

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"tions with the Kûshmândis, who considers himself to be impure. And "he is liberated from all sins excepting that of a fœticide; (also) for "having discharged the semen at other than a female organ otherwise "than in a dream."

As to what has been stated by Manu¹: "For a month having "repeated the mantra Apa etc. and the three Rks observed by Vasishtha "commencing with Prati etc. and also the Mâhitrya and S'uddhavati "hymns, even the surâ-drinker is purified," by which the japa of any of these three has been stated, that should be understood to be for one who is unable to perform the Kûṣhmânda sacrifice after a fast for three nights, for a month every day sixteen times apa naḥ śośuchad agham' Pratistomebhiruṣhasam, may the waters suck up dry the sin Vasistham Mahitrînâmavostvetonvindramstavâma.

This, moreover, is to be understood for drinking once, unwitting-15 ly the Paisht as also for the repetitions of the Gaud and the Mâdhv. As for what has been stated by Manu² in the text: "That twice-born "who with the mantras for the S'âkala sacrifices after having offered "oblations with ghee for a year, such a one cuts down a sin "even though very great Or by making the japa of the Rk Nama "etc.", has stated for a year every day the oblations with the eight Rks commencing with Devakrtasyainasa or the japa of the rk Nama idugram nama âvivâsa, that has a reference to an intentionally committed act. As for the text3: "One who has been "affected by a Mahâpâtaka should follow the cows with concentrated 25 "attention. Having thus repeated for a year with the Pâvamânî hymns, "subsisting on alms begged, one becomes purified", that has a reference to the habitually repeated or to the accumulated Mahapataka-[304 (1)].

The Author states the *prâyaśchittas* for the Theft of gold Yâjñavalkya, Verse 304 (2)

A Brâhmana stealing gold, however, repeating the japa of Rudra standing in water [304 (2)].

¹ Ch. XI. 262.

² Ch. XI, 256

³ Of Manu Ch. XII. 257

Mitâksharâ:-Brâḥmaṇaḥ suvarṇahâri, a Braḥmaṇa, stealing gold, moreover, who has fasted for three nights standing in the midst of water and engaged in the repetition of the japa of the S'atarudra viz. Namaste Rudra manyave, becomes purified. By Sâtâtapa, in this connection a special rule has been stated:-" For having drunk wine and also for having 5 "sexually approached the wives of Guru, for having committed a theft, "and also for having committed Brahmicide, one besmeared with bhasma "and sleeping on a bed of bhasma, and repeating the Vedic portion of "Rudra becomes emancipated from all sins." The japa, moreover, should be made eleven times, Vide the text of Atri:--" Or one knowing the "Dharma, having repeated Rudras eleven times, although affected by "Mahâpâpas is emancipated; no doubt, here". As to what is stated by Manu1 in the text :--" Having once repeated the Asya " wâmiya, as also the S'ivasankanlpa, even after stealing gold, one "becomes free from all taint." By which the repetition once of the japa of the sûkta containing fifty-two rks and commencing with Asya vâmasya palitasya hotuh, as also of the six rks contained in the S'ivasankalpa commencing with Yajjagrato dûramudaitu daivam has been stated, that should he observed in the case of a thief endowed with qualities, stealing the gold from an owner who is extremely devoid of qualifications; or has a reference to a small quantity of gold, or as relating to a supporter, or instigator. In case of repetitions, however, the rule stated in the text2:--"One who is affected by a Mahâpâtaka should go after" etc., should be observed. [304 (2)]

Sûlapâņi

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Yâjñavalkya, Verse 304

Trirâtra etc. The Surâ-drinker after having fasted for three nights, on the fourth day with the Kûshmândî hymns viz. Yad devâ deva hedanam and the other three hymns together, and not one each hymn, after having offered oblations with ghee, becomes purified. By regard to persistence etc., the choice or the number of oblations should be determined.

One stealing a Brâhmana's gold, however, after having fasted for three nights, and having remained in water, becomes purified by the repetition of the *Rudrâdhyâya*. Here the choice as to number should be made by regard to the surrounding circumstances. (304).

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Reached in due Course, the Author states the prâyaschitia for the violation of a Guru's bed

Yâjñavalkya, Verse 305

One repeating the japa of Sahasra S'îrsha however, is emancipated as 5 a violator of a Guru's bed.

A Cow should be donated at the conclusion of the penance separately by these, one profusely-milk-yielding. (305).

PAGE 328*.

Mitakshara:—Gurutalpagastu, one who has committed the sin of violating a guru's bed however, repeating the sûkta, Sahasraśirshah etc., con-10 taining sixteen rchas observed by Nârâyana, with Purusha as the deity, in the Anushtubh metre ending in Trishtubh, is emancipated from that sin. In the expression Sahasraśîrshajâpi from the termination indicating a habit, a repetition is inferred; hence also has been stated by Yama:-"By repeating the Purusha sûkta one is released from all sins". In 15 regard to the inquiry as to the number of repetitions, the number forty contained in the verse below is inferred. Here also the clause contained in the foregoing verse viz. 'Having fasted for three nights' is connected; hence also Brhad Vishnu: - "Having fasted for "three nights with the japa of the Purusha sûkta, and with oblations 20 "into the fire, the violator of a Guru's bed becomes purified". By these, moreover, i.e. by the three viz. the surâ-drinker, the gold-thief. and the violator of guru's bed, each separately at the end of the three nights' penance a profusely-milk-yielding cow should be donated.

This has a reference to the unintentional. As to what has been stated by Manu²:—"By repeating the Havishpântiya hyms, as also "the Rk commencing with Na tamaham etc., and by also the words "Iti and the Purushasûkta, the violator of the Guru's bed is "released", in which the repetition forty times every day for a month of the sixteen rks of any of the four Sûktas viz. Havishpântamajaram svarvidam, Na tamamho na duritam, Iti va iti me manah, Sahasra śîrṣhâ etc., that also has a reference to the unintentional only. For the intentional, however, the rule stated by Manu³

¹ See verse 325 p. 2007 l. 30.

² Ch. XI. 251,

³ Ch. XI. 256 see above p. 1968.

in the text:—"With mantras relating to the S'âkala sacrifices etc." should be observed. As to what has been stated in the Shaṭṭriṃśan-mata:—"By the twice-born a sacrifice with the oblations of sesamums "with the Mahâvyâḥṛtis should be performed a thousand times "for the purification from an Upapâtaka; one who is affected by a "Mahâpâtaka is purified by a hundred thousand of oblations.", that has a reference to repetitions. As to what has been said by Yama:—"Or one should repeat the japa of Asya vâma etc. or also of the Pâva-"mânîya Rks, as also the Kuntâpa, of the Vâlakhilya, the Nivît, the "Praiṣhas, Vṛṣhâkapi, the Hotṛs, and the Rudras, having repeated "once, one is free from all sins;" that has a reference to an intercourse with an adulteress.

These, moreover, which relate to an extended application of the sin of the violation of a guru's bed, or equal to it, and known as the Atipâtakas, and Upapâtakas, in regard to these should be understood to be less by a quarter, and less by a half respectively. The rule stated by Hârîta should be observed viz:—"The Pâtaka, Atipâtaka, Upapâtaka or Mahâpâtaka, when one is affected by either "one of these, he should repeat three times the Aghamarshana "only." For the associates with the Mahâpâtakins, moreover, from the text!:—"Such a one should perform the same penance as for "him," by whomsoever is the association, the prâyaśchitta is the same as prescribed for him.

It should not be argued that in such a case the association on account of teaching etc. having a reference to the acts of more than one, the suggestion as to its secretness would be inapplicable. Since although many take part in its performance, as in the case of the offence of adultery with another's wife, there is the secretness by the very fact that it is not known to any third party excepting the actual actors. Therefore the secret prâyaśchitta does certainly remain. In this manner also for the associates in the Atipâtaka etc. the same prâyaśchitta as for them should be understood (305).

¹ See Manu Ch. XI. 181 cited above it page, 1796 l. 26.

Śûlapâņi Yâjñavalkya, Verse 305

Sahasra etc. The Surâ-drinker, the thief, and the violator of the Guru's bed, having performed the penance and the japa to a considerable extent, having regard to the circumstances such as persistency etc., as the conclusion of each, a profusely-milk-yielding cow each should donate. (305).

Here ends the Chapter on the secret Prâyaschitta for Mahâpâtakas.

Reached in due course, the Author states the prâyaśchitta for the 10 fifty-six Upapâtakas such as cow-killing and the like

Yâjñavalkya, Verse 306

The restraint of breath a hundred times should be made for the wiping off of all the sins generated by the $Upap\hat{a}takas$; as also of that for which no penance is declared. (306).

Mitakshara:--In regard to the group of fifty-six Upapatakas 15 such as cow-killing, and the rest1 about which the secret penance has not been stated, as also those which cause a loss of caste and the like others, for the wiping off of all these a hundred times the restraint of breath should be made. Likewise, for the wiping off of all those commencing with the Mahâpâtakas and ending with the Prakîrnas² the restraints of breath should be made. These, moreover, in the case of the Mahâpâtakas, four hundred; in the case of the Atipâtakas, three hundred; in the case of the Anupâtakas, two hundred; in this way a diminution in the number should be determined. In regard 25 to the open prâyaschittas, a one-fourth of the prâyaschitta for a Mahâpâtaka having been ordained for the Upapâtakas, for the Prakirna also a reduction should be decided upon. Hence also has been stated by Yama:-"With four-hundred restraints of breath "accompanied with the ten pranavas, one is emancipated from the sin "of Brahmicide; what more of the remaining sins"? By Baudhayana³ also a special rule has been stated in this connection: "Even in "regard to the transgressions of speech, eye, ears, skin, nose, and mind

¹ Verse 234-242. p. 1701

² Prakîrna-are such acts as amount to sins, but cannot be grouped under any of the named varieties such as the Mahâpâtaka etc. This has been referred to hereafter either as the Miscellaneous or Prakîrna.

3 Ch. IV, I. 5-11.

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"even with three times the restraint of breath one becomes purified. " For having intercourse with a S'ûdra woman, or "eating their food, for each separately for seven PAGE 329.* "days seven times one should hold the restraint of "breath. For the consumption of that which ought not to be "swallowed or eaten, or of an impurity, or likewise for the sale of an "unvendible commodity, excepting honey, meat, ghee, oil, lac, salt, "the juicy substances, and cooked food, another also which is affected "similarly, for twelve days, one should hold restraints ofbreath each "twelve times every day. For other transgressions excepting a Pâtaka 10 "and an Upapâtaka, which is accompanied with similar consequences, "for a half month one should hold restraints of breath twelve times each "every day. For any other similar act excepting an Upapâtaka causing "loss of caste for a month, one should hold restraints of breath twelve "times each day. For any other like acts excepting a Pâtaka, for twelve "half months, one should hold twelve restraints of breath each for every2 "day. And in regard to Pâtakas, for a year twelve times each, one " should hold the restraints of breath."

In this passage the three restraints of breath about speech, eye, etc., are in reference to the Miscellaneous. The forty-nine restraints of breath stated in the passage "In an intercourse with a S'ûdra "woman or eating their food etc." are intended as in regard to particular Upapâtakas. Only Likewise the restraints of breath stated to be of a hundred and forty-four times stated in the passage things which should not be consumed or eaten etc." even, are intended as in regard to a particular Uapâtaka also. And the restraints of breath a hundred and eighty times stated in the passage excepting the Pâtaka and Upapâtaka etc.," are in regard to such as cause loss of caste. Now the restraints of breath three hundred and sixty times stated in the passage, "The Pâtakas excepting those which bring about degradation" are intended in regard to cow-killing and the like Upapâtakas. And the restraints of breath two

¹ On page 329 ll. 4-5 for उपपानकपननीयवर्ज्य &c. प्राणायामान् धारयेत्, read as follows: उपपानकपननीयवर्ज्यं यज्ञाप्यम्यदेवं युक्तं स्थान्मासं द्वादशहाद्दशाहान् द्वादशद्वाद्दश प्राणायामान्धारयेत् ।

² On p. 329 l. 6 for अर्धमासान् द्वादशप्राणायामान् read अर्धमासान् द्वादशदादशप्राणायामान्.

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thousand one hundred¹ and sixty times stated in the passage "Excepting the Pâtaka etc." are intended as regarding the Atipâtaka not being an Upapâtaka. And the restraints of breath four thousand three hundred² and twenty times stated in the passage "in regard to Pâtaka etc." have a reference to the Mahâpâtakas. These five-fold prâyaśchittas,—moreover, stated in the passage "The unconsumable "and uneatable etc." have a reference to the intensively habitual or to the cumulation.

As to what has been stated by Manu³ in the text: "One desirous "of wiping out the rsin whether big or small, should repeat for a year "every day the japa of the Rk Ava etc. or Yatkinchedam etc." in this text has been stated the japa, at periods which are not detrimental to other duties, of the Rk Ava te helo Varuna or of the Rk Yatkinchedam etc., and also of 'İti vâ iti me manah that, also has a reference to habitual repetition. (306)

Sûlapâni

Yâjñavalkya, Verse 306

Prânâyâma etc. For the wiping down of the sins big or small, one should perform the restraint of breath a hundred times in the midst of water. For those sinners also who have been affected by the Upapâtakas and for which a penance has not been prescribed, this same. To that effect Sankha and Likhita:—"In the case of a secret (offence) the Gâyatri." After having repeated the Gâyatri in the midst of water, one should perform the restraint of breath a hundred times. (306)

The Author states an (exception) to (the performance) the restraint of breath a hundred times which had been reached in connection with the *Upapâtakas*

Yâjñavalkya, Verse (307)

Consecrated by the $O\dot{m}k\hat{a}ra$, the Soma juice, the purifier, should drink the foremost of the twice-born, for having swallowed semen, ordure, or urine (307)

¹ On p. 329 l. 11 for द्विशन read for शन.

² On p. 329 at 1. 12 for दिनोक्ताश्रतु:सहस्र &c. read विशत्यधिकशातत्रययुक्ताश्रतु:सहस्र

³ Oh. XI. 252.

Mitakshara:-A twice-born, for having consumed semen, ordure, or urine, should drink the juice of the Soma creeper over which the Omkâra has been repeated, as the means of purification. This, moreover, has a reference to what has been unintentionally done. For an intentional, however, has been stated by Sumantu:- "For having cons-"umed semen, ordure, or urine, or for having eaten garlic, onion, carrot, "the Kumbhika, or any of these and others which are uneatable, or for "having eaten the flesh of a swan, a village-cock, dog, jackal and the "like, thereafter having entered water as far as the neck, and having "performed the restraint of breath with the purificatory hymns, having 10 "drunk water along with the Mahâvyâhrtis so that it reached the heart, "one becomes purified from it." By Manu also for consuming the seven of the uneatable varieties another prâyaśchitta has been stated: "For having accepted a donation of what should not be accepted as a "gift, as also for having eaten censured food so that it would reach 15 "the heart, by repeating the japa of Taratsamandi a man becomes "purified by three days". 'Unacceptable as a gift", such as poison, weapon, surâ etc., as also the wealth of the degraded. When, however, one discharges in water bodily excreta, such as semen, ordure, urine etc. then even has been stated by him2 also:-- For "having committed a blameable act in the water, one should remain "for a month subsisting on alms begged." (307).

Śûlapâņi

Yâjñavalkya, Verse 307

Omkâra etc. For having consumed the semen etc., the twice-born, after having observed a fast should drink the purifying juice of the soma creeper over which a hundred of the Omkâra mantra had been repeated. When, however, the reading is Somain salilain, then Soma means the juice of the Soma creeper; when that is not available, one should drink water. This is the import. (307).

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Committed unwittingly, of a *Prakîrnaka* as also for a mental *Upapâtaka*, the Author states a *Prâyaśchitta*

Yâjñavalkya, Verse 308

During the night, or during the day even, whatever may have been done through ignorance, by the performance of the Sandhyâ at the three periods, all that becomes extinct. (308)

Mitâkṣhârâ:—At night, or during the day, whatever Prakîrnaka sin has been unwittingly committed, whether mentally, by speech, as also an $Upap\hat{a}taka$, all that perishes entirely by the performance of the $Sandyh\hat{a}$ worship ordained for the three periods of the morning, midday etc. To that effect also is Yama: "What sin during day-time one "commits either by an act, or in mind, or by speech.

PAGE 330* "while seated towards the west worshipping the "Sandhyâ, by the restraints of breath, one destroys

"the same". By **Sâtâtapa** also has been stated:—"Falsehood as well as 'the smell of an intoxicant, as also sexual intercourse during the day"time, and the food of a S'ûdra also, the Sandhya worshipped outside "purifies." (308).

Śûlapâņi

Yâjñavalkya, Verse 308

'At night, or during the day even, what may have been done through ignorance etc.', of this the meaning is clear. This sandhyâ-worship, however, is to be performed outside (the town). Also Sâtâtapa:—"A false-"hood, the smell of an intoxicant, as also sexual intercourse during the day, and the food from a Sâdra, the Sandhyâ-worship performed outside the "village purifies." (308).

The Author states the sacred mantras common to all the Mahâ-pâtakas etc.

Yâjñavalkya, Verse 309

The japa of the S'ukriyaranyaka, and of the Gâyatrî in particular; these are the destroyers of all sins, the Rudraikadaśini likewise. (309).

Mitâkṣharâ:—Sukriya, is a particular Āranyaka, Viśvâni deva savitar &c., is stated in the Vâjasanîya Samhitâ. Āranyaka, moreover, is of Yajurveda¹ viz. Reham Vâcham prapadye; mano yajuh prapadye etc., is stated in the same also; the japa repetition of these two removes all the Mahâpâtakas and the like. Likewise, of the Gâyatrî also, in the case of

¹ See Taittirîya Âranyaka Chitti Upanishad.

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the Mahâpâtakas one hundred thousand for the Atipâtaka and the Upapâtaka ten thousand, in the case of the Upapâtaka a thousand, for the Prakîrnakas, a hundred, in this manner the japa is effective for the removal of all sins. So also in regard to the Gâyatrî a declaration has been made by Śańkha: "By repeating the japa a 5 "hundred times, the Sâvitri becomes the annihilator of Mahâpâtakas; "when, however, that is repeated a thousand times, likewise, the "liberator from Pâtakas; by the japa a ten thousand times, she is "the destroyer of all sins; by the japa being performed a hundred "thousand times, that Divine Goddess is the destroyer of a Mahâ-10 "pâtaka- A Brâḥmaṇa who has stolen gold, has committed Brâḥmi-"cide, has violated a Guru's bed, or has drunk Surâ¹, all these "become purified after having performed the japa a hundred "thousand times; no doubt."

As to what has been stated in the **Chaturviṃśatimata**: "One "who performs the japa of the Gâyatrî ten millions of times washes "off (the sin of) Brâhmicide; he, however, who makes the japa eight "millions of times, is released from the sin of Surâ-drinking; seven "millions of the Gâyatrî purifies a gold-thief, while by six millions of "the Gâyatrî, is liberated, the violator of a Guru's bed" that, by reason of its heaviness has a reference to an open offence.

Also, Rudraikâdaśini-of the eleven anuvâkas of the Rudra put together, is the Rudraikâdaśini; that, moreover, when particularly repeated becomes the remover of all sins. "Or even, one who "knows the Dharma, by repeating eleven times the Rudras, such a "one indeed is liberated from Great sins; here there is no doubt"; in this text, in regard to the Mahâpâtaka an eleven times repetition having been pointed. In regard to the Atipâtakas, a diminution by a quarter each is to be used. The word cha is intended to include the Aghamarshana and the like; as says Vasishtha2: "Hereafter I shall state "the sacred hymns of all the Vedas, by the japas and the oblations of "which, are (the sinners) purified; no doubt here: The Aghamarshana,

¹ On p. 330 1. for प्रापश्च read ह्याप. 2. Oh. XXVIII, 10-15.

³ ऋतं च सत्यं चाभिधात्तपसोऽध्यजायत R. V. VIII. viii, 48

"the Devakṛta¹, the S'uddhavantyaḥ², the Taratsamâḥ³, the Kûshmânḍis⁴,
"the Pâvamânis⁵ also, the Durgâ⁶, the Sâvitri² also; the Abhishangâḥ³,
"the Padastomâḥ⁰, the Sâmas, the Vyâḥṛtis¹⁰ likewise, the Bhâra"danḍas¹¹, Sâmas, the Gâyatra, the Raivata¹² likewise; the Puruṣha"vṛta¹³, the Bhâsa¹⁴, the Devavratas¹⁵ likewise; the Ārtviga¹⁶, the
Bârhaspatya¹⁷, the Vâksûkta¹³, the Madhurchas¹⁰ likewise; the
S'atarudriya²⁰, the Atharvaśiras,²¹ the Trisuparna²², the Mahâvrata²³,
"the Gosûkta²⁴, the Aśvasûkta²⁵, the two Indra-suddha²⁶ sâmas, the
"three Ājyadohas, the Rathantaras²¹ also the Agnervratam,the
Vâmadevya²³, and the Bṛhat²⁰ also; these songs purify the created
beings; and one can acquire the capacity to remember births if he
so desires ". (309).

- 2 एतोऽविंद्धं स्तवाम. R. V. VI. v. 37.
- 3 तरत्समन्दी B. V. VII. i. 15.
- 4 यद्देवा देवहेडनम् Sahavai Upanishad.
- 5 स्वादिष्ठया मदिष्ठया R. V. VI. vii. 16.
- 6 जातवेदसे सुनवाम R. V. I. vii. 7.
- 7 देवस्य त्वा सवितु: प्रसवे Taitt. Âranyaka.
- 8 Particular mantras of that designation
- 9 उत्सादेवी हिर्ण्यया
- 10 भूरमये च पृथिन्ये च महतेच Narayana Upa.
- 11 अम्र आयाहि Tait. Br. III. V.
- 12 रेवतीर्नसधमा II. ii. 30.
- 13 वैश्वानरम् R. N. III. i. 26.
- 14 अमेन्तपते Tait. Sam. II. ii.
- 15 अञ्चतात्सत्यमुपैमि Tait. Br. I. ii. 1.
- 16 आर्त्विगं, ऋत्विभ्रेषमन्त्राः बौधायनीयाः
- 17 बृहस्पतेः प्रथमं वाचो R. V. VIII. ii. 25.
- 18 ओष्ठापिधान &c.
- 19 मधुवाता ऋतायते R. V. I. vi. 18.
- 20 नमस्ते रुद्र मन्यवउत Tait. Sam IV.
- 21 द्वा ह वै स्वर्गमायरन् Taitt. Âranyaka.
- 22 ब्रह्ममेतुमाम् मधमेतुमाम् Nârâyana Up.
- 23 अथ महावतिमत्यादिः
- 24 आगावो आग्मन्त्रत भद्रमकन्
- 25 अयं ते अस्तु हर्यत R: V. iii. iii. 8.
- 26 इन्द्राय सामगाय R. V VI vii. 1 आज्यादेहम्
- 27 रथन्तरं सामविषेश
- 28 कया नश्चित्राभवद् R. V. III. vi.
- 29 बृहत्साम सामाविशेष

¹ देवकृतस्यैनसोज्ययज्ञनमासि-Taittiriya Nârâyana Upanishad.

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Śûlapâṇi Yâjñavalkya, Verse 300

Śukriya etc. Âranyakam etc. such as Rcham vâcham pripadye and the rest. A thousand times i. e. of the number one-thousand and the like according to repetition etc. Rudraikâdaśami i. e. the performance in which there is a repetition of the Rudrâdhyâya eleven times. Such, in that manner. These remove all sins. (309)

PAGE 331*

Yâjñavalkya, Verse 310

Wherever, moreover, a twice-born thinks himself to be affected, there, 10 on those occasions, the oblation with sesamums and the reading of the Gâyatrî likewise (310)

Mitâkṣharâ:—Moreover, yatra yatra, wherever, as e. g. in connection with the murder of a Brâḥmaṇa or the like, with the multitude of sins generated by it, a twice-born thinks himself sankîrṇam, to be affected, i. e. involved, tatra tatra, there on those occasions, with the Gâyatrî, the oblation with the sesamums should be performed.

There, in regard to the Mahâpâtakas, with the Gâyatrî, one hundred thousand of oblations should be offered, as Yama has stated:-"By a hundred thousand of oblations with the Gâyatrî, one is "released from all sins." In the case of the Atipâtakas, a redcution by a quarter each should be determined. Likewise, with the sesamums, the reading and the offering should be done. To that effect in connection with secret penances says Vasishtha1:— "On the full moon day of (the month of) Vaisakha, five or seven Brahmanas with "black sesamum with water and honey should be made to repeat "'May the Lord of Dharma be pleased,' or whatever one has in his "mind; the sin committed during the whole life-time, at that very "moment, becomes extinct." A donation not limited as to any time has been mentioned by him² also: "On the hide of a black antelope having "placed sesamum, gold, honey, and ghee, one who gives, donation to "a Brâhmana crosses over all the sins." Likewise, by Vyâsa also has it been said: "One who donates a sesamum-cow, with self-restraint to a twice-born, becomes liberated from the sins of Brâhmicide "and the like others; no doubt here."

The collection of donations as stated here, and others mentioned in the Chapter on the Secret (prâyaśchittas), should be understood to be for the unlearned twice-born, and for the women and S'ûdras also. As to what has been stated by Yama: "One who makes a gift of "sesamums, in the morning, he who touches the sesamums or eats, "one who takes a sesamum bath, and offers oblations of sesamums, "gets over all the sins." Also:-"On the two eighth days of a "month, on the fourteenth likewise also; the amâvâsyâ, the full "moon day, the seventh, and the two twelfth days; for a year by not 10 "taking food, always keeping the organs under control, one gets "emancipated from all sins, and goes to the region of Heaven also." As also what has been stated by Atri: - "In the milky ocean. " on the coach of the S'esha, on the Ashâdhî¹ enters the "Divine Hari; he renounces sleep on the Kârtikî; on these "two days, one should devoutly worship Hari; the sin of "Brâhmicide and the like is wiped off immediately"; all that should be adjusted to those who are devoid of learning, by regard to the intentional, or unintentional act committed once or by repetitions (310).

Śûlapâņi Yâjñavalkya, Verse 310

Vatra etc. Wherever one considers himself to be affected by the sin of contact through a pot etc., on such occasions oblations should be offered into the fire with the Gâyatrî according to capacity. The japa even of the Gâyatrî also. So Brhaspati:—"One affected by a sin of "association, after having bathed, should repeat the Aghamarshana and also "perform the restraint of breath: the repetition of the Gâyatrî Sûkta" and also the oblation of the sesamum into the fire, according to capacity," (310)

Moreover, the Author says

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Yâjñavalkya, Verse 311

One who is intensively devoted to the study of the Vedas, who is of a forbearing nature, and who always performs the five sacrifices; him never touch in this world the sins, even though resulting from the Mahapatakas (311)

¹ i. e. the eleventh day of the month of Ashadha.

² i. e. the eleventh day of the month of Kartika.

Mitakshara:- "First receiving the instruction in the Vedas, "contemplation, then repeated study, and the japa; the imparting of "it to the pupils; in this way the study of the Vedas has five parts." In the order stated, one who is intently devoted to the study of the Vedas and endowed with forbearance, and is devoted to the performance of the five great sacrifices, such a one the sins generated from the Mahapatakas even do not touch, what of those produced by the Prakîrnaka ones, or the Upapâtakas which spring up from speech, mind etc. ? This is the import of the word api used here as may be noticed. This, moreover, has a reference to what is done intentionally, and. 10 hence also in the text1: - " Even if a hundred of acts which ought "not to be done have been done, if the Veda is retained, in the entire-"ty, all that of his, the fire of the Vedas burns down as the fire the "fuel," having made this statement as relating to the Prakirnaka, sins it has been stated by Vasishtha2 further:—"By taking shelter under "the power of the Vedas3, one should not get addicted to sinful deeds, "it is only an act committed in ignorance or through mistake that is "burnt, and not any other." (311).

Śûlapâṇi Yâjñavalkya, Verse 311

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Veda etc. "First the acceptance of the Veda, the contemplation, "the study, the repetition, and imparting it to the pupils; this indeed is "the study of the Veda in five kinds". One who is given to the five-fold study of the Vedas in the manner there stated by Daksha, one who is forgiving by nature, who is devoted to the performance of the Paūchamahū-yajāas, such a one, the sins do not touch, although resulting from the commission even of a Mahūpātaka.

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This, moreover, is for what is unwittingly committed. To that effect Manu:—"Never on the strength of the Veda should one get addicted to "sinful acts; what is committed through ignorance as also through mistake "it burns: not any other." (311)

¹ Ch. XXVII, 1.

² Ch. XXVII. 4.

³ On p. 331 l. 29 for देवबल read वेदबल.

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Yâjñavalkya, Verse 312

Subsisting on wind, standing during the day, by passing the night in water, gazing at the Sun, having repeated the japa of the $G\hat{a}yatr\hat{\imath}$ a thousand times, one would become purified, excepting from the Brahmicide. (312)

Mitakshara: -- Moreover, with a fast, remaining for a day i.e. 5 passing, and dwelling in the water; after having passed the night, after the rise of the Sun, having performed the Sâvitri japa a thousand times, one is released from the multitude of all kinds of sins such as the Mahapataka and the like, with the exception of the murder of a Brâhmana, and hence also in regard to the Upapâtakas it should be 10 understood only in the case of repetitions or in the accumulation of numerous sins, as it would be PAGE 332* against logic to equalize discrepant topics. And hence also by Vrddha Vasishtha in regard to the Mahapataka and Upapâtaka has been stated a particular penance for a particular period; 15 "Over the barleys whether handful or cavity-full, while "being boiled or already boiled, one should repeat this mantra 'O "barley! you are the prince of corns, sprung from Varuna, accompanied "with honey, the destroyer of all sins, you have been declared by the "Rshis as the holy one.' With this or with the following:—'The 20 "barley are the ghee, the barley are honey, the barley are the holy "nectar; may these purify the whole of my sin produced by speech, "mind or body."

"The fire-worship, one should not perform with it, the Bhûtabali "likewise. Nothing further, not the alms, nor the hospitality to a "guest, nor should one abandon what remains after eating. Those "gods born of the mind or linked with the mind, are ever-vigilant, "and the ancestors who are also vigilant, may these protect us; "may these defend us; bow to these, this oblation to these;' In this manner "one should offer oblations to oneself for three nights for the develop-"ment of the intelligence; for the annihilation of sins, for three nights; "for seven nights in the case of Brâhmicide etc., for twelve nights, one "born of the degraded etc." By following this direction, other Smrtitexts also should be interpreted. (312).

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Vîramitrodaya

In regard to the sins committed in secret should the aforestated penance he performed or not? So the Author says

Yâjñavalkya Verses 302-312

One who has killed a *Brâhmaṇa*, such a one after a fast for three nights, after having repeated three times the *Aghamarṣhaṇa Sūkta* in the midst of water, and thereafter having donated a profusely-milk-vielding cow, becomes purified. (302)

Yadva, or alternatively, for one day and night subsisting on wind i.e. remaining on a fast, having remained in the water, and in the morning coming up, with the eight mantras beginning with Lomabhyasvaha &c. with each one, five oblations for each, in this manner forty oblations of clarified butter, one should offer into the fire. There, from the hardship due to remaining in the water is the equality with the three nights' fast. (303)

The surâ-drinker, however, having remained on a fast for three nights, with the $K\hat{u}shm\hat{a}nd\hat{i}$ hymns having offered twenty-four oblations of clarified butter, becomes purified.

One who has stolen the gold of a *Brāhmaṇa*, however, after having remained on a fast for three nights, and remaining in the midst of water, having performed a hundred times the repetition of the Rudra hymns commencing with 'Bow to you O! Rudra! etc.,' becomes purified. (304)

The violator of a Guru's bed, however, by the constant repetition of the Sûkta, Sahasraśirshâ is liberated from the sin. Here, by the use of the termination in indicative of a similarity of conduct, a repetition is inferred; "having repeated the Purusha Sûkta, one is freed "from all the sins." As in a direction for repetition the number is contemplated the number twenty-four is inferred.

The Prâyaschitta for association has been expounded by the 30 Prâyaschitta for the Brâhmicide and the like.

By these *i. e.* by the *Surâ*-drinker, gold-stealer, and the violator of a Guru's bed, each severally at the end of the performance in the form of a *Prâyaśchitta* a profusely-milk-yieding cow should be donated. (305)

For the wiping off of all the sins generated by he Upapâtakas, such as the cow-killing etc., a hundred times the restraint of breath should

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be made. By the use of the word cha is added four hundred times the restraint of breath for the Mahâpâtaka, and a couple of hundred for the Atipâtaka. By the use of the word eva thereby indicative of the exclusion of the number one hundred the Author indicates a smaller number of breath-restraints in the case of still smaller sins. As Baudhâyana has observed thus: "In the case of transgressions by the speech, the eye, the "ear, the skin, the nose, and the mind, with three times the restraint of "breath, one becomes purified. In the case of an intercourse with a Śūdra "stree or taking the food from her, separately for each for seven days "one should hold seven times the restraint of breath." The word hi is used as a metrical supplement. (306)

The Author mentions an exception to the text 'of those generated by the *Upapâtaka*, *Omkâra* etc.' A Brâḥmaṇa, for having consumed semen etc. should drink the juice of the *soma*-creeper over which the *Omkâra* has been chanted, so that it would become the means of purification. The word *hi* is used as before. (307)

During the day-time or even at night. By the use of the word api at the period of the eves also whatever may have been done unwittingly all that Miscellaneous as well as the mental *Upapâtaka* becomes extinct by the *Sandhyâ* worship at the three periods, the morning, mid-day, and the evening. (308)

The Author states the Prâyaschitta common for all the Mahâpâtakas and the rest. Sukriya etc. Sukriyam, such as Viśvâni deva Savitâ etc. stated in the Vâjasaneya; Aranyakam such as Rcham vâcham prapadye etc.; the japa of these and the japa of the Gâyatrî also particularly in pursuance of the particular number. Rudraikâdaśini i.e. the repetition of the eleven Rudra-anuvâkas put together. These each by itself, are effective in the removal of all the sins.

The rule, particularly, moreover, has been pronounced by Sankha:

"When a hundred times repeated, that Divine Goddess becomes the
annihilator of all the sins; likewise, when repeated a thousand times
she releases from the sins. By the japa a ten thousand times, she
destroys all the effect of all impure acts and when, however, repeated
a hundred thousand times that venerable Goddess destroys the

"Mahâpâtakas."

As to what has been stated in the Chaturvimsatimata viz: "One "repeating the Gâyatria ten millions of times destroys the sin of the Brâhmicide. He, however, who repeats eight millions of times is "liberated from the (sin of) Surâ-drinking. The seven millions of "Gâyatris purifies a gold thief, while by the six millions of the Gâyatri is

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"liberated the violator of the guru's bed", that, on account of its heaviness, is in regard to the Mahapatakas openly committed. By the use of the word cha has been included the japa of the Aghamarshana etc. The word hi as before; or is indicative by regard to its import, of certainty, as, indicative of the removal of a doubtful sin. (309)

The Author mentions the Prâyaschitta common for all the ambiguous sins. Yatra etc. Where one considers himself to be affected by a Miscellaneous sin, or by a doubtful one, and is not able to decide definitely, there with the Gâyatrî should be the sesamum oblations. Likewise, in the manner stated by Vasishtha the repetition i.e. the repetition of the benedictory hymns preceded by the donation of the sesamum, together with it would be the Prâyaschitta. Yama: "By "the oblations a hundred thousand times with the Gâyatri, one becomes "free from all the sins." In the case of Atipatakas etc. a reduction by a quarter should be determined. Vasishtha 1: "On the full Moon day of "the month of Vaisakha, one should, with black sesamum saturated "with water, cause seven or five Brahmanas to repeat 'may the Lord "of Dharma be pleased,' or whatever may be in the mind; all the "sin that may have been committed during the whole of the life-time "is at that very moment annihilated." By the use of the word cha is included the donation of the skin of the black antelope. Vide this text of Vasishtha2: "Having spread on the hide of the black antelope, the "sesamum, gold, honey and clarified butter, one who donates to a " Brahmana gets over all evil deeds." (310)

Moreover, one who is intently devoted to the study of the Vedas, and is always engaged in the performance of the *Panchamahâyajnas*, him do not touch in this world the sins although consequent of the *Mahâpâtahas* committed unwittingly in secret; what more of other similar sins? (311)

Subsisting on the wind, with the observation of a fast during the daytime *i.e.* for the day standing up, and having passed during the night remaining in water, in the morning at the sight of the Sun after having repeated the *Gâyatrî* a thousand times, one becomes purified from all the sins excepting that of the Brâḥmicide. (312)

2 Ch. XXVIII. 22.

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Śûlapâṇi Yâjñavalkya, Verse 312

Vâyubhaksho etc. One who has abstained from food, and has during the day been standing i. e. not sitting, similarly having passed the night in the midst of water, observing the rising Sun, standing in the water itself, after having repeated the Gâyatrî a thousand times, becomes released from all sins excepting the sin of Brâhmicide. Vasishtha!:—
"When there is a mixture of all the sins, the repetition of the Gâyatrî ten thousand times shall be the purification." (312).

Here ends the Chapter on Secret Prâyaschitta.

In response to a desire to know the difference in the characteristics of the multitude of penances prescribed, and of what nature they are, briefly the characteristics are being stated now

There, first, the Author mentions the rules which are part of all the open and secret penances

Yâjñavalkya, Verses 313, 314

The Celibate's vow, compassion, forbearance, donation, truthfulness, sinlessness; abstaining from killing and theft, sweetness, self-control, are declared to be the restraints (yama). (313).

Bathing, silence, fasting, sacrifice, Vedic study, Control of the genital organ, are the niyamas, (as also) service of the Guru, cleanlinesss, absence of anger, and avoidance of errors (314).²

Mitakshara:—Brahmacharayam, the Celibate's vow, upasthanigraha, restraint of the genital organ, i. e. curbing the male organ, indicated under the maxim 'Cow and the bull'; akalkata, sinlessness i.e. non-crookedness. The rest are well-known. What, moreover, has been stated by Manu³:—"One should practise harmlessness, truthfulness, "abstinence from anger, and straightness," that even is an extension of these, and not restricting enumeration. Here, moreover, although compassion, forbearance etc. are already included in

¹ Ch. XXV. 12.

² यम, नियम-यम is any great moral or religious duty or observance; नियम is its opposite. They are always considered together and are thus distinguished, श्रीर- साधनापेक्षं नित्यं यस्कर्म तद्यमः। नियमस्तु स यस्कर्म नित्यमागृतुसाधनम् ।

³ Ch. XI. 222

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the objects¹ of life, their statement again is as a part of the prâyaśchitta. In some places there is special reason also, as in regard to marriage etc. although false speaking is permitted, the special rule as regards truthfulness is with the object of excluding that. The rule as to harmlessness is with the object of stating that even the sons, pupils etc., should not be beaten and like these. (313-314)

Vîramitrodaya

In this manner having stated the *Prâyaschitta* for the Secret sins, the Author mentions the rules as part of the open and secret *Prâyaschittas*

Yâjñavalkya, Verses 313-314 ·

Celibate student's vow, i.e. abstention from the seven kinds of intercourse, such as the hearing and the like, other than sexual intercourse. By the use of the expression the control of the genital organ, an abstention from sexual intercourse is intended to be stated. Compassion etc. although it is one of the worldly objects to be accomplished, it is in this text stated as being a part of the Prayaschitta. Akalkatâ, 'sinlessness' i.e. freedom from inposture; 'abstention from theft, i.e. abstention from stealing, excepting flowers for the gods; 'sweetness,' i.e. speaking agreeable language; 'sacrifice' i.e. the performance of the Panchamahayajnas. These Yamas i.e. the restraints of the external organs, and the service of the Guru as a person to be worshipped, knowledge, cleanliness and the like also; and the Niyamas, the mental restraints stated in the Smrtis have been enumerated in the Smrti texts as part of the Prâyaschitta. By the use of the word cha is added the constant service of the Guru. (313-314)

Śûlapâṇi

Yâjñavalkya, Verses 313-314

Brahma etc. Snâna etc. The Celibate's vow here is the avoidance of the prohibited sexual intercourse. Dhyâna² i. e. the contemplation of the Supreme Soul. Akalkatâ, 'Sinlessness', i. e. avoidance of imposture; 'sweetness,' i. e. sweet speech. Attention to necessary duties. Of these Yamas and Niyamas is the statement by the inclusion of the Angas to be stated hereafter.

¹ पुरुवार्थतया प्राप्तानामापि

² Sûlapâṇi reads ध्यान for दान in the Mitâkṣharâ.

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Baudhâyana¹ also states other duties in regard to the penances: During the Krchhra, water-ablutions at the three Savanas, sleeping on the ground, putting on one cloth; removing the hair on the head and the hair on the body and the face, the nails and other hair. This also for the women, excepting the removal of the hair." Jâbâla: "At the commencement of all the Krchhras, and at the conclusion in particular, with the clarified butter indeed in the house-hold fire, should one offer oblations and the Vyâhrtis separately. By the women, the oblations "should not be offered, and the Pañchagavya likewise also". (313-314).

In this connection, the Author mentions first the penance called Sântapana

Yâjñavalkya, Verse 315

Cow's urine, cow-dung, milk, curds, and ghee, $Ku\acute{s}a$ -water, after having consumed, on the next day one should remain on a fast; this is $Krchhra\ S\^{a}ntapana$, the highest. (318)

Mitakshara:—On the previous day, by abstaining from any other diet, the cow's urine and the like five products of the cow, these five articles together with the Kuśa water, after having mixed together and drunk on the following day, one should remain fasting; thus covering two nights is the Sântapana Krchḥra. The mixing together, moreover, is inferred from the statement as to separateness in the following verse. Krchḥra, this is an appropriate designation, as it has to be accomplished by hardship in the form of austerities. Of the cow's urine etc. the measure will be stated hereafter.

When, moreover, having fasted on the previous day, on the next day having mixed together with the mantras, and with the mantras also the mixure of the five cow-products is swallowed in, then it is

called the **Brahmakûrcha**; as says **Parâśara**: "Cow's Page 333* "urine, cow-dung, milk, curds, ghee, and Kuśa-water "this is declared as the *Pañchagavya*. Each, however, "is the body-purifier. The cow's urine should be of one of the red colour,

"while of one of the white colour, the cow-dung; milk, of the yellow"coloured; of the blue-coloured likewise, the curds; ghee, moreover,
"of the black-coloured, or the whole of the Kapilâ when (cows of) all the

"colours are not available; this is the rule in regard of the five "cow-products.

"Of the cow's urine eight Māṣhakas, of the cow-dung, "however, sixteen; of the milk, however, twelve have been "stated; of the curds, however, ten have been declared; like the "cow's urine, eight of the ghee; while half of it, the Kuśa water."

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"With the $G\hat{a}yatr\hat{i}$ having taken up the cow's urine, with the "mantra $Gandhadv\hat{a}r\hat{a}$ the cow-dung; with $\overline{A}py\hat{a}yasva$, the "milk; while with the $Dadhikr\hat{a}vn\hat{a}$ the curds; with the Tejosi "S'ukram the ghee, and with Devasya $tv\hat{a}$ the $Ku\acute{s}a$ -water.

"The Panchagavya thus consecrated by the Rks, one should "offer as an oblation near the Fire. Such of the darbhas as have "some blades whose ends have not been cut and which have a white "lustre, lifting up with these, the Panchagavya should be offered as "an oblation according as ordained. The Irâvatî, Idam Vîshnur, Mâ "nastoke, and the S'amvati hymns; with these hymns only should the "oblation be offered. The remnant after the offering of oblations, the "twice-born should drink. After stirring it with the Praṇava, and hav-"ing pronounced the Praṇava mantra, having lifted it with Praṇava, "one should drink it with the Praṇava; or with the middle leaf of "the Palâśa, or with a lotus-leaf either one may drink. Or with a "golden pot, or a copper one, or with the Brâhmatîrtha. Whatever evil "produced in the skin or bone may be in the human body, the "Braḥmakûrcha fasting burns it down, as fire the fuel".

When, however, this same Panchagavya mixed is repeated for three nights, then it receives the designation of Yatisantapana, as S'ankha has stated: "This same when repeated for three nights is declar"ed the Yatisantapana". By Jabala, however, has been mentioned a Santapana to be accomplished in seven days: "The cow's urine, "cow-dung, milk, curds, clarified butter, and Kuśa-water, by drinking "each of these every day, and for a day and night abstaining from "meals; the Krchhra is named Santapana, the destroyer of all sins." Of these heavy and small Krchhras, the adjustment should be determined by regard to capacity etc. In this manner, later on also, the adjustment should be ascertained. (315)

Vîramitrodaya

Hereafter the Author explains by twelve verses the characteristics of the *Prâyaśchittas* as penances stated before

Yâjñavalkya, Verse 315

The six articles such as the cow's urine and the rest mixed together, and by the giving up of any other diet having drunk in one day, and by observing a fast is the Sântapana to be accomplished by three days; this is the meaning. In this connection Parâśara: "The "cow's urine, of the red coloured, of the white-coloured, moreover, the "cow-dung; the milk of the gold-coloured; and of the blue-coloured "likewise, the curds. Also the butter-milk of the black-coloured; or "all of the Kapila cow, when those of all the colours are not available." This is the law regarding the cow-products. (315)

Now the characteristics of the penances to be performed

Śûlapâņi

Yâjñavalkya, Verse 315

Kuśa-water etc. The Sântapana can be accomplished by two days. The quantity of the Kuśa-water etc. should be ascertained from what is stated in the Brahmakûrcha. As says Parâsara1:- "Milk of the yellow "coloured, and of the white only the cow-dung; the cow's urine from the 20 "red coloured, and from the yellow likewise, the clarified butter; and the "curds from the white coloured, thus this is the combination of the five cow-"products (Panchagaryam). The cow's urine should, however, be eight "mashas, while of the cow-dung sixteen; of the milk twelve have. 25 "been stated, and of the curds ten have been proclaimed; like the "cow-urine have been stated those of the clarified butter; by a "half of it, the Kuśa-water. This measure of the articles is for the "purification of the body. Having taken up with the (repetition) of "the Gâyatrî, the cow's urine, and with the (hymn) Gandhadvârâ, the "cow-dung, with Apyâyasva, the milk, with Dadhikrâvnâ the curds. 30 "with Tejosi Sukram, the clarified butter, with Devasya tva, the Kuśa "water, and with Apohishtha having stirred thereafter, one should "drink it with the Pranava." When these are not available such even may be taken as may be had of one of an available colour. Vide the Padma Purana:-" For the absence of the colour there is no fault; but one 35 "should avoid the absence of the measure." (315)

The Author states the Krchhra called Mahâsântapana

Yâjñavalkya, Verse 316

Distributively with the Sântapana articles, for six days remaining on a fast; by the seventh day, indeed this Krchhra is declared the Mahâsântapana (316)

Mitâksharâ:—That Krchhra which has been completed by seven days is known by the name Mahâsântapaña. How? to such a question it has been stated: One should subsist on each of the six, such as the cow's urine and others separated, and each being taken on a day distributively and the seventh day by a fast.

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By Yama, however, a Mahâsântapana, to be completed by fifteen days has been stated: "For three days, while one should "drink cow's urine, indeed for three days one should consume the "cow-dung; for three days, curds; for three days, milk; and for three "days clarified butter; thereafter he becomes pure. Mahâsântapana, "indeed, is this, the distroyer of all sins." By Jâbâla, however, a Mahâsântapana has been stated which would be completed by twenty-one nights: "Of these six, each should one utilise for three nights, "and for three nights should one observe a fast in the end. This is "regarded as the Mahâsântapana."

When, however, of the six articles for the Sântapana each is used for two days, then it is Atisântapana, as says Yama: "These "also one should so drink each for two days; it is called Atisânta-"pana; it can purify even a dog-eater." The expression 'it can purify even a dog-eater 'is merely a declaratory assertion. (316)

Here ends the Mahâsântapana and the Atisântapana.

Vîramitrodaya Yâjñavalkya, Verse 316

With the six articles stated in connection with the Santapana, such as the cowdung etc. with the drinking of each, for each one having passed

¹ अर्थवाद---as distinguished from a विधि, नियम or परिसंख्या. It usually recommends a विधि by stating the result arising from its proper observance, and then its arising from its omission, and also adducing historical instances in its support. It is of three sorts गुणवाद, अनुवाद and भूतार्थवाद. विरोधे गुणवाद: स्पादनुवादे। अर्थसंग्रह:)
भूतार्थवादस्तद्धानादर्थवादिश्विधा मन: (अर्थसंग्रह:)

one day—six days i.e. the collection of six days—on the last day together with a fast, in this manner by seven days has been stated the Mahâsântapana Krchhra. By the use of the word tu the exclusion of all other diet during the six days has been made. (316)

5 Śûlapâņi

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Yâjñavalkya, Verse 316

Prthak etc. With the six articles for the Santapana such as the Kuśa-water and the others consumed separately on each day for six days, and with a part on the seventh day, this Krchhra to be accomplished by seven days has been stated in the Smrtis as the Mahasantapana. (316)

The Author states the penance known as Parnakrchhra Yâjñavalkya, Verse 317

The waters of the leaves of the Palâśa, Udumbara, lotus, Bilva and of Kuśa, by daily being drunk, it is stated to be the Parnakrchhra. (317)

Mitakshara: - One should drink every day the decocted water of the leaves of each of the trees viz-The Palâśa.

Udumbara, lotus, and the S'rî; and the Kuśa water, moreover, in one day; thus this penance to be accomplished by five days is the Parnakrchhra. When, however, of the leaves of the Palâsa and other trees put together, a decoction is made and is drunk, then it is Parnakûrcha. As says Yama: "These also all put together, after having fasted for three days, "and cleansed after decocted when one drinks along with water, it is "called the Parnakûrcha".

When, however, the Bilva and other fruits, each boiled separately, are drunk for a month then they acquire the designation of Phalakṛchḥra and the like, as says Markandeya: "With the fruits "boiled for a month, it is called *Phalakrchhra* by the wise; with the S'rî "fruits it is called Srikrchhra; with the lotus and the Aksha1 fruits, an-"other likewise; for a month with the myrabolums in this manner, 30 "it is called another; with leaves it is regarded as Patrakrchhra; "with flowers it is called that Krchhra; it is called the Mûlakrchhra "with the roots; while Jalakrchhra, with water." (317)

In this way the Parnakrchhra of eleven kinds.

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Vîramitrodaya Yâjñavalkya, Verse 317

The leaves of the Palâsa, Udumbara, the water-born lotus, and the Bilva i.e. the waters of their decoction, and the Kuśa water also, with these each i.e. on every day in the respective order, having been drunk, has been declared by the authors of the Śâstra the Parnakrchhra to be accomplished by five days. (317)

Śûlapâṇi Yâjñavalkya, Verse 317

Parṇa etc. With the decoction of waters containing the leaves of Palāśa and the other leaves, by being drunk every day one each in respective order, is this Parṇakṛchḥra which can be accomplished by five days. So also Śaṅkha and Likhita: "The waters of the lotus, Bilva, "Palāśa, Udumbara and Kuśa each separately and all together make the "Parṇakṛchḥra." "As much can be taken up once, so much should one "consume." From this text of Uśanas, at one time what has been taken with one hand; so much only should one consume, and not more. (317).

The Author states the Taptakrchhra

Yâjñavalkya, Verse 318

Of boiled milk, ghee, and water, each on every day should one drink; 20 and also for one night a fast; this has been declared as the Taptakrchhra. (318)

Mitakshara:—Of milk, ghee, and water boiled, every day i.e. day by day, having consumed, one should remain on a fast. This which is to be completed by four days is Mahataptakrchhra.

With these also all together, accompanied by a fast, that which is to be accomplished by two days is Taptakrchhra with Sântapana. By Manu¹', moreover, has been mentioned as one to be completed by twelve nights: "A Brâhmaṇa performing the Taptakrchhra, water, "milk, ghee and wind, each for three days when heated, should drink "after having a bath once, and with concentration." The measure of the milk &c., however, should be observed as stated by Parâśara: "Of the water, one should drink three palas; while two palas, the "milk; one pala, should one drink the ghee, and for three nights the

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"hot wind." The meaning is that as supplementing the three nights' wind, one should drink hot water.

When, however, cold milk &c. is drunk, then the Sitakrchhra, as Yama has stated: "For three days should one drink cold water, "for three days cold milk should one drink; for three days having "drunk cold ghee, one should consume the wind for three days as "the last." (318)

Thus the Taptakrchhra is of four varieties.

Vîramitrodaya Yâjñavalkya, Verse 318

Of the three boiled, on each day having drunk for three days, one should remain on a fast on the fourth day; thus has been declared the *Mahân Taptakṛchḥra*. Of the three mixed together drinking on one day and a fast on the second day is the Śuddha-Taptakṛchḥra; this is the meaning of the word cha. (318)

Sûlapâņi Yâjñavalkya, Verse 318

Tapta etc. 'Of the heated milk' etc. with the obsevance of the procedure as stated in the Taptakṛchḥra, this can be accomplished by four days. By Manu, however, has been stated to be completed by twelve days. In the Taptakṛchhra only once a bath has been ordained. Therefore like that here also, as it is Taptakṛchhra, once only it is proper to be made. Manu¹: "For performing the Taptakṛchhra a Brāhmaṇa "should drink for three days each time water, milk, clarified butter and "wind; should bathe once and remain in concentration." (318).

The Author states the Pâdakrchḥra—a quater Kṛchḥra

Yâjñavalkya, Verse 319

By taking one meal a day, likewise, without asking for it; and by a fast also, this has been declared to be $P\hat{a}dakrchhra$. (319)

Mitâksharâ:—Ekabhuktena, taking one meal a day, i.e. eating once during daytime only, as in the expression Naktena, in the

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evening, has been separately stated; and hence also, during the daytime only and once only by taking food, one should pass one day and night. There, by the word 'day' the night is excluded. By the expression 'at one time' 'two times' or the like is excluded; by the expression 'taking food' is excluded the abstention from food. This, moreover, the Krchhra and the others being in the form of penances, and thus taking food for a worldly purpose being excluded, this direction as to the taking of food is prescribed as part of the Krchhra penance. To that effect is also Apastamba1: "For three "days eating otherwise than at night, and thereafter for three days "eating otherwise than during the daytime; observing the vow of tak-"ing food unasked2 for three days, and not eating anything (there-"after)". Here, moreover, in the expression anaktâśî by the use of the termination in-indicating a direction for a penance, and by the exclusion of the night, the Author indicates the restrictive rule regarding taking food during day time. By Gautama3 also this same has been made clear: "Having eaten sacrificial food and edibles in "the morning, for three nights one should not eat at night." In the same manner also, in regard to the rule as regards eating at night-

The meal in which is not included food which is asked for is called unasked (Ayâchitam); therefore, as no particu-Page 335* lar period has been specified, it may be during the daytime or at night, but only once as the Krchhras are in the form of austerities, a second meal would be incongruous with these. By the expression Ayâchita, 'not asked for', not only is there the prohibition for asking for another's food, but one's own food also should not be asked for from the attendants, the wife, and the like, as begging is a common word for a demand or a request. Therefore even in one's own house, if the attendants, the wife, and the others, without being ordered even, if bring food, then should be eaten, and not otherwise. With this object also has been stated by Gautama⁴:—"Thereafter, for three days, one should not beg of any "one."

^{1 1. 27. 7.}

³ Ch. XXVI. 2.

² अयाचितज्ञतः

⁴ Oh. XXVI. 4.

Here, moreover, the rule as to the number of mouthfuls to be eaten has been indicated by Parâśara: "In the evening, twelve "mouthfuls; in the morning, fifteen have been stated; twenty four, "unasked; other than these is declared as not eating." By Âpastambarhowever, has been stated otherwise: "In the evening twenty-two "mouthfuls, in the morning twenty-six have been stated. Twenty-"four, unasked; thereafter without eating, three; of the size of the "egg of a cock, so as it would easily enter the mouth." Of these alternatives the option should be by regard to the capacity.

By Âpastamba, however, after having divided the Prâjâpatya 10 penance into four kinds, and having made four Pâdakrchhras by regard to the Varnas an adjustment has been pointed out: "For "three days, not eating anything is one pâda (quarter); the Ayâchita "or the not-begged pâda (quarter) is for three days; in the evening "for three days, likewise is a pâda; and a pâda in the morning like-15 "wise is for three days. The morning pâda (quarter) should the "S'ûdra perform; the evening should be administered to the Vaisya. "the Ayâchita or unbegged to the Kṣhatriya, and that for the three "nights has been stated to be for the Brâhmana." When, however, 20 the performance is for three days or two days with the Ayâchita and the fast, then it is Ardhakrchira. And excepting the evening; the observation of the three others for three days should, however, be known as less by a quarter, as the Author has stated: "Without the evening and the morning, 25 it would be ardha (half); and it would be 'pâdona' (less by a quarter) "when it is without the night." Another variety also of the Ardhakrchhra has been pointed out by him also: "In the evening, "in the morning likewise, each time for two days without asking for "it, and for two days one should not eat; that has been declared as "Krchhrardha (half Krchhra)." (319) 30

Vîramitrodaya Yâjñavalkya, Verse 319

By eating only once *i.e.* taking meals during the day only on one day taking the meal in the evening, on one day and on one day eating the food not asked for, and on one by not eating *i.e.* with a fast.

Thus this to be accomplished by four days has been declared to be the *Pâdakṛchḥṛa*. By the use of the word tathâ and by the use twice of the word cha, 'also', is added the restrictive rule as regards the number of the mouthfuls at the meals on the three days. That says **Parâśara:** "In the evening, however, are twelve mouthfuls; in the "morning have been stated to be fifteen; twenty-four for the food "unasked for; and thereafter has been declared abstention from "eating." By the use of the word eva is the exclusion of taking food a second time in all cases. (319)

Sûlapâni Yâjñavalkya, Verse 319

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The morning and the evening are the two periods for Eka etc. taking meals. Here the word 'morning' is used in the sense of daylight-Thus, on the first day in the morning by eating only once things which are fit for a sacrifice, the second day by the evening taking the meals at night, and on the third day eating what was obtained without begging, at midday—"The, Ayâchita, however should be at mid-day for twenty-"four nights". Vide this text of the Brahma Purâna. On the fourth, by a fast; in this order that to be accomplished by four days and called the Parikrchhra So Paithinasi:—"In the morning, in the evening with "what was not asked for and also a fast for one night". For the women, infants, and the aged is this Krchhra. Parasara1 states the number and the quantity of the mouthfuls:--" In the evening twenty-two mouthfuls, "in the morning twenty-six likewise; of the un-asked food twenty-four; "and thereafter non-eating has been stated. Of the measure of the egg "of a cock or as much as may enter the mouth, this one should know as "the mouthful intended for the purification, the body-purifier." (319).

The Author states the Prājāpatya Kṛchḥra

Yâjñavalkya, Verse 320 (1)

In some manner triplicated, this is called the Prâjâpatya. [320(1)]

Mitâksharâ:—This same Pâdakrchhra in some way or other by being repeated like the measurement by a rod, or by an increase of the place of each, or even there either in the direct or inverse order, or likewise accompanied by the japa or without it etc., to be stated hereafter, when thrice repeated is called the Prâjâpatya. There, the

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alternative of a repetition like the rod-measure has been pointed out by Vasishtha¹: "For a day in the morning, for a day at night, for a "day without begging, and for a day the Paraka on a fast. In this "manner for the two following days for the four periods. For the "benefit of Vipras, Manu, the best of the supporters of Dharma, for "the infants, the aged and the diseased has stated this S'iśukrchḥra".

The alternative of an increment in the direct order by regard to one's position, however, has been stated by Manu²: "For three days "in the morning, for three days in the evening, for three days one "should eat what is obtained without begging. Thereafter for three days, moreover, one should not eat; the twice-born should perform "this Prâjâpatya." The repetition in the inverse order, however, has been pointed out by Vasishtha: "A Brâḥmaṇa should perform in "the inverse order the Krchḥra after the Chândrâyana."

The alternative without the japa etc., however, has been pointed 15 out by Angiras: "Therefore, when one meets a S'ûdra who has firmly "stood by the path of the Dharma, a prâyaschitta should be offered, "exclusive of the Japa, homa etc." The alternative involving japa etc. by the rule of deduction and by their incapacity also has a reference to the members of the three Varnas. That, moreover, has been pointed out by 20 Gautama and others: "Now, therefore, we will expound the Krchhras. Hav-"ing eaten the morning meal consisting of food fit for sacrificial oblations, "for three nights one should not eat. Thereafter, for the three follow-"ing days, one should each in the evening; and for the next three days, "one should not ask food of any body whatever; and for the next three 25 "days, one should be on a fast, remain standing during the day, and "may sit during the night. One who desires to be free quickly, should "speak the truth, should not hold conversation with the Anâryas; shall "always engage himself in the repetition of the Raurava4 and Yodhâ-30 "japa. At each period for the savana, a bath in the water, and should "sprinkle himself with the three purifying Rks, $\overline{A}po$ hi shtha &c. "and with the eight such as Hiranyavarnah

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"śuchayah pâvakah &c., Next the tarpana with

"water:-- Adoration to him who creates self

¹ Ch. XXIII, 43.

³ Ch. XXVI, 1-17.

² Ch. XI. 211.

⁴ Another reading is योधाजव

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"consciousness, who creates matter, who confers gifts, who destroys, "who performs austerities, to Punarvasu, adoration. Adoration to him "who is worthy of (offerings) consisting of Muñja grass, who is worthy "of (offering of) water, who conquers wealth, who conquers the uni-"verse, bow to him. To him who gives success, who gives good "success, who gives great success, who carries (all undertakings) to a "successful issue, adoration. To Rudra, the lord of cattle, to the great "God, the triocular, solitary, the supreme Lord, Hara, to S'arva, to "Isâna, the dreadful who carries the thunderbolt, to the fierce, who "wears matted hair, adoration. To the Sun the offspring of Aditi, "adoration. Bow to the blue-necked god, whose throat is dark-blue. "Bow to the black one, to the brown one. To the best, the eldest, "the most ancient Indra, to Harîkesa with the semen held up, adoration." "Adoration to the truthful, the purifier, the fire coloured, Kâma, who "can assume any form as desired. Adoration to the brilliant, of "resplendent lustre. Bow to the fierce, whose form is fierce. Bow "to the gentle, to the Purusha, the Mahapurusha, the Madhyama "Purusha, the Uttama Purusha, the celibate student. Bow to him "who wears the moon on his forehead, whose garment is the elephants" "hide." "This itself is the standing worship to the Sun. These them-"selves are the oblations to the fire with clarified butter. At the end "of the twelfth night, after having boiled rice, to these Deities one "should offer the oblations; to the Fire, this oblation; to the Soma, this "oblation; to the Fire and Soma, to the god Indra and Fire, to all the "Gods, to the Brahman, to Prajapati, to Swishtakrt." In this manner at the end the feeding of the Brahmanas.

There, "one must remain standing, at night may sit, one who "wishes for an immediate fruition of his desire." The meaning of this text is this: He, however, who 'from even a great sin, quickly i. e. by one Krchhra only, should I get free, has such a desire, such a one 30 during day time, during such intervals as are not detrimental to the performance of the penance, should remain standing; at night he may sit. In this manner, the japa of the Sama called the Rauravayodha, the tarpana with mantras such as Namohamaya etc., the standing worship of the Sun, the preparing of the boiled rice and like others, not stated by the Lord of the Yogis, one should perform. Hence also, in the

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place of the couple of *Prâyaśchittas* mentioned by the **Lord of the Yogis** and the rest, should be observed together the numerous forms of proceedings stated by **Gautama**. In this manner, other *Smrti* texts also should be investigated particularly. [320 (1)]

The Author states the Atikrchhra

Yâjñavalkya, Verse [320(2)]

This same shall become the Atikrchhra by one taking a handful of food. [320(2)]

Mitakshara:—Of the same characteristics, but having the conditions of the Prajapatya, such as eating once only, and the like, would become the Atikrchhra. This, hovever, is the distinction: During the first three days, only a handful of the food should one eat, and not twenty-two mouthfuls or the like. Here, moreover, by reason of the repetition of the alternative as to eating, the rule having been stated that only a handful of food should be taken, as regards the last three days, the fasting which necessarily comes as the result of the extension of the Prajapatya, indeed cannot be contradicted. Here also, the adjustment by quarters should be taken even as before. As to what has been stated by Manu¹: "The twice-born performing the "Atikrchhra should eat one mouthful for three days as before for the "three, and for three days should observe a fast", that by reason of its limiting the quantity of food to a handful has a reference to the weak. [320(2)]

Vîramitrodaya Yâjñavalkya, Verse 320

The Pådakrchhra, in some way or other such as by a repetition as in the case of a measurement by the rod, or by an increase in its own place, or even these accompanying with japa in the ascending or descending order, or without it, and trebled, is called the Pråjapatya.

This also would be *Prâjâpatya* only if it consists of taking a handful of food on nine days, and not, however, the one containing the meal of the quantity of twelve mouthfuls; then it is called the *Atikrchhra*. Another variety of the *Krchhra*, however, in the form of a fast for twelve days has been stated before. (320)

Śûlapâņi Yâjñavalkya, Verse 320

Yathâ, etc. In some way or other trebled, such as "for three days in "the evening, and for three days in the morning" etc. according to the order stated by Parâśara¹; or "for three days in the morning and three days "in the evening" etc. in the order stated by Manu² to be accomplished by twelve days is the Prâjâpatya. This same Prâjâpatya for the first three days on each subsisting on a handful of food is the Atikrchḥra. This is an exception to the text. "In the evening twenty-two mouthfuls" etc. (320).

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The Author states the Krchhrâtikrchhra

Yâjñavalkya, Verse 321 (1)

The Krchhrâtikrchhra is on water for twenty-one days. [321(1)]

Mitakshara:—For twenty-one nights remaining on water should be known as the penance called the Krchhratikrchhra. By Gautama⁴, how ever, has been stated that "subsisting on water for twelve nights is "the Krchhratikrchhra". "Subsisting on water it is the third, the Krchhratikrchhra⁵." And hence, by regard to capacity, the adjustment should be made as regards the two [321(1)]

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The Author states the Parâka

Yâjñavalkya, Verse 321 (2)

By a fast for twelve days is declared a $Par\hat{a}ka$. [321(2)] Mitâkṣharâ:—Plain is the meaning of this verse. [321(2)]

Vîramitrodaya Yâjñavalkya, Verse 321

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For twenty-one days with water i.e. with water as the only food, would become the *Kṛchḥṛātikṛchḥṛa*. The *Parâka*, however, would be the form of a fast for twelve days. (321)

¹ VI. 39-47.

² XI. 21.

³ See above Parásara, X. 3. 4 Ch. XXVI. 15.

⁵ Ch. XXVI. 20.

Śulapâņi Yâjñavalkya, Verse 321 (1)

Krchhra etc. By passing twenty-one days on paya it is Krchhrâtikrchhra. Here the word paya means water. "One performing the 5 "Krchhrâtikrchhra however, should drink cold water", Vide this text of the Brahma Purâna.

Śûlapâņi Yâjñavalkya, Verse 321 (2)

By a fast for twelve days has been declared to be the *Parâka*; Twenty-one nights also; during these periods, however, one should 10 remain under restraint. In regard to **Parâka**, **Bṛhaspati** states the *japa* etc. and other particulars:—"Intent on the performance of *japa* and "oblations to the fire, one should abstain from food for twelve days. This "is well-known as **Parâka**, the annihilator of all the sins." (321)

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The Author states the Saumyakrchhra

Yâjñavalkya, Verse 322

Of the oil cake, the boiled fluid of the cooked rice, butter-milk, waters curds, Saktu, every day; for one night a fast also; this is the called Saumya Krchhra. (322)

Mitakshara:—Oil cake i.e. sesamum from which oil has been pressed out; the overflow of the cooked rice, butter¹-milk, water, and the Saktu; of these five, after having eaten² one on each day, on the sixth day one should fast; this is to be named the Krchhra called Saumya. The measure of the quantity of the articles should be just as much as may be barley necessary for holding the continuance of breath. By Jabala, however, has been stated a Saumya Krchhra, extending to four days: "The oil-cake, the Saktus, butter-milk, and on the "fourth day non-eating; a cloth and a Dakshina should be donated; "this Krchhra is called the Saumya". (322)

¹ उद्शित्-उद्केन जलेन श्रयति—butter-milk containing fifty per cent water i. e. two parts of butter-milk, and one part water.

² On p. 337 l. 4 for you read you.

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Vîramitrodaya Yâjñavalkya, Verse 322

Pinyakah, i.e. the oil-cake; âchâma i.e. the skum of the boiled rice; the three i.e. the butter-milk etc. are well-known. Of these the consumption of each on every day by the exclusion of any other food, and a fast on the sixth day; in this manner this is called the Saumya krchhra.

By the use of the word cha is included the oil-cake, "The Saktus, "the butter-milk, and on the fourth day a fast; one should donate a "cloth and the Dakshina; this is called the Saumya-krchhra.", in this text the Saumya-krchhra stated by Jabala to be accomplished by four days. (322)

Sûlapâņi Yâjñavalkya, Verse 322

Pinyāka etc. Use is the supplement; Pinyāka means sesamumcake. Āchāma means Manḍa, the scum of boiling rice. This is to be accomplished by six days; similarly Sankha and Likhita have stated Achāma and boiled rice:—"The Achāma, oil-cake, the water of the boiled "rice, the barleys, and the fast also" is the Saumya Kṛchḥra. These also each separately repeated for three days they call Tulāpuruṣḥa. (322)

The Author states what is called the *Tulâpuruṣha Krchḥra* Yâjñavalkya, Verse 323

Of these for three nights by a repetition; of one in respective order this should be known as the $Tul\hat{a}purusha$ of fifteen days. (323)

Mitakshara:—Of these five i.e. of the oil-cake and the rest, in the respective order, by the repetition of each for three nights, thus covering fifteen days, should be understood to be the Krchhra called the Tulâpurusha. Here, moreover, on account of the rule as to fifteen days, a fast is excluded. By Yama, however, a Tulâpurusha has been stated as extending over twenty-one nights thus: "The over-"flow of boiled rice, the oil-cake, the butter-milk, and water and the "Saktus, using each for three days, and consuming the air for twice "three days. Thus extending over twenty-one nights, is called the "Tulâpurusha". Here, the detailed procedure stated by Harita and others is not being stated, out of fear for swelling the treatise.

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Vîramitrodaya Yâjñavalkya, Verse 323

Of these i.e. the oil-cake and the rest as far as the Sakthu, by the consumption of each in the respective order for three days (each), thus this to be accomplished by fifteen days should be known as the Tulapurusha-krchhra. (323)

Śûlapâņi Yâjñavalkya, Verse 323

Eshâm etc. Of these i. e. of the oil-cake etc. Each one by being repeated for three nights would make the Tulâpurusha, covering fifteen days. In this way from the statement of the rule as to its being accomplished within fifteen days the fast comes to be avoided.

Jâbâia, moreover, says again to this effect: "Of the oil-cake weighing "one $tula^1$; the butter-milk and the water and the Saktus, and for three "nights a fast, is called the Tulapurusha." As it has been stated that with the four articles excluding the Achama and with the three fasts extending for fifteen days is the Tulapurusha. By the expression Tula tvekah is understood a hundred palas of the tula. (323)

The Author states the Chândrâyana

Yâjñavalkya, Verse 324

With the advance of the tithis one should partake of food-balls; in the bright (half) of the measure of the peacock's egg; one by one should one reduce the pinda in the dark (half) when performing the Chandra-yana. (324)

Mitakshara:—One performing the penance called the Chândra-yana should partake of, i.e. should consume balls of the size of a peacock's egg during the fort-night, as it advances with the progress of the tithis. Thus in a half month beginning with the first, as there is an increase in the digits of the moon by one each, in the same manner the balls also, on the first day one, on the second day two, thus increasing by one everyday, one should eat on as far as the full-moon day. Thereafter, on the fifteenth day after having consumed fifteen mouthfuls, then in the dark half, fourteen on the first day, on the second

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day thirteen, in this manner reducing the mouthfuls everyday, one should go on eating as far as the fourteenth day. Then, on the fourteenth day, after having swallowed one mouthful on the nonappearance of the moon, of course, should remain on a fast. To that effect, moreover, is Vasishtha¹: "By one each should one increase "the balls during the bright half, and during the dark half should "reduce; on the day on which the moon becomes extinct one must not "eat; this is the Chândrâyaṇa penance." The performance in which is like the progress of the moon accompanied by reduction and increase that therefore, is called the Chândrâyaṇa. The elongation is on account of the designation.

This, moreover, like the barley grain is small at the ends and big in the middle part; therefore, it is called the Yavamadhya.

This same penance when it is performed commencing with the first day of the dark half and is continued as before stated, then like an ant it is small in the middle part, therefore, it is called the Pipî likâmadhya, for in the aforestated order on the first of the dark half having eaten fourteen mouthfuls, by the reduction of one per day, one should go on eating as far as the fourteenth day, thereafter on the fourteenth day after having swallowed one mouthful, and having observed a fast on the Amâvâsyâ day, on the first day of the bright half should consume one mouthful only. Then with a meal with the increase of one per day passing

the rest of the fortnight, on the full-moon day
PAGE 338* fifteen mouthfuls are reached and thus it is proper
that it resembles the middle portion of the ant.
To that effect also is Vasishtha 2: "At the beginning of the dark half
"of a month one should eat fourteen mouthfuls, and taking his food
"by the reduction of mouthfuls one should bring the remainder of
"the fortnight to an end. In the same manner, in the beginning of
"the bright half one should eat one mouthful and in taking his
"meals by the increase of the mouthfuls, one should bring the
"remainder of the fortnight to a conclusion."

When however, in the same fortnight, on account of the increase of a tithi, sixteen days occur or fourteen, then of 35

2. Oh. XXIII. 45.

1. Ch. XXVII. 21.

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the mouthfuls also, an increase and decrease should be understood, as the rule is that one should consume the pindas by the progress of the Tithis. By Gautama in this connection a special rule has been pointed out: "Now, therefore, the Chândrâyana; the general rules as to "that have been stated in connection with the Krchhra. In the case "of a penance one should have a shave. On the day preceding the "full-moon day one should fast. With the mantras $\bar{A}py\hat{a}yasva^2$, "Sam te payamsi and Navo nava, the tarpana; oblations with "clarified butter, the consecration of the sacrificial oblations, and the "worship of the moon. With the four Rks commencing with Yad deva "deva hedanam one should offer the oblations of the clarified butter, "and at the end with the mantra beginning with Devakrtasya, with the "Samidhs. Each mouthful of food should be consecrated with the men-"tal recitations of the following in the order of the mouthfuls viz., " Om Bhûh, Om Bhuvah, Om svah, Om Mahah, Om Janah, Om Tapah, "Om Satyam, Yaśah (fame), S'rî (prosperity), Uk It Ojah (vigour), Tejah, "Purushah, Dharmah, S'ivah; or with the words 'adoration' conse-"crating all these mouthfuls he should consume all-"of the mouthful should be such as not to cause distortion to the "mouth. The sacrificial oblations are boiled rice, alms obtained by "begging, saktu, grains of corn, barley, gruel, vegetables, milk, curds, "clarified butter, roots, fruit, and water, each succeeding is better than "the one preceding. On the full-moon day, after having consumed "fifteen mouthfuls, by the reduction of one each, one should eat in this "way during the second fort-night. On the Amâvâsyâ day after having " observed a fast, with the increase of one per day he should carry on "to the bright half. According to some in the inverse (order). "This is the Châdrâyana,"

Here what has been stated viz, "The quantity of the mouthful" shall be such as not to cause distortion to the mouth," that has a reference to the infant; because for them there may not be the capacity for eating fifteen mouthfuls each of the size of a pea-cock's egg. In regard to the sacrificial articles, such as milk etc. the measurement of a peacock's egg shall be made up by a vessel made of leaf:

¹ Ch. XXVII. 15,

² R. V. 1. 91. 15,

³ R. V. 1. 91. 18.

⁴ R- V. 10, 85 19.

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Likewise, the measures of a mouthful such as a cock's egg, or a myrabolum fruit, and the like stated in other Smrtis are in regard to the capacity, as they are smaller in quantitative measures than the peacock's egg.

As to, moreover, what has been said in this connection in the text: "One should fast on the day prior to the full-moon day", by which after having prescribed a fast on the fourteenth day, and on the full-moon day, under the text: "After having consumed fifteen "mouthfuls" etc., the Chândrâyana extending over thirty-two days has been stated, that is with the object of pointing out another alternative; and not as a universal rule as in pursuance of the text of the Lord of the Yogis one comprehending thirty-two days has been pointed out; if it were universal, there would be the perpetual impossibility of the performance of the Chândrâyana in a year, as also the impossibility of proceeding according to the progress of the Moon. (324)

Śûlapâṇi Yâjñavalkya, Verse 324

Tithivrdhyâ etc. On the first day of the bright half commencing with one mouthful and increasing by one each upto the full moon day one should increase the mouthfuls for the eating; on the first day of the dark half commencing with fourteen mouthfuls and reducing the mouthfuls by one each upto the fourteenth day one practising the Yavamadhya Chândrâyana should reduce. On the Amâvâsyâ day a fast; in this way it is to be accomplished by thirty days; this is the conclusion. With the fall and rise of the tithis the diminishing and the increase of the Pindas also should be inferred. This is when the commencement is with the first day of the bright half. The details of the procedure should be ascertained from Baudhâyana¹ and others. (324).

The Author states another Chândrâyana

Yâjñavalkya, Verse 325

In some way or the other, of the food balls two hundred and forty within a month only one should consume; this is another Chândrâyana. (315)

Mitâksharâ:—Pindânam Chatvârimsat, of the pindas forty, plus satadvayam mâsena bhuñjita, two-hundred, one should consume within a

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PAGE 339*

month. Yathakathañchit, in some way or other, every day at the mid-day eight mouthfuls, or in the evening and during the day four, each; or one day four and on the other twelve; likewise after having fasted for one day, on the other day sixteen, in this way of these several methods one should eat according to any of these according to capacity. Thus this is another Chândrâyana other than the two aforestated Chândrâ-Therefore, this rule as to the number of mouthfuls is not as regards these; on the other hand, only the number of two hundred and twenty-five only. By Manu¹ also, these varieties have been pointed out: 10 "Each time eight each, should one consume the pindas when the day "reaches the middle part; with restraint of self one should perform the "Yati Chândrâyana by the spiritual food. The Brâhmana may eat four "pindas in the morning, with concentration, and four after the Sun "has set, one could perform the Sisuchandrayana. One consuming "some way or other during the month with concentration, thrice, "eighty-pindas of the sacrificial food gets assimilated

Likewise, another has been stated by way of enumeration which can be accomplished with a number of mouthfuls. less than two-hundred and forty. As says Yama: "Three pindas 20 "each should one consume following firmly the vow and with restraint "of self of sacrificial food for a month; that indeed is known as the "Rshichandrayana."

"with the region of the Moon".

Moreover, in regard to these i. e. the Yatichandrayana and others pursuing the Moon's course is not expected. Therefore, taking 25 generally a month to be of thirty days when the Chândrâyana vow is being performed perpetually, if by some reason there be an increase or decrease of a tithi and a beginning is made on the fifth or the like, still there would be no flaw.

Although a monthly vow called the Somâyana has been stated "The cow's milk one should drink for seven nights "from the four nipples of the breast, from three nipples for seven "nights, for seven nights from two nipples, from one nipple for six "nights, and for three nights one should remain subsisting on air.

¹ Ch. XI. 218-20.

"This vow called the Somâyana is destructive of sin." In another Smṛti: "For seven days the entirety of the cow's breast; afterwards "three nipples, two; and likewise one; and then one should perform three "fasts; then that becomes Somâyana by a month." that also has the attributes of the Chândrâyana as by Hârîta, commencing with the words "Now hereafter I shall enumerate the Chândrâyana" after having stated the Chândrâyana together with the procedure, has been stated by way of extension "In this manner also is the Somâyana."

As to what by him has been stated the Somâyana "commencing "with the fourth day of the dark half and continuing as far as the "twelfth day of the bright half, - commencing with the fourth "date with the four nipples for three nights, with the three nipples for "three nights, with two nipples for three nights, with one nipple for "three nights, and in this manner again commencing with one nipple "and ending with four nipples, with the recitation of the mantras 'That "body of yours O, Soma! which is the fourth, with that may you "protect us; bow to it, this oblation; that O, Soma I is your fifth, "sixth,' and in this manner the oblations by the tithis have been stated "as the objects of the sacrifice; and in this manner having offered the 'praise become purified from sins, reaches the state of equality with "the Moon, and becomes assimilated with its region and attains com-"plete identification, and thus has been stated the Somâyana extend-"ing over twenty-four days" that is in regard to those who are not competent. (325).

> Vîramitrodaya Yâjñavalkya, Verses 324-325

One performing the penance called the Chândrâyana on the days in the bright half with an increase in pursuance of the increase in the digits of the moon should live on i.e. should eat the balls i.e. the mouthfuls, while in the dark half as before on each day he should reduce each ball; in this manner with a fast on the Amâvâsyâ at the end, the penance is brought to a conclusion. This, moreover, commencing with the first day of the bright half and ending with the Amâvâsyâ is one alternative; that, moreover, is called the Yavamadhva.

Commencing with the first day of the dark half and having fasted on the Amáváysá the one which is completed on the full-moon day is the other alternative. That, moreover, is called the Pipilikámadhya. (324)

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In this manner having stated the Chândrâyana to be accomplished with two hundred and twenty-five mouthfuls, the Author mentions the Chândrâyana¹ to be accomplished with two hundred and fourty mouthfuls, Yathâkathanchit etc. Eight mouthfuls every day, or by a break in one part, sixteen mouthfuls, one should engage himself for one month; in this manner, this is another Chândrâyana in the form of two hundred and fifty mouthfuls; this is the meaning. By the use of the word eva the Author excludes the non-eating on the Amâvâsyâ. By the use of the word api is added the other alternative stated by Yama, viz.: "One should consume three Pindas each with self-"restraint, observing the vow of the food fit for sacrificial oblations, "for a month; it is known as the Rshi Chândrâyana." (324-325)

Sûlapâņi Yâjñavalkya, Verse 325

15 Yathâ etc. The meaning is that by regulating the number of balls every day. Jâbâla however, has stated this to be of five varieties: "Pipi-"likâ, and the Yavamadhya, the Yatichândrâyana likewise, the Chândrâyana by the day should be known to be the fourth, the Sarvatomukha, and the fifth is known on the Siśusâha yielding equal meritorious points.

"A twice-born performing the Yavamadhya should increase the mouth"ful by one each in the bright half, while in the dark half should reduce;
"on the Amâvâsyâ should not eat. By one each should one reduce during
"the dark half, during the bright half in the same manner should increase;
"on the full-moon day should not eat; that is the Pipîlikâtanumadhya.

"Every day at midday a twice-born should consume eight mouthfuls each
"and should bathe at the three savanas. This they know to be the Yati
"chândrâyaṇa. Four, one should eat in the morning, while four in the
"evening also, and one should perform at the three savanas while perfor"ming the Sisu chândrâyaṇa. In some way or other one during one
"month by eating of the sacrificial food thrice eighty pindas with con"centration shall be assimilated in the Moon's region. (325).

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Now, the Author states the rules of procedure for the Krchhra Chândrâyana generally

Yâjñavalkya, Verse 326

Bathing at the three savanas, one should perform the Kryhhra and the Chândrâyana likewise, should repeat the sacred texts, and also should repeat the Gâyatrî over the food balls. (326)

Mitâksharâ: - Krchhram, Prâjâpatya and the like or even the Chândrâyana; trishavanasnânayuktah kuryât, one should perform, after a bath at the three savanas. This, moreover, excepting the Taptakrchhra; as, with regard to that a special rule has been stated by Manu thus: "Bathing once and with concentrated attention." As to what, moreover, has been stated by Sankha as to a bath at the three savanas in the text "thrice in the day, and thrice at night, should one "enter the water with clothes on," that has a reference to those who As, moreover, to the statement by Vaisampâyana as have capacity.1 to a bath at the two periods in the text: "A bath shall only be at two "periods, or at three periods for the twice-born", that should be understood to be for one who is unable for a bath at the three periods. As to what, moreover, has been stated by Gârgya: "Clad in "one garment, one should go round the alms-begging; one should "not squeeze the clothes", that also is for those who have the capacity. "Clad in one garment or in a wet cloth eating what was obtained "and sleeping by the altar," in this text by Sankha also having been stated partly the wearing of one cloth. In regard to the bath. moreover, by Hârîta a special rule has been stated: "Not less than "three times with the purifying hymn having taken the bath, and in "the midst of water having repeated the Aghamarshana, and " having put on a washed cloth which was not soiled, one should "offer prayers to the Sun with the Saumya Sâman."

After the bath, moreover, one should repeat the holy hymns. The holy hymns, moreover are, "the Aghamarshana, Deva Krtah," the purifying hymns, the Taratsamâ hymns, and the like set out by Vasishtha² and others; one should repeat any of these in midwater at such periods as may not be incongruous with the

Ch. XXVIII. 11.

¹ At p. 339 l. 3 for नव्यक्त read नच्छक-

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import. "The Sâvitrî also one should repeat always and "also the holy hymns according to capacity," Vide this text of Manu¹: As to what has been stated by Gautama²: "one should always engage "himself in the repetition of the Rauravayodhâ japa", that also has been stated by regard to its holiness, and not as a restrictive rule. For if that were so, there would be the incongruity of assuming another S'ruti, as the basis. Therefore, by one who has not studied the Sâmaveda, the Gâyatrî etc.; only should be repeated. Although after reciting the passage, "Namohamâya, Mohamâya &c." has been stated, these also are the oblations with clarified butter, that too, is not a restrictive rule, but as Manu³ has described the oblations with the Mahâvyâhrtis in the text "one should perform

PAGE 340* "the sacrifice with the oblations of the Mahâvyâḥrtis." every day himself"; similarly in the Shaṭṭriṃśan-

mata also has been stated: "Whatever the japa, homa and the like, "what has been stated in connection with the Krchhra, if that be not possible, all that may be performed with the Vyâḥrtis with the "Gâyatrî and the Pranava." By the use of the expression Ādi' and the like', are included water libations, and standing prayer to the Sun and the like. Hence also Vaisampâyana: "After having bathed, "one should offer a prayer standing to the Sun with the Sun-hymns "with folded hands". In this manner in regard to other contradictory matters also an option should be resorted to. When there is no contradiction all may be taken together under the rule of resorting to another S'âkhâ, and the fact that performances have for their basis all the Smrtis.

As regards the number of japa a special rule has been pointed out by him also: "The Rshaha, the Viraja also, and similarly also "the Aghamarshana; or one may repeat the divine Gâyatrî the holy "mother of the Vedas. Either a hundred or eight hundred or even "one" thousand as the last. Either in a low voice, or in mind; one should "offer libations to the manes and gods; thereafter having bowed down "with one's head towards men and created beings." Similarly one

¹ Ch. XI. 225. 2 Ch. XXVI. 9. 3 Ch. XI. 222.

⁴ This is the ज्ञाबान्तराधिकरणन्याय which may be briefly summarised thus from the text of Kâtyâyana:—

[&]quot; यद्मान्नातं स्वशास्त्रायां पारक्यं न विरोधि च । विद्वद्विस्तद्वश्चेयमधिहोशादि कर्मवित् ॥ " आत्मतंत्रे तु यस्त्रोक्तं तरकुर्यात्पारतंत्रिकम् ॥ " see स्मृतिद्वक्ताफलम् p. 15 ॥. 18–20. ,

Should pronounce the $G\hat{a}yat\hat{r}$ over each of the Pindas. Likewise, by Yama also a special rule has been stated: "One should repeat the " $G\hat{a}yat\hat{r}$ mantra over the balls held at the ends of the fingers. After "eating it and after sipping water, similarly over another also, the "mantra should be repeated." Hence also an option of this rule has been stated in regard to the rule stated by Gautama regarding the repetition of the mantra with 'Om Bhuh, Bhûvah, Svah,' etc. As to what has been stated as regards the repetition of the mantra over the oblation before the preparation of the Pinda with the mantras such as $\overline{A}py\hat{a}yasva$ Sante $pay\hat{a}msi$ etc., that, having regard to its separate performance, is taken as additional.

These penances, such as the Krchhra and the rest, when they are being performed for the purpose of a prâyaśchitta, there they should be resorted to by a shaving of the hair etc. as Gautama¹ has stated: "One "should have a shave and then perform a penance." When, however, it is performed with a view to prosperity, no shaving certainly. By Vasishtha² also in this connection a special rule has been stated: "For the Krchhra and the like when in the form of penances the hair "on the head, face etc., should be caused to be removed excepting in "the armpits, the secret parts, and the top-knot." The inference is that the shaving etc., as part of the Krchhras are being stated as in the form of penances.

The taking of a prâyaśchitta prescribed by the Parṣhat should be done in the evening preceding the performance of the penance. As says Vasiṣhṭha: "In regard to all the sins when a prâyaśchitta is intended to be performed, I now describe the process of taking up all the vows according to rules. "At the end of the day having pared off the nails, the "hair etc one should perform the bath accompanied by the ashes, cow-"dung, earth, water and the five cow-products, preceded by the brushing of the teeth and with the Pañchagavya. The removal of "the impurities should be made with a view to bring about external cleanliness. The vow should be taken at the commencement of the "night outside at the sight of the stars, after sipping water."

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"Thereafter, holding silence, comtemplating in mind one's evil deed, one should go through acute mental pain and internal regret." Outside, 'i.e. outside the village.

By a woman also in the same manner should the acceptance of a vow be made; not, however, the removal of the hair on the head or on the body, nor the nails. As Baudhâyana has stated: "In "regard to Chândrâyana and others this same for a woman excepting "the shaving of the hair."

For one, however, who is unwilling for a shave, a special rule has been stated by Hârîta: "Whether a king or the son of a king, or "whether a Brâhmana who is well-versed in the Vedic studies, he should "perform the prâyaschitta after causing the removal of the hair; for "the preservation of the hair, however, one should perform the "penance duplicated; with a duplicated penance, however, having been performed the Dakshinâ shall be duplicated."

This, moreover, should be observed as intended in connection with particular sins, such as the Mahâpâtakas and the like. As Manu has stated: "In the case of the learned Brâh" maṇa, a king, and a woman, removal of the hair is not intended in the "performance of a penance for a Mahâpâtaka, or cow-killing, or also for "the Avakîrṇa." By Jâbâla also a special rule has been stated in this connection: "In the commencement of all the Krchḥras and at the "conclusion in particular, with cooked food only should one offer ob- lations separately with the Vyâḥrtis in the household fire. One should perform the Srâddha at the end of the penance; the cow, gold etc. "is the Dakshinâ." By Yama also a special rule has been stated: "Rep- entance, recession also, a bath also has been stated as a part in the "case of all special performances; and a declaration also of the same."

Also: "Annointment of the limbs, annointment of the Page 341* "head, the betel nut, the besmearing of the body, "while performing the penance one should avoid; as "all these also any other which is done by force or desire." These and other rules of procedure may be sought from other Smrtis.

In this manner pursuing this procedure, after having taken on the vow, it must be completed; otherwise, however, there would be sin, as

Chhâgala has stated: "Having first taken on a vow, if however, one "does not perform it under the infatuation of lust, he becomes, while "living, a Chândâla, and when dead he is born a dog." Thus enough of prolixity. (326).

Vîramitrodaya

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The Author states the procedure common to the Krchhra and Chándrayana.

Yâjñavalkya, Verse 326

One regularly bathing at the three savanas i.e. bathing in the morning, mid-day, and in the evening, should perform the Krchhra, Chândrâyana etc., as also the Sântapana. The sacred hymns such as the Aghamarshana and the rest he should then repeat; he should also repeat the Gâyatri mantra over the articles to be consumed. From the text 'should bathe once with concentration,' it is not that in regard to the Krchhra the bathing at the three periods does not follow. By the use of the word tathâ is included the observance of the rule of prohibition viz. 'After bathing, one should not squeeze the cloth,' and by the use of the word cha the procedure laid down by Garga and others viz. "With one cloth and with a wet cloth eating what was obtained "and sleeping at the altar" is included. (326)

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Sûlapâņi Yâjñavalkya, Verse 326

Kuryât etc. One who habitually bathes at the three Savanas commencing with the morning performs the Prâjâpatya and the others. Likewise the Chândrâyaṇa also. "With wet clothes on, one should "perform the Krchhra after having bathed, one should not squeeze the "cloth;" from the text of Yama putting on the wet clothes should be understood. One should repeat the Aghmarshana and other Sûktas: and the Gâyatrî should be repeated over the pindas, for the purpose of eating. Yama states a special rule:—"One should repeat the Gâyatrî over the "mouthful resting between the ends of the fingers; after consuming and "having touched water, again also one should repeat the mantra. One "should avoid an iron or a metal pot, or one produced on a wheel, for "the Asuras indeed is that vessel; the pot for the gods is the one not "prepared by the wheel. For these is by the leaves of sacrificial trees "which had fallen by themselves." (326)

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In this manner having stated the characteristics of the Chándrâyana and the rest, the rules of application of which had already been stated, the Author, states their application in other matters also

Yâiñavalkya, Verse 327

In regard to sins for which no direction has been given, the purification 5 is by the Chândrâyana, however; one who performs this in the interest of Dharma goes to the region of the Moon. (327)

Mitakshara: - That which is prescribed is what is dictated; the sins in which such prescribed Prâyaśchitta does not exist, in regard to these by Chândrâyana is the purification. By the use of the word 10 cha, by the Prâjâpatya and others, by the Krchhras together with the Aindavas or without these even is the purification. To that effect also has been stated in the Shattrimsanmata: "Whatever sins of whatever "sort heavy and heavier still (as they may be), by the Krchhra, Atikrchhra "and the Chândra are purified; so said Manu." Here the cumulation of the three has been stated and demonstrated. By Usanas, however, the cumulation of two has been stated. "Of the evil deeds, evil intents, and of the sins, even though great, the Krchhra, and the Chândrâ-"yana also, is the annihilator of all the sins." Durita 'evil deed' i.e. an Upapâtaka; durishta is a Pâtaka. By Gautama¹, however, by the text: "The Krchhra and the Atikrchhra, the Chândrâyana are " prâyaśchittas for all," in this text by splitting them from the compound, the independance of the Aindava from the Krchhra and the Atikrchhra has been indicated; the independence of the Chândrâyanu by the word iti, moreover, and the cumulation of the three. The independance of the simple Prâjâpatya, however, has been stated in the Chaturvimsatimata: "In the case of the minor fault which has not "been covered by the rule 'one should perform the Prâjâpatya." By Gautama² also the independance of the Prâjâpatya and the rest has been stated: "After having performed the first, he becomes pure, "sanctified and fit for performances; after performing the second "whatever sins other than the Mahapatakas he has committed. "from that he is released. By the performance of the third, freed from all sins" i.e. even through the Mahâ-"he

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pâtaka; so it is contemplated. By Manu¹ also has been stated: "This "Krchḥra which is known as the Parâka is the destroyer of all sins." By Hârîta also has been stated: "The Chândrâyana, the Yâvaka "also, and the Tulâpuruṣha also, and also the following after the cows is the annihilator of all the sins." Also "cow's urine, the cow-dung, "milk, curds, clarified butter, the kuśa water also, a fast for one "night also can purify even the dog-eater." Similarly in regard to the Taptakrchḥra has been stated by himself: "This Krchḥra when "performed twice, liberates from sins; when performed three times in "proper form removes the sin of killing a S'âdra." By Uśanasa has been stated: "Where the destroyer of the Mahâpâtaka has been "stated anywhere or not stated anywhere, by the Prâjâpatya "Krchḥra one would wash it off; and no doubt here."

These, the Prâjâpatya and others, in the case of the Upapâtakas for which no penance is stated should be utilised distributively or all cumulatively by regard to the offence having been committed once or repeatedly. Likewise, even in regard to those for which penances have been prescribed, such as the Mahapatakas and others should be utilized by regard to habitual repetition. Hence also has been stated by Yama: "Where stated etc." By Gautama also has been mentioned the cumulation of all the prâyaschittas with the object of including those for which no expiation has been mentioned. although it has been stated by him also2 after stating: sin he committed "After performing the second whatever "other than the Mahapataka from that he is released" has stated "after having performed the third he is freed from all the sins" still even that is with regard to the Mahapataka and has no reference to trifling sins. Nor, moreover, can it be

PAGE 342* possible for a Mahâpâtaka to be without an expiation being stated. Therefore even with regard to those for which an expiation is stated the Prâjâpatya and the rest

should he utilized.

There, in the penance extending to twelve years assuming one $Pr\hat{a}j\hat{a}patya$ each for twelve days and counting with that assumption in the twelve years' penance, the optional per-

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formance of the $Pr\hat{a}j\hat{a}patyas$ comes to be for three hundred and sixty times. On an incapacity for that so many cows should be donated; if that be impossible, three hundred and sixteen nishkas, should be given. So is stated in another Smrti: "A wise man who is "unable to perform the $Pr\hat{a}j\hat{a}patya$ penance should donate a cow; in the "absence of a cow should undoubtedly be given an equal value," even nishka half the value, or half of it either should be given by regard to capacity as it has been stated in a Smrti: "When cows are "not available there may be nishka, or its half, or even a quarter only." When one is unable for the payment of the value, even as many residences in water should be made, and if one is unable even as to that, the japa of the $G\hat{a}yatr\hat{\imath}$ thirty-six lakhs of times should be made as Parâśara has stated: "The krchhra, the Ayuta number " of the $G\hat{a}yatr\hat{\imath}$, and similarly residence in water and a donation " of a cow to the $Br\hat{a}hmana$ all these four are equal."

As to what has been stated in the Chaturvimsatimata: "One "making the japa of the Gâyatrī a crore times destroys the "sin of Brâhmicide; one, however, who repeats it eighty "lakhs times is freed from the sin of Surâ-drinking; the "seventy lakhs of the Gâyatrî purifies a gold thief, and with sixty "lakhs of the Gâyatrî is liberated the violator of a Guru's bed," that has been stated as laying down a law as to equality of procedure with the twelve years' penance, and not moreover relating to one who is unable; thus there is no contradiction. In the same manner, other alternatives also such as "The Krchhra and the ayuta Divine goddess, "two hundred times restraints of breath, one thousand oblations with " sesamum, and the entire repetition of the Veda", and the like stated in the Chaturvimsatimata, Manu and other treatises should be understood in the case of the Mahâpâtakas to be enlarged three hundred and sixty times. In the case of the Atipâtakas two hundred and seventy of the Prâjâpatyas should be performed, or an equal number of cows are the subsitute. In the case of the Pâtakas hundred and eighty Prâjâpatyas are the substitute of the cows and the rest of the same number. So in the Chaturvimsatimata has been stated: "For "having committed from since the birth sins numerous and of "different varieties short of Brahmicide, one should perform a

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"penance for six years. In its place by one who has wealth should be donated hundred and eighty cows; likewise the wise make the repetition of the $G\hat{a}yatr\hat{i}$ for eight millions of times. This is also the basis for assuming the performance of the $Pr\hat{a}j\hat{a}patya$ each for twelve days in the penance extending to twelve years."

In this manner, in the case of the Upapatakas which are the subject of three years' penances, ninety Prâjâpatyas, will be the substitutes. In regard to the one extending for three months, moreover, seven and half Prâjâpatyas and the substitutes also such as the cowsi residence in water etc. to the same extent only. In the case of a month's penance, however, two and a half Prâjâpatyas and to the same extent the substitute. In the case of the Upapâtakas, moreover, which are the subject of the Chândrâyanas, three Prâjâpatyas. one who is unable for that, the substitute to the same effect only. As to what, moreover, has been stated in the Chaturvimsatimata: "Eight "should be given in the Chândrâyana in the matter of the substitute "for all times," that also in the case of one who is wealthy has a reference as a substitute for the Pipîlikâmadhya and the like Chândrâ. yana. In regard to the Upapatakas which have become the subject matter of the Atikrchhra for a month, seven and half Prâjâpatyas are the substitute, and the cows and the like to the same extent, as it has been stated in the Chaturvinisatimata: "In the case of the Praja-" patya one should donate one cow, in the Santapana a couple; and "three cows, however, in the Paraka, Taptakrchhra and the Atikrchhra likewise."

This, moreover, should be understood to be in the alternative of one mouthful of the size of a myrabolum stated in the text "one "should consume one mouthful each". In the alternative, moreover, of taking only the handful of food a couple of cows only as $Pr\hat{a}j\hat{a}patya$ is equal to a fast, and double of that is the Ati-Krchhra. Even although the eating of the handful of food is for nine days, still in the performance for twelve days continuously there would be much hardship, it is certainly equal to a couple of $Pr\hat{a}j\hat{a}patyas$ with six day's fast. The equality, moreover, of the $Pr\hat{a}j\hat{a}patya$ with six fasts is proper simply; thus during the first three days by the avoidance of three meals upto the evening, one fast

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is accomplished; in the second set of three days for the avoidance of three meals in the morning time. Similarly also in the three days for taking unasked meals, by the avoidance of three Page 343* upto the evening of another and in this manner by three days there are three fasts, and again in the last three days are the three fasts; therefore it is proper that it is equal to six fasts.

In the performance of the penance for the cow-killing, however, involving a fast for three nights together with the donation of eleven cows of which the bull would be the eleventh, eleven and 10 half Prâjâpatyas and the same number of residence in water etc. are the substitute. For the milk penance for a month, however, two and half Prâjâpatyas. When the Upapâtaka involves a Parâka, however, three Prâjâpatyas, and in the places of the Parâka, and Taptakrchhra one should perform three Krchhras, as it has been stated in the Shattrimsanmata that: "Of the Santapana, moreover, half as "much more in the case of an incapacity, should one perform the "penance" The Chândrâyana, Parâka, Krchhra, and the Atikrchhra, however, involving three Prajapatyas, in the place of the penance for twelve years should be performed twenty 20The substitutes of these, however, times more. In the case of the the cows &c. three times. Atipâtakas, ninety is the number of the Chândrâyanas and others. the case of its equal and known by the designation of Pâtaka, sixty in number. In the case of the Upapâtakas continuing for three 25 years, thirty in number. In the case of three month's penance for cow-killing, by regard to the numerousness of the details of procedure such as a bath with the cow's urine and the like others, the three i.e. Chândrâyana and the others. In the monthly penance, however, stated by the Lord of the Yogis, however, one Chândrâyana only. The 30 substitutes, such as the cows, residence in water and the like others, however, everywhere three times only. In the case of Prakirnakas moreover, in pursuance of the prâyaśchitta stated in each case, the Prâjâpatya, by a resort to its parts such as a quarter etc., should be adjusted. In a repetition, moreover, the Chândrâyana and the others. By 35 resorting to this method also, the adjustment should be made elsewhere.

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As to what, moreover has been stated by Brhaspati: "Whatever "Pâtaka or Upapâtaka may there be (committed) from since the birth, "to that extent should the Krchhra be repeated, until it becomes sixty "times; thereafter, (for adultery) with others' wives, two (years)" as stated in this rule by Gautama', is equal to a two years', or relating 5 to the Upapâtakas where a three months' penance is involved; or in the case of the offence of an intercourse with a Chândâla woman or the like which is designated as a Pâtaka, for a repetition two times. In such a case, "when knowingly, a year's Krchhra is intended, unknowingly, "a couple of Aindavas," thus in the case of a deliberate intercourse once made, a Krchhra for a year having been directed, for its repetition, the rule of sixty Krchhras equal to two years is only proper. As to what has been stated by Sumantu: "Although repeated more than "once, a deliberately committed great sin, that becomes purified by a "year's Krchhra, excepting in the case of a Mahâpâtaka, that too is in "reference to the repetition of an Upapâtaka etc., or also in reference to the repetition of an Upapâtaka, involving a couple of Aindavas as stated in this text of Yama, viz.: "If unknowingly, a couple of " Aindayas. "

He, however, who is unable for the austerity, but has plenty of corn, such a one should accomplish the Krchhra and the like penances by offering meals to the foremost of the twice-born. So in another Smrti: "In the case of a Krchhra, five; for the Atikrchhra, three "times; thirty in this manner for the third; forty, moreover, for the "Tapta; twenty multiplied three times, shall be in the Parâka; in "the Krchhra called the Santapana, shall be twenty plus six; the "same less by two shall be in the Chândrâyana; one who is "wanting in the capacity for austerities, should give meals to the "foremost of the Vipras." 'Every day,' is to be taken as connected in all cases, 'The third,' i.e. the Krchhratikrchhra. Here, by determining the days required for the Prâjâpatya, it comes to the meals for sixty learned Vipras.

As to what has been stated in the Chaturvimsatimata: " Vipras should be fed, and the purifying sacrifice likewise also; or

"any other rule of purification, the sages call it equal," in which, in the place of the Prâjâpatya, the feeding of twelve Vipras has been stated, that is in regard to one who is moneyless. As to the substituting the Chândrâyana even stated there also: "The Chândrâ-"yana, the lion sacrifice, and the purifying sacrifice likewise also; the "Mitravinda and the Paśu also, the Krchhra for three months." Similarly: "Of the performances ordinary, or for special occasions, "or for a specially desired object, in the absence of sacrifices with "animals, the cooked rice have been stated in the Smrtis.", that also is in regard to one who is unable for the Chândrâyana. As to the statement "The Krchhra for three months likewise", in which the eight Krchhras have been substituted, that is in regard to the extremely old or the fools, as it has been pointed out: "The Chândrâyana by means "of three Krchhras." Thus enough of prolixity. We will resume the context.

He, however, being desirous of prosperity, and with the object producing the desired result in accordance with *Dharma* and *Artha* performs this *Chândrâyana*, and not, moreover, for the purpose of a penance, such a one obtains assimilation with the region of the Moona particular kind of heaven. This, moreover, in regard to a repetition for a year, vide this text of **Gautama**¹: "After having completed one, one becomes free from sin, free from crime, and destroys all guilt. After, having completed the second, he sanctifies ten ascendants, ten descendants, himself and also the line. And after having completed a year he obtains assimilation with the region of the Moon." (327)

Sûlapâņi Vâjñavalkya, Verse 327

Anâdi etc. In regard to sins for which no particular prâyaschitta has been stated, by the Chândrâyana is the purification. He, moreover, who performs it for the purpose of prosperity, such a one reaches the capacity for a residence at a place equal to that of the Moon. As says Hârîta;—"The Chândrâyana, or the Parâka, or the Tulâpurusha even, or the

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"following after the cows, is the annihilator of all sins." Similarly the Prâiâpatya also: - "Where stated, or where not stated either, here it is the "destroyer of sin; by the Prâjâpatya Krchhra one becomes purified; here "no doubt." In the Vishnu Purâna:- "All those Prâyaschittas in their "entirety involving austerities and performances, of these all, the highest "is the remembering Krshna." In this connection Yama states the purification of one who is unable to perform the Prâyaschitta, as by repentance and the like also:- "By the emaciation of the body, with auste-"rities, as also by the study of the Vedas the perpetrator of a sin is released "from the sin; also by donation and also by self-control," Gautama1 has stated the divine things:-" Gold, cow, clothes, horse, land, sesamums, "butter-milk, cooked-food, these should be donated." Here, with what donation is the Krchhra equal? Anticipating this question:- "For "having killed carnivorous animals, one should donate a profusely-milk-"yielding cow." After making this statement has been stated by Manu2:-" By donation being unable to wash off the sin of killing "serpents etc., the twice-born should for each perform the Krchhra for the "washing down of the sin," Thus from this the donation of a profuselymilk-yielding cow appears to be equal to the Krchhra. The Krchhra, moreover, when not particularised is the Prâjâpatya only. For a penance, however, extending to twelve years:- Upon the completion of the "twelfth year, however, the man who has murdered a Brahmana is "purified; the Brahmicide, however, by performing the Krchhra for "six years becomes purified." The equality of the performance of the twelve years' penance with the performance of the six years' Krchhra has been stated by Angiras:- "Thus by six years it comes to be "hundred and eighty years' Prajapatya."

In this connection a collected statement about the cow having been found in other treatises is being written here as ready-made; thus:—For a Sântapana which can be accomplished by two days should be donated gold which is ascertained from the Purânas only. For a Sântapana which can be accomplished by seven days, a couple of cows. For the Parnakrchhra which can be finished by five days, one cow. For the Taptakrchhra also which can be accomplished by four days, one cow. For the Pâttikrchhra to be accomplished by four days, the gold which is ascertainable in the Purânas only. For the Parâka to be accomplished by twelve days, five cows. For the Somakrchhra to be accomplished by five days, one cow. For the Tulâpurusha which can be accomplished by fifteen days, three cows. For the Chândrâyana which can be accomplished within thirty days, eight cows. For the one laying down the

2 Oh. XI. 137.

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evening meal also, one masha; this is equal to two Krshnalas, for a fast however, three silver mashas. Here these Krchhras have been stated.

In the absence of a cow, however:-"In the absence of the cows "should be donated the cow's price in the evening; no doubt". From this text of Samvarta its price should be given. The price of the cows. however, can be ascertained from the usage only.

As to what has been stated by Kâtyâyana in regard to the price viz.:-"Hereafter there may be in any sacrifices etc. the determination of the "price of the cow and the like. By way of a substitute would have its "quality in a sacrifice and like others. The cows (are valued) at "twenty-three panas; the best is four Karshapanas; for a bull, six "Karshapanas and for an ox, eight; a cow has ten Karshapanas; for a horse, fifteen only. For gold nine Karshapanas, plus seven in addition "for cloth. For a goat, eight plus twelve in addition; for a Vṛṣḥali "fifty Karshapanzs have been stated as the price"; and the like; that is in reference to sacrifices. (327).

Moreover, the Author says

Yâjňavalkya, Verse 328

One performing the Krchhra out of a desire for Dharma attains great prosperity, as one obtains the fruit of a great sacrifice with concentration. (328)

Mitakshara:-He, however, who being desirous of prosperity performs the Prâjâpatya and the other Krchhras, such a one will experience great prosperity such as a Kingdom and of the like character. As the performers of great sacrifices such as the Râjasûya and the like obtains their fruit such as characterised by a paramount sovereignty and the like, similarly this one also if with concentration together with all accompaniments without any flaw he performs-this statement of a sacrifice as an illustration is for bringing out the immensity of the fruit. "With concentration" by this expression, laying down the performance according to S'astra without flaw, as it is a performance with a special desire, the Author indicates that upon any flaw as to any portion, there would be the non-accomplishment of the result. Hence here, not like the prâyaśchittas is to be accepted the performance according to possibility; the acceptance of a substitute is (much more) relegated to a distance. On a repetition of the

Krchhra and the others, however, there will be the recurrence of the result (also) to the person entitled, as deduced from the maxim: "In regard to performance (the result) is to occur according to the "beginning (of it)" is certainly to be established, and so it is not that this was not intended to be stated. (328)

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Vîramitrodaya

Having described the Krchhra as far as the Chandrayana as to their original characteristics, the Author states the application elsewhere also of the Chândrayana Krchhra

Yâjñavalkya, Verses 327-328

That about which a rule is stated is a law; another prayaschitta; of sins other than these; by the Chandrayana; and by the use of the word cha, 'also,' by the Krchhra etc. a purification takes place. "Whichever sins there may be heavier than the heavy, by the Krchhra, Atikrchhra and Chândra, however, are purified; so said Manu."

This Chandrayana, one who performs as a religious act, such a one massimilates himself in the region of the Moon. (327)

With a religious desire, moreover, one who performs the Prajapatya and the other Krchhras, attains great prosperity, such as in the form of Kingly power and the like.

In this connection, an illustration: As one obtains the fruit of big sacrifices such as the horse-sacrifice and the like, who performs th concentration, i.e. intent on accomplishing all the parts. By illustration, the Author intends that even in cases of special formances the prayaschitta which completes all the parts is cessary. (327-328)

Apparently intending to state the summary of the entire matter stated before and wishing to demonstrate that the rules regarding the maintenance of the Dharma S'astra have a reasoned basis, the Author states in the form of a prayer and the proportion of a boon

Yâjñavalkya, Verse 329

Having heard these rules declared by Yajnavalkya, the sages thus addressed the great Lord of the Yogis of immeasurable power. (329)

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Mitakshara:—Here indeed, the rules regarding the Varna, Aśrama and the like analysed¹ in six kinds have been demonstrated. All these as declared by the Lord of the Yogis, after having heard, the sages blooming out with great delight their faces, to the sage possessed of great qualities, and of a merit and power beyond contemplation, thus addressed in words hereafter to be stated: (329)

Yâjñavalkya, Verses 330, 331, 332, 333

Those who study this Dharma-Sastra without lassitude, after having obtained fame in this world, these will go to Heaven (330)

He who is desirous of learning, shall acquire learning; one who desires wealth, wealth likewise. One who desires longevity, likewise long life; he who desires prosperity, great prosperity. (331)

Even if three verses from this, one causes to be heard at a S'râddha, there will be contentment eternal for his ancestors; no doubt here. (332)

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A Brâḥmaṇa attains respectability, the Kṣhatriya shall become victorious a Vaisya, moreover, shall be endowed with corn and wealth, by holding this $S'\hat{a}stra$. (333)

Mitakshara:—In this manner with verses easy of meaning 20 Samasrava² and the rest, in several ways repeated the request (330-333)

Another prayer also, the Author states
Yâjñavalkya, Verse 334

That learned man, who will cause this to be heard by the twice-born on all the parvas, for him (shall be) the fruit of a horse-sacrifice; may your holiness sanction, this. (334)

Mitâkṣharâ:—He, however. who on the occasion of every parva, makes the twice-born hear this Dharma S'âstra, for him, the fruit of a horse-sacrifice should accrue—thus it is an Arthavâda in regard to the direction for causing to be heard. This boon requested by us, in all respects may your holiness sanction. (334)

¹ See above p. 3 ll. 3-14.

² Śûl. p. 2 l. 17.

Yajnavalkya Book III Chapter V Verse 335

The Author states the boon conferred

Yâjñavalkya, Verse 335

Having heard this expressed by the sages, Yâjñavalkya also with a delighted heart, 'so be it,' thus expressed, after saluting the Self-born. (335)

Mitakshara:—This, as expressed by the sages, upon having heard the Lord of the Yogis also, with the lotus of his face blooming on account of the prayer regarding the retaining etc of the Dharma S'astra produced by himself, to the Self-born i.e. to the Brahman having made a salutation, i.e. having bowed, "May all this be as has "been prayed for by your holinesses", thus indeed the Great Sage spoke. (335)

In this way has reached the conclusion, the Third Book on Prâyaschitta in the commentary called the Easy Mitâksharâ

On the Dharma Sâstra of Yâjñavalkya,

The Amenability for the Secret Prâyaschittas.

The Characteristics of the Krchhras etc. (14)

Thus end the Chapters.

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The composition of **Vijñâneśvara** Bhaṭṭáraka the Paramahamsa Parivrâjaka,

The son of S'rî Bhâradwâja Padmanâbha Bhatta Upâdhyâya-Here the list of contents of the Chapters is being written. There, -First, on Impurity. 20 -Second-Duties in Adversity. -Third-On Hermits. -Fourth-On the Supreme Soul--Fourth-The Chapter on Prayaschittas. There, first the Fruit of action. (6) 25 The enumeration of the causes of the Mahâpâtakas. The Mahâpâtakaprâyaśchittas together with other extensions. (8) The Upapâtakaprâyaśchittas. The Chapter on Miscellaneous Prâyaschittas (10) The procedure for the abandonment of the degraded. (11) 30 The procedure for the performance of the Penances.

This interpretation of the *Dharma Sâstra* is the composition of **Vijĩāneśvara** *Yogin* himself, a disciple of the sage bearing the title of **Uttama.** (1)

This interpretation of the work of the sage Yajūavalkya, thus concluded, to what learned man will it not be acceptable? Though extremely concise in words, it has a wide import, and sprinkles the immortal nectar on the ears (2).

The Mitakshara has been put by me in language deep (in meaning) and clear (in expression), wide in import, has this exposition been set out (3).

There has not been, nor will there be, on the surface of the Earth a town like Kalyana; nor has been seen, nor even heard, a ruler of the Earth comparable to Sri Vikramarka; Vijnanesvara Pandita does not admit of anywhere any one compared to him; may to the end of eternity be permanent this trio resembling the desire-yielding creeper. (4).

The creator of works sweet in their composition, reaching the very limit of the wonderment of the learned; the bestower of boons requested by the multitude of applicants and in the form of incessant Yajus; the contemplator of the form of the conqueror of *Mura*, the vanquisher of enemies born with the body, may the master of the science of truth live as long as the Sun and the Moon. (5).

May the resplendent Vikramâditya Deva, protect as long as the Moon and the stars last this entire world, extending as far as the bridge which is the mound of reputation of the front ornament of the line of the Raghus, as far as the great overlord of the mountain, as far as the western ocean with its rising waves on account of the activities of the supple aquatic animals within it, and as far as the Fastern ocean also, with his feet resplendent with the lustre of the crest jewels on the heads of the bowing sovereigns. (6)

If the organs are turned within, then what of austerities? If the organs are not turned inward, what use then of the austerities? Inside and outside also if there be Hari, what more then is

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austerity? and if neither inside nor outside be the Hari, what is the use of austerity then? (7)

May this be dedicated to the Overlord of the World. May here be glory.

Vîramitrodaya1

In this manner, having propounded the laws regarding the Varnas, Aśramas, and others in the form of a request and a reply, the Author states the fruit of learning this treatise

Yajnavalkya, Verses 320-335

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The sages viz. the Sâmaśrava and others spoke to the Lord of the Yogis: i.e. humbly requested. 'Hold' i.e. remember i.e. who causes appointed Brâhmaṇas to hear from this Dharmaśâstra. Wealth in the form of corn; one who has the same in plenty, as for other kind of wealth mention having already been made before by way of fruit. Of him i.e May he have this; is the supplement. Therefore, what has been requested by us the revered one may agree to i.e. may you express your agreement in the form of a boon being conferred. (334)

One who was internally pleased i. e. who was internally gratified. To the Self-born i. e. to the Brahman, either with the object of maintaining the usuage, or for auspiciousness, or for the actual realisation of the boon, after having made a bow, declared the boon. By the use of the word 'tathâ' twice is indicated the cumulation of the fruit in various forms such as sons etc. The word eva is indicative of certainty in the event. By the use of the word api, 'even,' by the a fortiori reasoning has been indicated the excessive realisation of the fruit for hearing more. The word hi, 'indeed', states a reason for hearing. By the use of the word cha is also added that a Sudra would be happy. By

¹ There is again a difference in the text of Yâjñavalkya as given in the Vîramitrodaya and as set out in the Mitâkṣharâ. The Vîramitrodaya has the following additions prefixed to Verse 329 (its number 328)

विप्रेष्वपि विशेषेण धार्या वाजसनेयिकैः । इच्छाद्भः श्रेयसि फाजमिह लोके परत्र च ॥ यदवामं मया देवादातित्याद्धे सनातनात् । तद्दे सर्विमदं प्रोक्तं श्रुतिस्मृत्यिसंगतम् ॥ निःश्रेयसकरं नृणां शास्त्रं देविनेसंवितम् । ज्ञात्वा ये ह्यस्यनस्यन्ति ते न संयान्ति वैपुनः॥

And after Verse 335 occur the following:

निर्मित्य बादे देवाम् वै ऋषीन् सर्वाद्यशिक्षताम् । गा बोधेनाऽद्धतास्तस्मै नमो बाह्मणहेनवे ॥ अध्यायत्रयसंक्षिप्रं सर्वेषां बुद्धिवर्द्धनम् । अदृष्टुप् छन्दसा ह्येतचाज्ञवल्वयेन भाषितम् ॥ सर्वेषापहरं पुण्यं सुप्रसन्तं समअसम् । खोकानामपि विज्ञेयं सहस्रं चतुरुत्तमम् ॥ आदित्यस्य प्रसादेन प्राप्तवान् यो यद्धर्गणम् । प्रण्नेदाज्ञवल्क्यं नं पिण्यलाद्यरोरलम् ॥

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the use of the word api the Author indicates that the sages also were highly pleased at the wise words of Yajnavalkya. The word hi is used as a metrical supplement.

Thus ends the third Book called the Prâyaschitta.

In the commentary on the revered Yajñavalkya i.e.

The Commentary of Śri Vîramitrodaya written by Śri Mitramiśra.

The foremost among those who have reached the end of all branches of learning.

The son of Śrî Parasurâmamiśra Sûri, the son of Śrî Hamsa Pandita.

Being appointed by Śrî Vîradeva, the Sun of the lustre blosoming

forth the lotus of the heart of the earth encircled by the four oceans.

And the Great lord of the great kings, the son of the great overlord Srî Madhukara, whose lotus like feet are illumined by the collection of emanating from the crest-jewels of the circle of all the tributary

Here ends the Commentary called the Vîramitrodaya.

Śûlapâņi

Yâjñavalkya, Verses 328-335

mance of the Sântapana and the like Krchhras, obtains religious attainments which lead to the attainment of heaven, and the desired objects such as the sons etc. and great prosperity. As one who has offered a sacrifice with concentration, obtains the great result of the Jyotishtoma etc. in the form of heavenly bliss to be eternally enjoyed, in the same manner also one who performs the Krchhra. (328)

Śrutva etc. This, i. e. about to be stated. (329)

Vishtapa etc. The meaning is easy. (330)

The meaning of these two is clear. (331-332)

Brâhmana etc. The form Yâli, 'goes, 'is used in the sense of 'will go' under the rule that the lat (लट्) termination is used when the present is near. (333)

Ya idam etc. 'Your Honour' by this is indicated Yajnavalkya. (334)

Srutva etc. The word tu is indicative of what has passed. With a view to secure concurrence in the desired result is the salutation to the Self-born, or by way of preserving the usage, or as a benediction. (335)

Here ends the commentary composed by Mahamahopadhyaya Śūlapāṇi Sahūḍia on Yañavalkya, the Third Book.

1 पादपूरणे.